

# The Lutheran.

God's word and Luther's teaching now and never perish.

Thirty-sixth year.

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Preface to the thirty-sixth volume of the "Lutheran".

Raising his banner high, the "Lutheran" begins his new year. A joyful jubilee lies ahead. The Concordia Formula, completed in 1577, was publicly issued on June 25, 1580 - just 50 years after the solemn handing over of the Augsburg Confession - together with all the confessional writings that have been generally accepted by all Lutherans up to that time (the three ecumenical symbols of the old church, the unaltered Augsburg Confession, the Apology of the same, the Schmalkaldic Articles, Luther's Small and Large Catechism) and gave this entire collection the name "Concordia Book". So it is a double celebration that the Lord is giving us this year: the 300th anniversary of our Concordia Book and the 350th anniversary of the Augsburg Confession.

And why is the "Lutheran" so delighted? Since its publication he has worked for this confession and fought against its enemies, firmly convinced that it is the pure and unadulterated explanation and exposition of the divine word and will. Thirty-five years ago, however - let us speak here only of America - the situation in the local Lutheran Church was quite sad. The number of those who accepted the confessions of our church was small. By far the greatest majority of Lutherans did not even know them. The Augsburg Confession and Luther's small catechism were still referred to, but the former was mostly regarded with prejudice and not subscribed to without reserve, the latter, the catechism, was little used and was partly falsified. Most of the so-called Lutherans were not much different from Uniten and Methodists. Since then things have changed. God has accepted the testimony of the "Lutheran." Thousands now rally around this confession and profess it without reserve, as their own confession. It has been the Lord's good pleasure to help this glorious confession to a glorious victory. What rejoicing went through

not the congregations adhering to the Lutheran confessions, when three years ago the jubilee of the Final Confession, the Concordia Formula, was celebrated! And should this not be a great cause for joy, that this year many thousands of tongues will praise God for this glorious confession?

But still - let us not conceal it from ourselves - the number of those Lutherans is not small who do not stand right by this confession, who have all kinds of criticisms to make of it, who declare that what they do not approve of in the confession is not binding and therefore say that one must distinguish between what is confessional and what is not thus pronounced, or who, while they do not deny this confession their recognition on paper, do not want to take it seriously in practice, - or who are hostile to this confession, especially to the Concordia formula, in the reason of their elevation, hold more with the sects and allow themselves to be misled by their wild clamor, which they raise against the Lutheran symbols.

Oh that only all of them would recognize how glorious is the confession contained in our Concordia Book of 1580! They would accept it with us unreservedly, unconditionally, rejoice with us, and thank God with heart, mouth, and hand that he has graciously looked upon the Lutheran Church and given it such a glorious confession.

Yes, indeed, a glorious confession! It is not the confession of a sect that only came into being in 1517. Our dear father Luther was not the founder of a new sect, but the reformer of the church, the blessed instrument through which God restored the church, defiled by the pope, to apostolic purity. Just as our Lutheran Church is nothing other than the old apostolic Church revived, so also its confession is nothing other than a confession of the word of the apostles. All the doctrines of our confession are founded on the infallible, immovable Word of God. Not even the slightest deviation from God's Word, the one rule and guide of faith, is found in it. It is scriptural through and through. Papists, reformers, and others who have fought and are fighting against it, are to this day the proof of it.

that anything contrary to Christ is to be found in it.

We do not equate our confessions with the Holy Scriptures. We do not say that they, like the canonical books of the Old and New Testament, are directly inspired by the Holy Spirit. The authors of our symbols were also frail men, and so the form of their presentation is not perfect. But this we say confidently and boldly, convinced that no one can prove the contrary; this we say that our confessions are not tainted with any doctrinal error, that they are in perfect harmony with the holy Scriptures, and that our confessors were especially governed and enlightened by God when they wrote them down. It is indeed thus, as the Princes 2c. write in the "Preface to the Christian Concordia Book" of the authors of the Concordia Formula, the "distinguished, unsuspicious, well-experienced, and learned theologians," that these "with invocation of God the Almighty to his praise and glory have finally, with good deliberation and careful diligence, by the special grace of the Holy Spirit, compiled all things, so Hiezu gehörig und nöthwendig, in good order, and brought them into one book." M. 9.)

Only he who is ignorant of the Scriptures, or who is prejudiced against them, can doubt the Scriptural character of our confessions. The mere citation of sayings is not decisive; for the Papists, Reformed, Methodists, and others also cite sayings; but all these do not humbly submit to the whole word of God, and do not accept it as it reads. The Pabst sect has the sayings interpreted by the pope; the Reformed sects are guided by their reason in explaining the sayings; the fanatics place the Scriptures under their inner light, under their new revelations. Such a citing of Scripture is basically only a mere pretense. It was very different with us confessors. We can confidently call upon every one: Come and see!

For every doctrine our confessors bring Scriptural proof, and that an incontrovertible proof, with convincing force to all who do not resist the truth.

strive. How seriously the proof of Scripture is carried out 'in the Augsburg Confession, how powerfully in the Apology, how faithfully in the Schmalkaldic Articles, how clearly for the most part in the Catechisms, how insurmountably in the Formula of Concord!

What a holy shyness and fear (Is. 66, 2.) our confessors had before God's word! They humbly bowed down to it, took the words as they were, reason and the world could say what it wanted, they were only guided by the word, they were caught up in God's word.

The Augsburg Confession, for example, says: "This is almost the sum of the doctrine which is preached and taught in our churches for the right Christian instruction and consolation of consciences, and also for the correction of the faithful; as we would not willingly put our own souls and consciences before God in the highest and greatest danger by misusing the divine name or word, nor would we wish to inflict or inherit upon our children and descendants any other doctrine than that which is in accordance with the pure divine word and Christian truth." (On the conclusion of the 21st Articles of Doctrine. oil. 47.) - After the reading of the Augsburg Confession at the Imperial Diet at Augsburg - this may be noted here in passing - the Papist Duke William of Bavaria reproached Dr. Eck for having presented to him the Lutheran doctrine quite differently from what he had just heard. When Eck said: "He dares to refute the Lutheran doctrine with the Fathers, but not with the Scriptures," the latter, turning away unwillingly, exclaimed: "So I hear, the Lutherans are in the Scriptures, and we *Pontificii* (Papists) beside them." -

In the preface to the Apology of the Augsburg Confession it says: "We see and perceive how the adversaries in this matter seek us with such great venom and bitterness, and have sought us hitherto in body, life, and all that we have. But we know the public divine truth, without which the church of Christ cannot be or remain, and not to deny or reject the eternal holy word of the Gospel. ... We have (praise to God) testimony of many high, honest, upright, godly men, who thank God with all their hearts for the unspeakable gifts and graces, that in the very most needful pieces of the whole Scripture of us they have much clearer, more certain, more proper, more right doctrine and consolation of consciences, than is ever found in all the books of the adversaries." (Oil. 75 f.)

The Schmalkaldic Articles say, "God's word is said to place articles of faith, and no other, not even an angel." (11:2. Oil. 303.)

The Large Catechism says: "The Word of God is the sanctuary above all sanctuaries, indeed the only one we Christians know and have." (l. 3. Geb. oel. 403.)

In the Formula of Concord our confessors say: "We believe, teach, and confess that the one rule and guide by which all doctrines and teachers are to be judged and discerned is the prophetic and apostolic Scriptures of the Old and New Testaments, as it is written: Thy word is a lamp unto my feet, and a light unto my path, Ps. 119.; and St. Paul, If an angel come from heaven, and preach otherwise, let him be accursed, Gal. 1." (Epit. oil. 517.)

Our confession, then, is in fact nothing other than a confession of "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit: the promise of which is unto you, if ye obey that which ye hear: for God's word, of God's whole word. In His Word, God humbly demands for the remission of sins. (Acts 2:38.) Our confession says In. For faithful acceptance of it. We are to say a believing "yes" to everything Luther's Small Catechism answers the question, What does baptism of that God says, without questioning flesh, reason, or the world. Now, give or profit? thus, "It worketh forgiveness of sins, redeemeth from our confession is this "yes" to God's word. death and the devil, and giveth eternal blessedness to all that believe

e For example, God's Word says that Christ is our only Mediator and it, as the moth and promise of God read." (Ol. 361.) The Reformed,  
y Advocate. The apostle Paul says, "There is One God, and One Methodist confessions, on the contrary, say to God's word, No, and  
y Mediator between God and men, even the man Christ Jesus, who gave represent baptism only as an image of regeneration and washing away  
Himself for all to be saved." (1 Tim. 2:5, 6.) And St. John, "Whether of sins.

any man sin, we have one Advocate with the Father, JESUS Christ, At the institution of Holy Communion, our Lord Jesus Christ said, who is righteous: and he is the propitiation for our sins; and not for ours "This is my body, this is my blood." (Match. 26:26, 28.) And the Apostle only, but also for the sins of the whole world." (1 John 2:1, 2.) To this Paul says, "The blessed cup which we bless, is it not the communion our confession says, Yes, this we believe with all our hearts. For thus of the blood of Christ? The bread which we break, is it not the it is said in the Augsburg Confession, "By the Scriptures it cannot be communion of the body of Christ?" (1 Cor. 10:16.) Our confession says proved that we should call upon the saints, or seek help of them. For YES to this word of the Lord. Thus it is written in the Augsburg there is only one reconciler and mediator set between God and men, Confession: "Concerning the Lord's Supper, it is taught that the true Jesus Christ, 1 Tim. 2:5, who is the only Saviour, the only supreme body and blood of Christ are truly present in the form of bread and wine priest, the throne of grace and intercessor before God, Rom. 8:34. And in the Lord's Supper, where they are distributed and taken. For this he alone has promised that he will hear our prayer. This also is the reason also the contrary doctrine is rejected." (Art. 10. oil. 41.) And in highest service of God, according to the Scriptures, that we should the Small Catechism it is said, "It is the true body and blood of our Lord seek and call upon him in all our needs and requests. 1 John 2:1: If Jesu Christ, under the bread and wine, instituted for us Christians to any man sin, we have an advocate with God, who is righteous, eat and drink, by Christ himself." (Ole. 365.) JESUS." (Art. 21. M. 47.)

The Word of God teaches that Christians cannot reach perfection

Now, while we say yes to what God's word says about this... Yes, in sanctification in this life. St. Paul says, "Not that I have already apprehended it, or am already perfect; but I pursue after it, whether I

The Holy Scriptures clearly teach that we are justified and saved may apprehend it after I am apprehended of Christ." (Phil. 3:12.) And, by grace alone, without merit of works, through faith alone. Thus says "I know that in me, that is, in my flesh, dwelleth no good thing. I can," the holy apostle Paul: "Therefore we hold that a man 'shall be justified will, but I cannot do that which is good." (Rom. 7:18.) To this our without works of the law, through faith alone." (Rom. 3:28.) And, "By confession says yes. Thus it is said in the Apology, "But who may say grace are ye saved through faith; and that not of yourselves: it is the or boast with truth, that he keepeth the law, and loveth God as the law gift of God: not of works, lest any man should boast." (Eph. 2:8, 9.) To commandeth?" (Art. 3. ole. 115.) "The law accuseth us without this our confession says, Yes, we believe this from the heart. For thus ceasing, because we cannot keep it fully 2c. As then the whole holy d the Augsburg Confession confesses, "Further, it is taught that we may Christian Church, all the saints have always confessed, and still e not obtain forgiveness of sins and righteousness before God by our confess. For thus saith St. Paul to the Romans, 7: The good that I h own merit, works, and sufficiency, but that we may receive forgiveness would, that do I not; but the evil that I would not, that do I 2c. Item: With n of sins, and be justified before God by grace through Christ, if we the flesh I serve the law of sin 2c. For there is none that feareth and believe that Christ suffered for us, and that for his sake sin is forgiven loveth the Lord God with all his heart, as he is guilty; there is none that us, and righteousness and eternal life are given us. For this faith God beareth cross and affliction in all obedience to God; there is none that wills to count and reckon for righteousness in his sight, as St. Paul through weakness doth not often doubt whether God will take care of s saith unto Romans 3 and 4." (Art. 4. oil. 39.) us, whether he will esteem us, whether he will hear our prayer.

So our confession says yes to God's Word, while the Pabst Church says no. Because of this we often grumble against God out of impatience, that the wicked prosper and the righteous suffer. Who is he who does what

The Word of God teaches that through baptism we are born again and receive forgiveness of sins and salvation. Thus saith our Lord Jesus Christ, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (Joh. 3, 5.) The apostle Paul says, "According to his mercy he made us blessed by the bath of regeneration," 2c. (Tit. 3:5.) And, "As many as are baptized of you have put on Christ." (Gal. 3:27.) The apostle Peter speaks:

At the institution of Holy Communion, our Lord Jesus Christ said, "This is my body, this is my blood." (Match. 26:26, 28.) And the Apostle Paul says, "The blessed cup which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16.) Our confession says **yes** to this word of the Lord. Thus it is written in the Augsburg Confession: "Concerning the Lord's Supper, it is taught that the true body and blood of Christ are truly present in the form of bread and wine in the Lord's Supper, where they are distributed and taken. For this reason also the contrary doctrine is rejected." (Art. 10. oil. 41.) And in the Small Catechism it is said, "It is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted for us Christians to eat and drink, by Christ himself." (Ole. 365.)

The Word of God teaches that Christians cannot reach perfection in, in sanctification in this life. St. Paul says, "Not that I have already apprehended it, or am already perfect; but I pursue after it, whether I may apprehend it after I am apprehended of Christ." (Phil. 3:12.) And, "I know that in me, that is, in my flesh, dwelleth no good thing. I can will, but I cannot do that which is good." (Rom. 7:18.) To this our confession says yes. Thus it is said in the Apology, "But who may say or boast with truth, that he keepeth the law, and loveth God as the law commandeth?" (Art. 3. ole. 115.) "The law accuseth us without ceasing, because we cannot keep it fully 2c. As then the whole holy Christian Church, all the saints have always confessed, and still confess. For thus saith St. Paul to the Romans, 7: The good that I would, that do I not; but the evil that I would not, that do I 2c. Item: With the flesh I serve the law of sin 2c. For there is none that feareth and loveth the Lord God with all his heart, as he is guilty; there is none that beareth cross and affliction in all obedience to God; there is none that through weakness doth not often doubt whether God will take care of us, whether he will esteem us, whether he will hear our prayer. Because of this we often grumble against God out of impatience, that the wicked prosper and the righteous suffer. Who is he who does what he is called to do, who is not angry with God in temptations when God is hidden? Who loves his neighbor as himself? Who is without all manner of evil desire? Of the sins of all, the Psalm says: For this shall all the saints pray in due season. There he says that all the saints must ask for forgiveness of sins." (Art. 3. oil. 117.) But the Papists and Methodist communities say to such a word of God, No, Christians can go so far as to love God with all their heart, and their neighbor as themselves perfectly.

These examples can convince even the dumbest eye that our confession is in accordance with the holy Scriptures, the word of the prophets and apostles.

Nothing else is known in it than what was taught in the apostolic church, which remained constant in the apostles' teaching, and in the old orthodox church of the post-apostolic period.

In order to testify to this, our confessors have placed the three ecumenical confessions, the Apostolic, Nicene, and Athanasian, before theirs. In order to testify this to the papists, who declared the Lutherans to be innovators, apostates from the church, 2c., it is declared at the very beginning of the Augsburg Confession: "First, it is unanimously taught and held, according to the resolution *conciilii* Nicaeni" (of the Nicene Council), "that there is one Divine Being 2c." (Art. 1. p. 38.) There is also condemned in the same article the heresies condemned by the ancient orthodox church. The Apology appeals to the Apostolic and Nicene Confessions, the Schmalkaldic Articles point to the Apostolic and Athanasian, and the Formula of Concord declares: "And after false teachers and heretics had broken in immediately after the apostles' time, even while they were still alive, and had set up against them in the first church Symbols, that is, short, round confessions, which were held to be the unanimous, general Christian faith and confession of the orthodox and true church, as namely the Symbolum apostolicum, Symbolum Nicaenum, and Symbolum Athanasii: confessing

We join ourselves to the same, and hereby reject all heresies and doctrines which have been introduced into the Church of God contrary to them." (Lpit. N. 517.)

The same purpose is served by the many testimonies of the ancient church fathers. In the Augsburg Confession, among others, last two Sundays we missed our organist, who is currently ill, and we they are introduced thus: "So also do the fathers teach." (Art. 6. N. 40.) "And that it may be known that herein no novelty is taught, these are will be able to make the singing possible again. The granddaughters the clear words of Augustini 2c." (Art. 18. p. 43.) "So also have the also sit with us during our home service, and even if they often fall fathers held." (Art. 25. N. 54.) Even to the Reformirts and asleep (the oldest is five years old), it does no harm; the young man Cryptocalvinists the Formula of Concord, e. g., in the doctrine of the Eutychus even fell asleep during Paul's sermon; the little children person of Christ, appeals to the ancient Church. It says, among other already perk up again during the singing.

Are not, then, our confessions exceedingly glorious? Have we not reason to boast of them? aJ, we must agree with the word of Luther and his co-workers concerning the Augsburg Confession: "We do not doubt at all, that this doctrine of our church is certainly the eternal, uniform, homogeneous doctrine of the true catholic church of God, given by the prophets, Christ and the apostles, and is in harmony with the symbols, Aostolico and Nicaeno, and with the old holy Conciliis and the understanding of the first pure church". (Witt. Ref. 1545.)\*)

(Conclusion follows.)

## From South America.

How our dear Lord Christ rules everywhere in the world with the straight scepter of His kingdom, the pure gospel, and how He gathers a little strength, comfort and joy. a people that serves Him with joy, will no doubt not be unwelcome to the dear readers of the "Lutheran". We share a small excerpt from a private letter written on the La Plata River on November 21 of last year. - The Lord has given us a precious son, my other children a very faithful brother, and our Selma a husband and counsellor after her own heart, for which we offer praise and thanks to the Lord, in which my dear son-in-law also fully agrees with all his heart, for he also has peace and the certainty of his eternal salvation, which he had hitherto sought in vain in pietistic honest toil and sentiment, in the noble doctrine of the Lutheran Church of the justification of the sinner before God solely through faith in the righteousness of JESUS CHRIST imputed to him, finally found in the circle of our family, in order to now live happily in his faith; With this, however, the true and deepest reason which separates the Lutheran Church from all other Christian communities has become clear to him, and from a Swiss Reformed Christian he has now become a zealous Missourian Lutheran who hopes in God. He will lead him, together with his family, to his fellow believers and refresh him in their church fellowship, also for the sake of his little children, whom the Lord will certainly not let grow up without Christian school and sacrament in this spiritual desert, in this land of the devil. ... So here we are eight souls, just as many as there were in the ark, and also, like the ark, all united under one roof as a small Lutheran house congregation, which meets regularly every Sunday to hear the preaching of the Word of God and sings hymns of praise and thanksgiving to the Lord with heart and mouth; unfortunately, on the last two Sundays we missed our organist, who is currently ill, and we cannot yet count on him for next Sunday either. God grant that Selma will be able to make the singing possible again. The granddaughters also sit with us during our home service, and even if they often fall asleep (the oldest is five years old), it does no harm; the young man Eutychus even fell asleep during Paul's sermon; the little children already perk up again during the singing.

This year Dr. Walther preached to us on the Gospels, last year Dr. Sihler on the Epistles, for next year we thought to use Luther's Hauspostille; but since Dr. Luther will give us the "daily house devotion" next year, Dr. Sihler will give us the sermons on the Epistles once again. For a firmer foundation and more growth in the knowledge of the salutary doctrine, for the strengthening of our faith, we let the writings of your Concordia-Verlag serve us, of which we are now again expecting a shipment with great desire; it can arrive any day. Incidentally, we obtain the majority of the Concordia-Verlag's items from H. Naumann in Dresden, and we have also obtained the Weimar Bible through him; it is quicker and more convenient for us to have the items sent via Europe. Through all these things we also maintain the unity of spirit in which we stand with you.

We are clearly aware of this, and this would be strengthened more and more by an address from your side acknowledging us lonely people

as a small congregation belonging to you, and this would give us not

My dear son-in-law, in particular, has something to criticize about the "Lutheraner", namely that it appears only twice a month; he thinks that at least once a week should make us lonely people happy. By the way, my dear son-in-law does not keep his pleasure in "Lutheraner," "Missionstaube," etc. to himself alone, but also seeks to introduce the writings to relatives and friends; thus these and some other writings of your publishing house go to friends in the Swiss colony in the neighboring state, and through Naumann "Lutheraner," calendars, "Lehre und Wehre," Walther's sermon books, etc. are distributed in several copies. s. w. in several copies to Bern, Thun 2c. in Switzerland, even to a friend in Copenhagen, to make it easier for the recipients, brothers and sisters, and friends, to recognize and find the precious pearl."

"What needs to be better in our church here in the East if God's blessings are to come crashing back to bereu Aufbau."

This is the subject of a sermon which Pastor J. H. Sieker preached on the 22nd Sunday after Trinity on the epistle of this Sunday last year in the church of St. Matthew's congregation in New York, and which, by express decision of this congregation, was put into print. This sermon is a glorious testimony to the fact that the dear author proclaims the truth of God in the East of our American Lutheran Church without fear of man or human complacency and, highly concerned about the harm of Joseph in general (Amos 6:6), especially in faithful shepherdly love takes care of the herd entrusted to him with all his heart. At the same time, however, this sermon is also a highly gratifying testimony to the fact that the dear brother does not labor in vain in the Lord, since his congregation itself has desired the pressure of the same, although the sermon exposes the damage to the fellowship in which the congregation finds itself, in Christian cheerfulness, and shows the only way to a thorough healing from God's Word. According to the circumstances under which it was preached, the sermon is of a reformatory character in the Lutheran sense, so we welcome it with joy as a sign that in the east of our adopted fatherland, even outside our circle, the old Lutheran doctrine and healthy Lutheran character and life are breaking through more and more by God's grace and through the service of a faithful servant of the Lord. God further bless the shepherd and the flock! This sermon would be well worth printing word for word in our "Lutheran". With its pungent salt and mild oil, it is also needed in the Synodal Conference and can, by God's grace, bring just as great a blessing to our community as it can outside of it. But it is not our place to appropriate the property of others. All the more urgently, however, we call upon all our readers, preachers and laymen alike, to subscribe to this sermon. Published by the Wartburg Orphanage, it can be obtained at 10 Cts. under the following address: Rev. 6.0. Holls, Mount Vernon, W. [Walther.]

\*Bergl. voices on the Augsburg Confession, "Lutherans," Vol. 34, No. 15, 16; on the Small Catechism, No. 14; sermon on the Concordia Formula, Vol. 33, No. 12.

To the ecclesiastical chronicle.

I. America.

Albrecht people. The bishops of the "Evangelical Community", a Methodist sect, complained at the conference held last year about the decline of this community. Among the causes cited were: "Addiction to worldly things, reception of unconverted members, neglect of church discipline 2c." No one can be surprised at this, when he reads or hears that their own organ, the "Christian Messenger," as much as it otherwise lies to its readers of perfect sanctification, also brings among other advertisements, the advertisement of a worldly joke paper, in which all kinds of jokes, which are not befitting Christians, are contained, and even adds to the advertisement: "This newspaper should not be missing in any intelligent family, nor with any friend of true humor." - What does not belong to Methodist perfection! Otherwise the "Christian Messenger" speaks that every one should attain perfect sanctification; here he says that every one should keep this worldly joke paper.

A "pious" swindler. From the German "La Plata Zeitung" from South America we learn the following: In our daily chronicle we have to report quite often of fine tricks of shrewd industrial knights, who know how to bamboozle their victims in a sly way; but we believe that the Lord Bishop of Montevideo can still give them lessons. He had a church, La Concepcion, built there, had managed to delay the builder, Mr. Reynato, with the payment until completion, and finally refused the payment of 30,000 patacon. Mr. Reynato died of grief and misery, being a devout Catholic, not daring to "fight" the Vicar of Heaven with earthly suits; but his heirs boldly took up the suit, and sued His Illustrissima for payment of principal, interest, costos, and costas. The suit was brought to trial last week in the Commercial Court of Montevideo, amidst a great throng of the people, and as the Lord Bishop declared that he had not a centavo, the confiscation of the said church and its auction were ordered by law. The matter thus stood idle for the lazy payer; but what treasure of aids does not the "holy" religion and its HandelScoder, the statutes and principles of pious Loyola, afford! The Lord Bishop immediately hastened to the church and solemnly consecrated it, so that when the executors of the seizure appeared, he indignantly repulsed them, signifying that now the church was consecrated and consequently inhabited by God, and that the seizure of a divine house was a sacrilegious blasphemy and desecration of the church, which could only be accounted for in the purgatory of hell! Thus the poor faithful have once again been thoroughly bruised; but as we have just been informed, Colonel Latorre, President of the Republic of Uruguay, intends to give force to civil law over ecclesiastical law, and to carry out the seizure of the church ruthlessly. His coveret relating to this is in primitive style and deserves to be perpetuated; it reads: Considering that from the conduct of the Lord Bishop it appears his unequivocal intention to cheat his creditors out of their lawful debt, and that he does not disgrace himself to take our dear God as the accomplice of his criminal process; But that God is a God of justice, and does not give himself up as a pretext or justification for a pilleria; that therefore the blasphemy is on the part of the bishop, and not on that of the executors of the seizure - I decide in my capacity as head of the state, and based on my conscience: That the consecration of the church of La Concepcion be declared null and void, and that the judicial decree take its lawful course.

II. foreign countries.

From Steeden. I still owe our dear readers a report about what has happened here in Steeden in the course of this summer and autumn. Especially our institution here has enjoyed the warmest sympathy and support of our dear congregations as well as so many friends and fellow believers near and far for so many years that it would not be right to bury it so quietly. According to God's will and counsel, the latter had to happen this summer. The last decisive factor was my state of health. I had completely recovered from my earlier chest complaint, but last winter I began to feel great physical weakness again, without suffering from any particular illness. I hoped that the coming summer would bring new strength, but in the main this hope was not fulfilled. Age, work, and hardships of all kinds have permanently broken down my strength; God has visibly made me rest and quiet. So I have dismissed my 7 last pupils to America this summer, 3 older ones to the theological seminary in Springfield, where they are to be trained for the holy preaching ministry in the Missouri Synod like my former pupils, the others have gone to the grammar school in Fort Wayne. On the 20th of October of this year I resigned my preaching office and handed it over to my dear son-in-law and former colleague, Pastor Eikmeier. By far the largest part of our local congregation is scattered in other towns, whose attendance has become completely impossible for me; here in Steeden I have been limited lately to being able to preach only once in a while, and during the long winter or otherwise in unhealthy weather not even that. After careful consideration and consultation with my dear brethren in the ministry, we had to recognize that it was in accordance with God's will and order to no longer hold an office, even in name, that I had not held for such a long time. - I have retired in peace and calm faith, certain of God's ways and will. Even though I am retiring from activities to which I have been accustomed for a long time and which have become dear to my heart, I must not "grumble and complain", oh, truly not, but rather my heart is full of loud praise and glory for all the divine grace and mercy which God has bestowed upon me in my 36 years of professional life. And the same inexhaustible divine grace, which has showered me with blessings throughout my life and carried me as if on its hands, also makes my retirement easy and sweet in the eyes of others. I have been spared any particular physical infirmities and sufferings, and through the love of my brethren I am completely freed from the worries of food, I may rest from all work in the circle of my children and congregations, I have been able to hand over my ministry to two sons-in-law, in whose hands I know it to be well cared for, and after I have preached to others for so long, God seems to want to grant me another time of quiet contemplation, in order to be able to preach to myself and prepare my soul for the final blessed journey home. Therefore, let my heart be at ease and let my soul praise its God as long as it is here, until one day, without end, we will all sing our songs of thanksgiving, praise and rejoicing in heaven in a blessed choir. Steeden, November 1879, Br. Brunn.

(Free Church.)

Church consecration in Riederplanitz. On November 16, the XXIII p. Irin. the newly built St. John's Church in Niederplanitz was consecrated. In spite of the snow storm that had prevailed the day before and on the morning of the feast day itself, the festive guests from our sister parishes had come in large numbers. After the celebration began at 6 o'clock in the morning and 49 o'clock for the commu

After a confession service had been held, the congregation gathered for the last time at 9 a.m. in the old church, where, after the singing of the hymn: "Gott der Baier wohn' uns bei," Pastor Hübener from Dresden spoke serious and heartfelt words of farewell based on the scriptural passage Eph. 1:3. This celebration ended with the chanting of the verse: "God bless our departure" and we now proceeded under the ringing of the old bells, which were already hanging on the new tower, to the portal of the new church, preceded by the school children, then the pastors and leaders, carrying the sacred utensils and books, followed by the long procession of guests and members of the congregation. After the master builder, Mr. Flechsig from Zwickau, who was waiting for us in front of the portal, surrounded by his "building and construction personnel along with other trades", had handed over the key through his little daughter, the undersigned opened the door and the solemn entrance took place under the sounds of the 147th Psalm performed by the 3 trombone choirs of our Saxon congregations (Chemnitz, Crimmitschau and Zwickau). Then the undersigned held the consecration prayer and now the service followed in the usual order. Pastor Hein from Wiesbaden preached the sermon on 1 Corinthians 2:2, on the basis of which he showed us how Jesus Crucified alone should be our joy and comfort even on this day. At the end of the service the celebration of Holy Communion and a baptism took place. - In the evening at 45 o'clock the bells rang again to the house of God and now a thanksgiving service took place, in which Pastor Kern from Chemnitz preached on 1 Sam. 7, 12. Both services were further embellished by the very pompous and excellently executed choral singing of the Chemnitz Singing Society. Thus the celebration had a very beautiful and, we hope, also satisfying course for all guests. - The new church is a simple, but noble and stylish brick building. It has with the tower and the ApfIs a length of 32 meters. \*) The interior is almost 13 m. wide and divided by 2 rows of columns into 3 naves, of which the central nave has a wooden pointed arch vault and is 12 m. high. The tower has a total height of 39 meters and is decorated with a gilded cross. Altar, pulpit and baptismal font are of sandstone. The new organ with its full, powerful tone contributes greatly to the beautification of our services. In the nave of the church there are now 418 comfortable seats (against 280 in the old church) and the spacious organ choir also offers plenty of room. The plan for the entire building as well as the drawings for the individual parts, especially the pulpit and altar, were designed by Pastor Ruhland, and since he possessed a pronounced sense of beauty, everything harmonizes with each other in the best possible way and the church, which was built according to his plan with only slight deviations, makes an extremely pleasant and uplifting impression. Now, of course, God chastised us severely during the construction, in that He suddenly called away from all work to eternal peace the one whose courage of faith undertook the work and who was the soul of it. And the memory of him, which was especially vivid on the day of the dedication and was also strengthened by his well-done portrait, which Professor Schönherr made in Dresden and which hangs above the pulpit door, brought great melancholy into the joy of the celebration. But we have already experienced that God's grace has not departed from us, and therefore we hope for His continued protection and support. We recognize and praise it as a special grace of God that we have been allowed to lead this building out in these last sorrowful times. May we now always be sincerely grateful for such grace, hear God's word ever more gladly and eagerly, and walk worthily according to it! May we also in

\*) 1 meter ----- 39-1-2 inches.



Let no other voice resound in this house than that of our good Shepherd, and through it let many find the way to life, so that this house may always be a porch of heaven! O. Willkomm. (Free Church.)

The case against the "Free Church" has now found its final conclusion in that the prison sentence, which, as a result of an appeal, had been reduced from 8 to 4 months for Pastor Stöckhardt and from 3 to 2 months for the printer Herrmann, has been commuted in clemency to a fine of 180 Marks. In addition, the court costs, the amount of which is not yet known, must be paid, as well as those copies of the "Freikirche" still available in the print shop, in which the incriminated passages are found, must be destroyed. The Ministry has refrained from publishing the verdict in this paper as satisfaction for the "offended", since the result of the main hearing has already been communicated in No. 9 of this paper. As thankful as we are to the faithful God that He has guided the King's heart and averted the prison sentence, which would have been connected with many disturbances, also for the publication of this paper, from our Mr. Printer - and we can rejoice in this from the bottom of our hearts, because it has been achieved without any denial of the truth or burdening of our consciences - we must nevertheless emphasize once again that the entire persecution has proceeded from the "ecclesiastical" authority of Saxony. W. [Walther?]

(Free Church.)

Pastor Harms explains in No. 44 of the paper, which has the name "Unter dem Kreuze" ("Under the Cross"), the following concerning the Hanoverian Regional Church: "Is this a Lutheran church, which 1.) has *publica doctrina* (that is, the pure Lutheran church doctrine) on paper, but tolerates and protects false doctrine in the pulpit 2c? The 2.) has hardly a clue about church discipline? The 3.) introduces ceremonies by force against Article 10 of the Formula of Concord? Who 4.) does not close the altars to those of other faiths than the Reformed and the Unrighteous? Not to think of other things."

Berlin schools. According to the "Kreuzzeitung", in a number of so-called Protestant community schools Jewish teachers provide the "Protestant" religious instruction. Probably, however, the "Protestant" religious instruction of these Jews is not worse than the instruction of most "Protestant" school teachers, who are basically also only a kind of "uncircumcised Reform Jews". Incidentally, in one case in Berlin a Catholic also taught "Protestant" religion. Not only in Berlin, but also elsewhere, even in so-called German Lutheran regional churches, the beautiful little verse is practiced: "We all believe in One God, Christian, Gentile, Jew, Hottentot. In Hanover, as it seems, one has not yet progressed so far. The Leipziger Kirchenzeitung recently reported: "Recently a teacher came to the school inspector of the citizen schools in the city of Hanover with the request for employment and remarked on this occasion that he was an Israelite by origin. When it was explained to him that no use could then be found for him, he said that he had converted to the Roman Catholic Church. He finally tried to refute the remark that Catholics could not be admitted as teachers at Lutheran schools by declaring himself willing to teach in any direction the school inspector wished. He was, however, rejected. W. [Walther]

At the "Saxon Teachers' Day", a kind of school teachers' conference held in September of last year in Planen, Director Gläsche declared: "In particular, when we present the history and teachings of the Holy Scriptures, we must strive for truth, insofar as its knowledge is possible to humans. Here

It is often a sin to present as a historical fact that which obviously we could only be redeemed by God." Isn't that convincing? And yet this truth still had to go through many struggles before it reached the landing-stage in the Church. Soon after the conclusion of the Council, belong to biblical history; that God created the world is only poetry! If the Bishop Alexander had died, and on his deathbed had recommended Athanasius as his successor. Athanasius became the master speaks thus, what may be the condition of the pupils? And the Saxon church government acts as if it knew nothing about it. A bishop at Alexandria. But he did not remain unchallenged. In the whole clean Lutheran church, in which the most influential church officials Orient Arianism gained more and more dominance; almost all can thus publicly deny the almighty Creator of heaven and earth! important bishoprics were held by Arians. Athanasius was bishop for 45 years, 20 of which he spent in exile, repeatedly deposed and expelled. He remained a steadfast witness to the truth until his death.

W. [Walther]

S.

Athanasius, the brave defender of the Godhead Christi.

When Satan, through the heretic Arius, attacked and disputed the sacred doctrine of the divine nature of our highly praised Savior, God chose the young deacon of the Bishop of Alexandria, Athanasius, as an instrument to shine the light of true knowledge on the Church. In

325, the Emperor Constantine summoned a church assembly to Nicaea in Asia Minor. There Eusebius of Caesarea, a very distinguished and learned bishop, proposed that the Church should confess her faith in the deity of Christ in the following words: "The Word of God, God from God, light from light, life from life, the firstborn before all creatures, born of the Father before all time." Athanasius alone, though present only as a companion of his bishop, advocated life with all his might that the truth should be spoken with all definiteness and unambiguity, that the false teachers might be made manifest. He proposed to confess thus: "I believe in one Lord Jesus Christ, the only Son of God, who was born of the Father before the whole world, God from God, light from light, the true God from the true God, born, not made, in one being with the Father, through whom all things were made," and so on. This formula was then finally adopted. Arius, of course, did not sign it; neither did some of the finer adherents; they were deposed from their offices as false teachers and banished. The confession which was thus adopted at Nicaea is still in force today and, together with the Apostolic and Athanasian confessions, is one of the basic confessions of the entire Christian Church. It is the famous Nicaean Symbol. The Arians, however, continued to deny and blaspheme the deity of Christ. They taught that the distinction and preference of Christ over man consisted solely in His being more virtuous and pure like them, nay, in His being perfectly holy and pure like God, though not God, but only the most perfect creature of God. On the other hand, Athanasius declared, "If the Son were a creature, the dominion of the devil would not be perfectly broken, man would not have been freed from sin and its curse, from death and its fear, would not have been truly united with God and become immortal. For all things, the many good deeds of our God. But when such no creature can unite creatures with God, because every man himself needs a mediator. He alone is so powerful that he can conquer the devil, he alone is so rich that he can pay our debt, he alone is so strong that he can bear our curse, the curse that weighed on all mankind. Therefore, should we have any mediator at all, it could only be God." "Christ," pronounces Athanasius another time, "could not have given us life if he had not himself been life. Nor could we have obtained the Spirit, for to give the Spirit with power is not the business of a creature, but a gift of God." Further, "If Christ were not the eternal Son of God, our salvation would not be from eternity, nor established for eternity." Likewise, "As we are saved by God

A Christian's Yearbook.

The godly Christian Scriver writes in his Treasury of Souls:

I will faithfully counsel a believing soul not only to take time now and then to reflect on the noblest works of God's love which it has enjoyed in its life, but also to write them down in memory on a piece of paper or in a booklet, and when it is somewhat cold, to read through and consider them. About this way:

In the year of my age, on that day\*) I fell into great danger of my life (my blessedness), and the merciful and long-suffering God snatched my soul out of death.

In that year, on that day, I became dangerously ill, and my God refreshed me on my sickbed, did not let me lack necessary care, and preserved me according to his holy counsel and will.

On that day, in that year, God opened to me the door to my office, honors, goods, by his gracious providence, and drew me out of my contempt, lowliness, and poverty.

On that day he brought me my loving and pious spouse, with whom I have lived in love and compatibility through his grace, and who has sweetened many a bitter hour of my toilsome life.

On that day I was struck with a heavy cross, I was overcome with temptation and tribulation, from all of which my God delivered me and carried me out.

And so on.

This is the case with the yearbooks of Ahasuerus, Esther 6:3 ff. He had forgotten before what Mordecai had done to him; but when he had written it out, and heard it read from the books, he said, "What honour and good have we done to Mordecai in return?" Alas, we poor men have sometimes so poor a memory, that we easily forget, yea, above all things, the many good deeds of our God. But when such "considerations" or "lists" come to us, we sigh and say: "My God, what have I shown you for all the great love and grace you have shown me?"

\*) Scriver's opinion is that in his "Yearbook" one should always prefix exactly year and day on which the following distinguished had happened.

**Man is no more than what God makes him to be.**

The ancient theologian Olearius writes:

According to Psalm 144, 4. man is only a zero. If God puts a number in front of it, 1.2.3. etc., it becomes 10. 20. 30. and so on. If he takes away the number again, nothing remains but a zero -, nothing, yes, according to Ps. 62,10. less than nothing - a sinner.

Dr. Joh. Conrad Dannhauer's last days and blessed death.

Dannhauer, professor of theology in Strasbourg, died in 1666, is now often condemned as a deadly religious zealot for pure doctrine. In the "Ev.-luth. Friedensboten aus Elsaß-Lothringen" the last days of this faithful godly servant of our church are described as follows:

Dannhauer was fully aware that his illness would be fatal. He therefore prepared himself at times in all seriousness for his end. After he had humbly confessed his sins to his confessor, then received the absolution and the Holy Body and Blood of Christ in the Sacrament, his heart's deep longing was satisfied, his faith strengthened, his innermost being comforted. Often now he cried aloud or in his heart praying to fine God. Again he sighed, alternating with consolations from the Holy Scriptures, for the salvation of his body. At times, his God-filled heart burst into true, heavenly rejoicing. He assured himself that Jesus was with him, and the angels of God went up and down, leading him in their round dance to behold the glory of Him from whom he had not averted his eyes of faith. Often then he desired to receive again JEsus, whose image hung opposite his bed with outstretched and pierced hands. To console himself in his affliction of the love and merit of his Saviour, he had the article of the election of grace repeatedly read to him from his catechism milk. Thereupon he was again more joyful and certain of his faith and more confident of his eternal election of grace. After he had summarized his last will and testament in a few words (he had already made his will several years before), one could see that death was coming to the sick man's heart. The last fight was on. His wife (he had no children), Professor Dr. Bebel and his relatives and friends, also his pupil and house guest Johannes Post and whoever else was in the house stood around his deathbed in deep mourning and prayed for the servant of God who was struggling with his last enemy. From time to time the dying man tried to speak. In a bright voice, so that the bystanders could "hear" him, he spoke of the crown of righteousness, of Jesus, his Savior, and of eternal life. Soon his senses went out of him, his mouth fell silent, his hands and feet froze, and Dannhauer gently and blessedly gave up his spirit into the hands of his faithful God, who graciously delivered him from all evil and helped him to his heavenly kingdom. His blessed end took place on Sunday, November 7, 1666, a little before 9 o'clock in the evening. He was ill for only thirteen days, but his age was 63 years, 7 months and 2 weeks. On November 11, 213 years ago today, as I write this, the funeral sermon was preached to him in St. Peter's Church and his mortal remains were laid to rest in the cemetery among the "good people".

O blessed is he that obtaineth salvation! That he may die in the Lord, in Christ. Blessed is he who from his wanderings has found the city of God above!

The Würtemberg church historian Andreas Carl says in his Denkwürdigkeiten that Dannhauer exclaimed shortly before his death struggle: The end of my life is at hand, so that I may no longer see the Augenmarter; you unfortunate descendants, you will see what you must weep bitterly over." Already in healthy days he had predicted as if prophetically: "Perhaps in a short time the world will be surprised to have become so quickly unionist and hereupon atheist. " W. [Walther]

The Bible in Pabstthum.

Once, before the time of the Reformation, a monk in England preached on the words, "What is truth?" After he had talked about the various doctrines of human wisdom and expounded their uncertainty, he finally pulled a Latin New Testament out of his pocket with a certain anxious caution and said: "Only this I will say: I have finally found the truth in this book, but" - he added, calmly putting it back in his pocket - "it is forbidden."

Pope Clement VIII decreed that, with regard to the reading of the Bible, it should remain as determined by the Officium of the Inquisition. The judges of the Jnquiftion, however, have always been sworn enemies of the Holy Scriptures, and have always regarded it as the mark of a "heretic" if one has read the Holy Scriptures. As soon as the judges of the Jnquisition found out that someone was reading the Bible, it was a foregone conclusion that he was a damned heretic.

The Jesuit Forerius writes: "The Bible is as harmful to the laity as a knife is to small children."

Cardinal Hosius writes: "To permit the laity to read the Scriptures is to give the sanctuary to the dogs, and to cast pearls before the suae,"

The pope Le Maire quickly wrote a treatise in 662: "The Sanctuary Closed to the Unholy, or of the Prohibition of Reading the Bible in the Mother Tongue. In front of it is a picture of one driving dogs out of the church with a whip, with the superscription: "Out, you dogs! Far, far away, you unholy ones!"

"This day, if ye hear his voice, harden not your hearts." Ebr. 3, 7. 8.

When once the Theban king Archias with his While the courtiers were having a merry revelry, a courier suddenly arrived and handed the king a sealed letter with the remark that the letter contained very serious things and that he should therefore open and read it quickly. But the king said, To-day is a day of joy; I am saving serious things for to-morrow," and put the letter under the cushion on which he was sitting. In the letter, however, a friend had told him that he was in the the next night by conspirators to be attacked and murdered. And so it happened. When the morning dawned, Archias was already lying in his blood. Mark this, O man! If God, through a preacher, calls to you today the serious word: "Convert yourself," let no desire of the world move you to postpone until tomorrow the serious and important work of your conversion; maybe tomorrow's too late.

Howl thou liv'st, and turn thee today. Ere tomorrow come, may-change stch; Who today is fresh, healthy, and red. Tomorrow shall he be sick, or even dead; If you now die without repentance, your body and lake must burn there. W. [Walther]

Inaugurations.

By order of the venerable Mr. President Wunder, Pastor T. A. H. Loßner was solemnly installed in the St. Matthew congregation at Ruffels Grove on December 10, the day of their church consecration, with the assistance of Pastor E. Röder, by the undersigned. H. Schmidt.

Address: Rsv. 17. 8. I'ossner, likkö Zuriod, 8aks Oo., III.

Commissioned by the honorable Mr. Praeses Crämer, on the 3rd Sunday of Advent, 1879, I installed "Mr." Pastor Ph. Dornself in his congregation at Elkport, Iowa. God bless shepherds and flocks. 8 r. C. Bestl.

Address: Rsv. kd. vornssik, Mkpport, Olu^ton 6o., lov".

Church dedications.

On the first Sunday after Trinity, 1879, the first Lutheran church in Alexandria, Da. was dedicated. Pastor Frincke of" Baltimore preached the dedicatory sermon, and the undersigned said da- dedicatory prayer. In the afternoon Rev. Tresse! of Washington preached in English. W. C. H. Lübker.

(belatedly.) On the 19th Sunday after Trinity, 1879, the little church of the branch parish at Thatham, Ill, 10 miles from here, was solemnly consecrated with the participation of many members of the mother parish. In the morning the undersigned preached in German, in the afternoon Prof. Wyneken in English, the latter in his sermon dealing with the article of justification, since the surrounding Americans expressly wished to hear in a summa what we Lutherans actually believed and taught.

This branch congregation with its "newly built" little church is also a fruit of the missionary activity emanating from Springfield with the help of the college. May the Lord further bless those as well as these. Springfield, Ill F. Lochner, k.

Church- and Schukhau consecration.

On the 3rd Sunday of Advent before I. the house (14X24), which my congregation bought and furnished for church and school, was consecrated. The consecration sermon was held by Pastor H. Krauße, a school sermon by the undersigned. Spearville, Kans. I. G. Schwemly.

Inner Mission.

Having just returned from a long missionary journey in the southwest of Kansas and Nebraska, I have had the experience, as I had before, that it is not uncommon to meet Lutheran Christians who formerly lived in the eastern congregations of our Synodal Union, whom the faithful God often uses here as grains of wheat in his hand to plant and spread his kingdom here as well, and who are often a powerful help to us "traveling preachers" in driving out sects and zealots and founding congregations of pure confession.

As my assistant and traveling preacher, Mr. k. A. Baumhöfener, has already done in the past. A. Baumhöfener, the undersigned also asks members of the congregation, teachers and preachers of our association "to send me the addresses of such Lutherans who are known to have moved here and where they live.

Also asks to remember the so important inner mission here with prayer and giving Blue Hill, Webster To., Nebr. E. Meyer.

Conferenz displays.

The Minnesota mixed teachers' conference will meet, s. G. w., from the e ast to the 29th of January, at Mr. Reinhardt's school in St. Paul. L h. Roediger.

The Buffalo DistrictS-Tonserence will hold its next meetings on the 13th and 14th of January at Martinsville. P. Heid.

The Southern District-- Conference of New Orleans is to be held, s. G. w., from the 13th to the 15th of January, in Pastor Doescher's parish. Subject of the proceedings: Theses on the heresies of Calvinism and: Mission in the South, especially in New Orleans. G. Buchschacher.

Entered the Sasse of the "Western" District: For the synodical treasury: from k. Michels' congregation in Franklin Co., Mon., H4.00. ?. MaischS congregation in Big Cypress, Tex., 10.00. Great, the Gem. de- ?. Sievers in Cape Grrardeau, Mo., 6.20. k. Biedermann's Gem. in Thayer Co, Nebr, 6.15. k. LenkS Gem. in St. Louis, 5.00. k. HollS' Kruz Gem. in Centreville, Ill, 5.65. TrinityS Distr. in St. Louis, 6.35. k. Berat- St. John's-- Gem. in Dodge Co. nebr, 5.00, Immanuel--Gem. 3.05. k. Matuschka'- Gem. in Neu-Melle, Mo., 4.50. Salem- - Gem. of k. Sweet in High Hill., Tex., 5.75. k. BergtS Gem. at Paitzdorf, Mo., 6.15, whose Filiatge'. 1.60. Supplements from k. Winkler's parish in St. Louis Co, Mon, 1.50. k. Brandt's parish in North St. Louis, 22.00.

For inner mission: k. MaischS Gem. in Harris Co, Tex, 10.00. Coll. of Gem. of ?. Hilgendorf to Belle Creek, Nebr., Sept. 13. k. Biltz's Gem. in Concordia, Mo., 4.00. H. Stünkel there, 2.50. k. Biedermann- Gem in Thayer Co, Nebr, 6.45. Wittwe Kleknschmidt by ?. HollS in Centreville, Ill, 1.00. Coll. of Gem. dos ?. Ansonge in Padurah, Ky., 5.00. Triune Distr. in St. Louis, .30. H. Leo- by k. Fackler in St. LouiS To., Mo., 1.00. Toll, on minor- child baptized by ?. Bergt in Dodge Co, Nebr, 3.27. k. Matuschka'- Gem. in New Melle, Mo., 4.65. Toll, to Gem. de- k. A. W. Frese in Bismarck, Nebr., 6.50. I. S. in Cuming County, Nebr., .75. Coll. on KrapprlmannS and Detmers infant baptism by ?. Michels in Franklin Co, Mo, 3.00. by k. Nütze! in West Ely, Mo, 4.00. MissionSst.-Coll. d. k. Stiemke in Fayrtte Co, Tex, 10.20. by M. Adam- in GlaSgow, Mon. 5.00. E. Hemmann by k. Bergt in Paitzdorf, Mo., 3.00. H. Mießler by dens. 2.00. Coll. by k. Corde- Gem. at Bethalto, Ill., 5.00. Toll, of k. Holtermann's Gem. at Longtown, Mo., 6.15.

For the Negro Mission: Missionary Hours Collect by?. Stiemke in Facette Co, Ter, 5.00.

For the Heathen Mission: By ?. Stubnatzy at Lincoln, Nebr., 5.00.

For the emigrant mission: ?. Biltz/Gem. in Concordia, Mon., 8.00.

For poor sick pastors: Collecte of the St. JohanniS- Gem. of ?. Scholz in Holt Co., Mo., 2.50. H. Stünkel through ?. Biltz in Concordia, Mo., 2.Ä). ?. Lehmann's Filialgem. in Jcfferson Co, Mo, 3.60. Toll, at the baptism of ?. Wisch-meyerS daughter's gem. in Fayette Co., Ter., 5.00. ?. Wille's Gem. in BrownSville, Mo., 18.00.

For poor students: Coll. of the St. JohanniS congregation of ?. Scholz in Holt Co., Mo., 4.87. Great, at M. NoackS child baptism by ?. Geyer in Serbin, Ter., 3.50. Coll. on H. EggerS wedding by ?. Bergt at Paipdorf, Mon., 5.20.

For Wittwe Ruhland: From the wives Henke, Lenz and M. Stünkel each 1.00 by ?. Biltz at Concordia, Mo. F. Haase by ?. Sweet at High Hill, Ter. by 2.50. Sophie Pape and Mrs. Hillmann das. each by.50.

For ?. Brunn: ?. Nothing at Lincoln, Mon., 2.00. ?. JanzowS Dem. at Frohna, Mon., 10:25.

For poor seminarians in Addison: St. Peter's comm. of ?. Scholz in Holt Co, Mo, 3.70.

For the Deaf and Dumb Institution: Coll. on C. Walther's golden wedding by ?. Scholz in Holt Co., Mon., 8.32. Coll. of the Gem. of ?. Matuschka in Neu-Melle, Mo., 10.85. ?. Biltz's Gem. in Concordia, Mon., 10.00.

For the college budget in St. Louis: Virgins' Society of the Community of ?. Biltz in Concordia, Mon., 13.65. Coll. of the congregation of ?. Matuschka in Neu-Melle, Mon., 18.00.

For the comm. of ?. MaaS to Spirit Lake, Iowa: By M. Adam in Glasgow, Mo., 2.65.

For the commune of ?. Albrecht in Rockford, Mtnn.: By M. Adam in Glasgow, Mo., 2.50.

For the church building in Planitz: N. N. in St. Louis 10.00.

St. LouisS, Mo., Dec. 19, 1879. E. Roschke, Cassirer.

For poor students in Springfield: HochzettS-Coll. at Mr. W. Rodenbeck's through ?. Stock 23.00. Miss Mine Meyer in Indianapolis 3.00. ?. Weyels St. Peter's parish 7.25. ?. Jüngel's congregation to White Creek 12:15.

For sick and old pastors and teachers: ?. Niet-Hammer's congregation in La Porte 18.35. From La Fayette, Messrs. A. Wegner, I. Schnaible 2.00 each. M. Schnaible 3.00. Part of the wedding coll. at Mr. Scheiderer's in Neu - DettelSau 5.00. B. 1.00. ?. Seuels Gem. in Indianapolis 29.60. ?. Richmann's, Freyburgh, 2.00. Dessen's, 11.00. Tonr. Lunz's, 4.00. Hochz. Coll. with W. Mueller, Defiance Co., 0.10.40. ?. Heitmueller's parish on Clifty 4.30. Mr. Kahl in La Fayette 5.00. Half of the wedding roll to Mr. ?. Haake at Cleveland 3.02, deSgl. at Hm. E. Fix das. 3.02. ?. Schlesselmann's congregation in Goodland 4.00. High c. Coll. at ?. A. Bergt do. 5.51.

For the Negro Mission: Mr. Carl Westenfeld at Fort Wayne 1.00. Ern third of the Misflonsfestcollecte at Fort Wayne 102.29. ?. Bethke'S Gemm. 6.25. MisstonSfestroll. at Napoleon 25.00. Mr. Schmute at EvanSvill' 2.0t). Mrs. K. BippuS the. 3.50. part of the MisstonSfestroll. in Distance 40.00. teacher WafchilewSky'S schoolchildren 1.70. N. N. by ?. Spiegel 1.00. one-third of a MisstonSfestroll. at Lancaster 20.50. part of the MisflonSfestcoll. at Bremen 10.00. Hin. Eh. Helmlinger that. 1.00. ?. Lothmann's Gem. in Akron 4.00. To Mr. E. Schepmann at White Creek 1.50. Part of the MisstonSfestroll. in VinrenneS 10.00.

For poor students in St. LouiS: 1) general: Mr. W. Schaper in Columbia City 5 00, half of the harvest festival collection of the Dreieinigk.-Gem. ?. Weyels 10.25, part of the High Tide collection at Mr. Fülling's by ?. Zagel 11.11, ?. Spiegel's congregation in Adams Co., 9.00. 2) for Mr. Royfling Halste the harvest festival coll. of the Drei- einigk.-Grm. ?. Weyels 10.25, 2 members of this congreg. 1.75. 3) for Wrlter Hochz. coll. at Mr. Gerding's in Fort Wayne 7.68.

For poor seminarians in Addison: 1) for Theiss from N. N. 1.01, teacher R. Müller 1.00, Hochz.-Coll. with Mr. Hart- mann through ?. Stock 20.27. 2) for Gehrandt 1.00, ", by ?. Wunder by Mrs. Mickow 2.00, Mrs. Wendt & Behrend Baumgart from ?. Fischer- Gem. in Seymour 6.69. 3) general: Wedding-S- Coll. at Mr. Englbrecht by ?. Stock 15.11.

For the deaf and dumb: Great, at the wooden wedding at I. Theobald in Peru 5.00. N. N. by ?. Stock 1.50. N. N. by ?. Seitz 1.00. Thank offering by Mrs. L. Syerup in Indianapolis 5.00. ?. Niethammer's congregation in La Porte 23.61.

To the orphanage at St. LouiS: Thank offering from Mrs. Chr. Krause 1.00. B. 1.00. From Chicago: for the Waisrknk. E. Aambeiß by ?. Hölter by Ch. Wittve v. Strohe in Indianapolis 1.50. N. N. that. 3.50. ?. Kunz' Gem. in Julietta Gehrandt 1.00, & by ?. Wunder by Mrs. Mickow 2.00, Mrs. Wendt & Behrend 8.00 Mrs. Weber in Hilliard 1.00. N. N. in Jnglefield 2.00. ?. Wichmann's each .50; for A. Eichmann by ?. Engelbrecht from the Women's Association Parish at Farmers Retreat 10 a.m.

To the orphanage in Addison: Dr. Sihler in Fort Wayne (to pay off debt) 5.00. Woman's Club in Toledo 8.00. High-Tz. Coll. at Hm. Schneider in Toll, at I. StuckmeyerS wedding, for M. Goesswein 4.00. By ?. Müller in Columbus 5.W. N. N. in Indianapolis 3.50. Teacher Seidels Klaffe in Fort Wayne 1.25.

To the orphanage in Boston: R. N. in Indianapolis 3.00.

To the widow's fund: By ?. Heintz in Crown Point 1.00. Mr. I. Schnaible at La Fayette 3.00. Part of Wedding Coll. by Mr. Scheiderer at Neu-DettelSau 6.00. Mr. Brüggemann at Columbia City 1.00. ?. Spiegel- Gem. in Adams Co., Jnd. 10.00. Kindtaufcoll. at Mr. C. Scheiderer's in New Detlefau 5.00. ?. Stiegemeyer's Congregation in LaneSville 10.00. ?. Zagel at Fort Wayne 4.00. Whose Gem. 13.75. Limbs at Logan-port, subsequent 2.00. Halste the WeddingScoll. at?. Haake at Elleve- land 3.03, deSgl. at Hm. E. Fix das. 3.02. ?. Hüge'S Gem. in Bremen 9.00. ?. Heintz's compound at Crown Point 5.23. ?. Loth- man's compound in Akron 4.00. Wedding coll. at Mr Domhorst's on White Creek 5.15. ?. Hassold's congregation at Huntingtnv 5.00. Mr. Jösting at La Porte 1.00. Mr. Sallwasser this, thank offering for babysitting in great peril, 5.00. From Cleveland: Mr. I. Schmidt, maid. Bohn, Mr. I. G. Fischer 1.00 each. N. N. in Jnglefield 5.00. ?. Schlesselmann- Gem. in Reynolds 10.00. ?. Gruber's St. John's parish 3.26 & 1.78. Its parish in Van Wert 3.14. ?. Grüber and his Thoma's parish 3.91. ?. Zucker's township of Defiance 12.60. ?. Reichmann's comm. at Fryburgh 2.00. Its comm. 6.00. Women's comm. at ?. Meyer's congregation with Adam Co., Jnd., 30.00.

For Wittve Ruhland: ?. Stubnatzy'S Gem. in Fort Wayne 55.70. Woman's Club in La Porte 5.00. Mrs. Schumm 1.00. Mrs. K. BippuS in EvanSville .50. Mr. Schnaible in La Fayette 2.00. ?. RosenwinkelS 2 Gems. 10.00. ?. Werfelmann comm. at Nru-Dettel-au 14.00. By?. Seitz at Columbia City 2.90. Members at?. Schmidt's comm. at Indianapolis, 7.00 and 7.50. Kuehn's comm. in Warren Town, 6.40. Denninger's church, Mount Hope, 5.00. Seuel's parish of Indianapolis, 29.60. Lothmann's Parish of Akron, 12.25. Horst at Hilliard 1.00. By ?. Muenkel at Aurora, posthumously 3.00. ?. Schumm's comm. in Kendallville 10.50. By ?. Dulitz 1.30. Bodr'S Gem. at Fort Wayne 6.38. From Cleveland: Mr. R. Offenhäuser, G. Zapf, Mrs. H. Schake 1.00 each, I. Langenfelder .25, H. K. 2.00, Mr. A. Welcher, Mr. I. Welcher each .50. ?. Jox Gem. at Delphi 6.75. Mr. Chr. Claffey at Indianapolis .50. ?. ZagelS Gem. at Fort Wayne 22.10.

For the Negro school in Little Rock, Ark.: ?. Sugar Gem. in Defiance 6.40.

For the congregation in Waterloo, Iowa: Dr. Sihler's congregation in Fort Wayne 27.80.

For the English Mission: Part of the MisflonSfestcoll. in Bremen 20.00.

To the Lindemann monument: ? DiemerS Communities 13.40.

For the community in Ford Co, Kans. women H. and R. by ?. Brakhage 2.50 each.

For ?. M. W.: Kindtaufcoll. at C. Rausch 4.00. H. K. in Cleveland 1.00. I. Which is. .50.

For the township of Elkhart, Jnd.: By ?. Dulitz .50. ?. DiemerS Gemm. in Archbold 5.96, on Ridge 5.69, at Florida 3.52, in Floriva 2.27. Limbs from ?. Stubnatzy'S Gem. at Fort Wayne 38.00.

Fort Wayne, Jnd, Nov. 30, 1879, L. Grahl, cashier.

Proceeds to the treasury of the Illinois - District:

For the synodal treasury: From ?. Strieter's congregation in Proviso \$23.00. Collecte of the congregation in Addison on the 1st Sunday of Advent 26.00. Communion - Coll. of ?. Hansen's congregation in and around Worden 10.00. RrformationSf.-Coll. of ?. Döderlein's parish in Homewood 7.50. Harvest Festival - Collecte of ?. G. I. Mueller's congregation at Randolph 12.50. From the missionary treasury of ?. HallerbergS St. Jacobi congreg. in Quincy 15.00. (Summa \$94.00.)

For the building fund: Evening". Toll. in ?. DöderleinS Gem. in Homewood 11.50.

For innert Misston: By I. F. W. Holtmann from C. B. in Red Bud 1.00. By ?. Döderlein by N. N. in Homewood 10.00. By ?. Ch. Kuehn in Belleville from Miss L. M. 1.00. By ?. Miracle in Chicago by Mrs. Car. Otto 2.00. (p. \$14.00.)

For Mission in the West: From the Mission Fund of?..Hallerberg's church in Quincy 25.00.

For the Negro and Gentile Mission: From the missionary fund of ?. Hallerberg's church in Quincy 25.00.

For emigrants - mission: From the mission fund of ?. Hallerberg's church in Quincy 5.00.

For poor students in St. LouiS: By I. F. W. Holtmann in Red Bud from T. B. 1.00. By ?. Sucrop in Chicago for W. Lewerenz & F. Otte from the Women's Club 13.00. (S. \$14.00.)

For poor students in Springfield: By I. F. W. Holtmann in Red Bud by C. B. To the college home-stay in Springfield: To the mission fund of ?. Hallerberg's church in Quincy 10.00.

For poor students in Fort Wayne: From Chicago: by ?. Hölter fiir F. Drögemüller by Heinr- Kummer 1.00; by ?. Wunder for F. Drögemüller from Mrs. Car. Otto 3.00; for the orphan Ku. W. Köpchen: by ?. Hölter by Ch.

Müller 1.00, Hochz.-Coll. with Mr. Hart- mann through ?. Stock 20.27. 2) for Gehrandt 1.00, ", by ?. Wunder by Mrs. Mickow 2.00, Mrs. Wendt & Behrend each .50. by ?. Love in Wine Hill, thank offering by W. Buscher, 5.00 for Ph. Pennekamp. ?. Wangerin- Congreg. in Town Sumnrr, Thanksgiving Feast - Coll., for Aug. Frederking 10.32. (S. \$23.32.)

For the seminary household in Addison: From the missionary treasury of Hallerberg Church in Quincy 10.00.

For poor students in Addison: through I. F. W. Holtmann in Red Bud by T. Joh. Ernst 5.00, and by S. S. for W. Ernst 5.00. By ?. D. Graf at Blue Point, at I. StuckmeyerS wedding, for M. Goesswein 4.00. By ?. Müller in Ehester, part of a Collecte sr. Gem. (7.00), for Höck, Bewie & Müller 5.25, and by Mrs. N. N. for W. Müller 1.00. (p. \$48.25.)

For poor and sick pastors and teachers: By I. F. W. Holtmann in Red Bud from L. B. 1.00. By ?. Döderlein in Homewood from Hipping 5.00. Thanksgiving Toll. from ?. Hansen's parish in Worden, 10.00. From the mission fund of ?. Hallerberg's church in Quincy, 5.00. (p. \$21.00.)

For the widow's fund: By I. F. W. Holtmann in Red Bud of C. B. 1.00. By Teacher Dießner in Nicollet, Minn. coll. at F. TurowS wedding in ?. Mueller's Gem. 2.35. by L- G. Blum of ?. OttmannS Gem. at LollinSville 21.50. by ?. Love at Wine Hill, Coll. at Wm. Kingston's wedding, 6.45, by ?. L. himself 4.00. Out of the missionary treasury of ?. Hallerberg's church in Quincy 5.00. ?. M. Eirich's church in Ehester 21.00. ?. Mueller's church in Ehester 8.25. (p. \$69.55.)

For the German Free Church: By I. F. W. Holtman" in Red Bud vSn C. B. 1.00.

For the congregation at Rockford, Minn.: By ?. Engelbrecht in Chicago of Gem. members" 1.75. ?. Frederking- Gem. in Dwight 3.55. (S. \$5.30.)

For the deaf and dumb in NorriS, Mich. by I. F. W. Holtmann in Red Bud from C. B. 1.00. by Teacher Dießner in Nicollet, Minn. coll. at the golden wedding of Chr. Stelt, 8.55. from Chicago: by ?. Miracle of Mrs. Carol. Otto 2.00; by ?. L. Lochner, gesam. by Mrs. Schmidt, by Marg. Wurst, Dor. Schumacher, Fr. Schmidt, Elis. Schmidt 1.00 each, Marie Becher, Eh. Wolfinger, Joh. Schmidt, Joh. Heinold, Fr. Witt, Karl Gehrke .50 each, Barb. Marting .35, Mrg. Landeck, I. H. & Rosine Schwarz .25 each. (p. \$19.65.)

For the orphanage at St. LouiS: By I. F. W. Holtmann in Red Bud by E. B. 1.00. By ?. Schlechte in Stewardson by Gem. members 8.00. (S. 9.00.)

For the orphanage near Boston: By ?. Succop in Chicago by Mrs. F. Jenze" 1.00.

For G. Müller in Watertown, WiS.: By ?. Muller at Ehester, part of a coll. sr. Gem. (7.00) 1.75 and by Mrs. N. N. 1.00.

Corrections.

1) No. 23 (Year 35) of the "Luth." read instead of "For the Ge", in Dubuque, Iowa, \$4.00": For the Gem. in Waterloo, Iowa.

2) In the same receipt lieS: For the orphanage at Addison Collecte in the comm. of ?. L. Lochner in Chicago \$64.35 and from A. Scheffler \$5.00.

Addison, Ill, Dec. 13, 1879; H. Bartling, Cassirian.

Income to the Middle District coffers:

For the synod treasury: From ?. Zschoche's congregation in Marion Township \$28.00. ?. Hüge'S congregation in Bremen 10.20. ?. Qurrf'S congregation in Toledo 6.M. ?. Hassold's congregation in Hunting- ton 7 00. ?. Kunz's church in Julietta 7.20. ?. Stock near Fort Wayne 4.00. Teacher Muller there 4.00. ?. Buehl's compound in Massillon, 8.00. Schmidt's Gem, Indianapolis, \$33.50. Horst's branch there 4.00. ?. Nützler's store in Columbus, 5.50. Sauer's Pharmacy in Dudleytown, \$19.58. Sihler's comm. in Fort Wayne 58.52. ?. Stubnatzy's comm. that. 55.00. Teacher Roescher's comm. 2.00. ?. Stock's comm. at Fort Wayne 20.50. ?. Zagel's church that. 8.66. ?. Schoeneberg's comm. in La Fayette, 40.00. ?. Jor' Community at LoaanSport 15.15. ?. Kolbe's church in Jndependence 11.50. ?. Böse'S Gem. on South Ridge 14.26. Woman's Club in ?. Mees' congregation in Columbus 50.00. ?. Rosenwinkel's both congregations 7.75. ?. Seitz's congregation at Columbia City 4.90. ?. DiemrrS Gem: in Florida 1.13, near Florida 1.35, on the Ridge 2.88, near Archbold 2.44. ?. Jor' Gem. at LoganSport 5.15. ?. Zucker's Gem. at Defiance 8.50. ?. Bodr's compound at Fort Wayne 15.46. ?. Wichmann's Community at Farmers Retreat 15.00. Teachers Combs at Fort Wayne 2.00. ?. Meyer's Community in Adams Co. 19.70. ?. Spiegel's church that. 9.00. ?. Crämer's church in ZaneSville 16.64.

For the construction of a professor's apartment in Fort Wayne: members of the congregation of ?. Heintz in Crown Point 2.00. ?. Hassold's congregation in Huntingtnv 7.00. Members of the congregation in Bremen 5.90. By ?. Diemrr 1.82. ?. Seitz's congregation at Columbia City 4.56. ?. Werfelmann's congregation at Neu-DettelSau 19.75 and 5.25. Mr. Brüggemann at Columbia City 1.00. ?. Niemann comm. in Cleveland 244.35. ?. Querl's church in Toledo 13.72. ?. Runkel's church in Aurora 25.00. Women's Club that. 10.00. ?. Karrer's church at Bielefeld 4.34. ?. Jüngel's congregation at White Creek 11.30. ?. MeeS' congregation at Columbus 8 p.m. ?. Diemer's Gem: at Archbold 4.25, at Florida 1.58., at Florida later .25, on the Ridge 4.45. ?. GruberS St. John's Gem. 7.61. Whose St. Thomas Gem. 9.77. Whose Gem. at Van Wert 1.87. ?. Schmidt's parish of Indianapolis, 102.80. Reichhardt's parish of Fryburgh 15.00.

For ?. Brunn: ?. KarrerS Gem. in Bielefeld 2.99. ?. StrgerS Gem. in Adams Co. 4.5t >.

For the em igrant mission in New York: ?. Diemer's parish: from the Ridge 3.13, at Archbold 1.55, at Florida 1.17, in Florida 1.45. Part of the MisflonSfestcoll. in Jackson Co., Jnd., 24.90, in LaneSville 8.00. Dr. Sihler's parish in Fort Wayne 36.92. Part of the MissionSfestroll. in Bremen 7.00. ?. Lothmann's church in Akron 2.50. ?. Tramm's church, Vin-Cenne, 5.86.

For the Emigrant Mission in Baltimore: ?. Tramm's church at Vinrenne 5.00. ?. Zagel's congregation at Fort Wayne 10.00.

For poor students in Fort Wayne: 1) for Tannenfeld: ?. Brthke'S Gem. 2.95. 2) for Frinke: Theil der Hochz.-Coll. bei H. Fülling durch ?. Zage. 10.I)0. 3) in general: ?. Lange'S Gem. in Valparaiso 6.00. Whose Gem. in KoutS 3.25.

To the seminary household in Springfield: part of the Mis- sion Frstcoll. in Jackson Co, Jnd, 24.95. I'. Niemann- Gem. in Cleveland, 55.60.

On the LollrgehauShalt at Fort Wayne: ?. Dulitz' communities in and at Napoleon 16.70.

For inner mission: missionary hours - Coll. on Cold Mater Road at Fort Wayne 3.53 and 3.12. Surplus of a travel money coll. .60. 2 thirds of MisstonSfestroll. at Fort Wayne 204.58. MisstonSfestroll. at Napoleon 20.50. ?. Querl's parish in Toledo 8.00. ?. Schoeneberg's congregation in La Fayette 5.20. Kindtaufcoll. to Mr. Ruhl in Neu-DettelSau 1.35. Part of MisstonSfestroll. in Jackson Co, Jnd, 24.90, deSgl. in Defiance 33.12. ?. WendtS Gem. in WavmannSville 6.50. part of MisflonSfestcoll. in LaneSville 25.00. ?. Heitmueller's congregation on Clifty 8.25. Part of MisflonSfestcoll. in VinrenneS 14.60. ?. Mohr's parish at Jnglefield 6.85. ?. Steger's Common in Adams Co, Jnd. 4.50. ?. Wichmann Township, Farmer Retreat, 7.77.

Income to the coffers of the Eastern" District:

For the synodical treasury: From ?. Lindemann congregation at Pittsburgh \$57.35. congregation at Patersoa 9.07. congregation at BirdS Hill 9.00. teacher List 2.00. congregation at Lonaconing 2.33. congregation at Barton 2.00. congregation at Maple Run 2.00. Jmm. congregation at Baltimore 33.50. congregation at Farnham 4.25. trinity congregation at Buffalo 20.00. congregation at Accident & Cove 5.62.

For the widow's fund: Teacher List 3.00. ?. King 4.00. ?. Heid 4.00. ?. Seeger 3.00. St. Paul's parish in Edm 11.50. Parish in New Jork 26.00. N. N. in Accident 2.00.

For the orphanage near Boston: Mrs. Raab in Wil- liamsburgh 5.00. Mrs. WilkenS 1.00. Mrs. Mrg. Eckhardt in

# Der Lutheraner

ReistrStown 1.00. Gem. in Wellsville 9.00. k. Fleckenstein's Children 1.00. For sick and aged pastors: W. Schaefer in Baltimore 1.00. congregation in Allegheny, Pa. cat. jubilee coll. 16.00. k. Seeger 3.00. ToCollegeMaintenanceCa sh: Gem. in New Aork 9.00. For the orphanage near St. Louis: Mrs. Marg. Eckhardt in Neisterstown 1.00. For the orphanage at Addison: Of the same 1.00. For the deaf and dumb in Norris, Mich.: ?. Fleckenstein's children 1.00. For poor students in St. Louis r Parish in Port Rich- mond 3.60. For inner mission: D. Seeger 3.00. For heathen mission: ?- Seeger 3.00. For poor students in Fort Wayne: W. Schaefer in Baltimore 1.00. For negro mission: AuS of Gem. mission rifle in Lonaconing 3.33. L. Busch in Maple Run .50. For the German Free Church: D. M. Michael 1.00. For the parish in Planitz: St. Paul's parish in Martinsville 4.70. For Mrs. ?. Ruhland: Subsequently by ?. Strengths 3.00. St. Paul's congreg. in Eden 11.00. Correction. Page 176 deS "Lutheraner" (Jahrg. 35) are 2 MissionSfcst- Eollecten of 439.55 each as collected at the Missionfest of the congregation in reserve quittirt. Read: Gem. St. Johannis- burg. New York, Dec. 1, 1879.

I. Birkner, Cassirer. Received for the Castle Garden mission: Of?. I. M. Johannes 41.50. Joh. Scherer .50. Mrs. k. Weisels.00. k. A. Krafft 2.40. teacher Arnhold 1.36. c. Bußmann 1.00. congreg. in Mariccta 3.00. congreg. in Wellsville, MissionSfest-Coll., 12.00. congreg. in Town Ashford 2.00. ?. Rademacher 1.00. Casp. Schmid 1.00. Lincoln Congregational, Nebr., 9.50. L. Mühlenbruch 5.00. H. Zimmern,ann.90. Fr. Wein- gärtner 1.50. ?. AlthoffS Gem. 5.00. part of the Missionary Festival Coll. in Farmers Retrrat 35.00. H. Dietrich .20. R. Singer .15. C. Hesse .15. Schlömann .50. Walther, Pölker, N. N. .75. k. Speckhard .40. Bremer's congreg. 5.00. West Seneca congreg. 6.00. D. William's Zion congreg. 2.00. D. St. Lucas congreg. 2.00. By k. N. Pieper, part of a Mis- sionS-Collecte, 5.00. By both St. Paul's congreg. in Pomeroy, O., surplus of an excursion, 19.50. By ?. Butz, part of a harvest festival collection, 7.00. Birthday collection at C. Bräunlich, 75. By K. Bötticher from the venerable Jll. synod, 57.00. By I?. Fischer, part of a MissionSfest-

Box - Report of Martin Luther Orphanage W West Ruetzburg from I. Detober t672 to then Kft.

E! n " a h!no:

Käffcndrstand am I. Dcteber l<!" .....O. 5" Love gift! , and B he makes niste ..... ' ,w .nostaeleer for ..... UMM Farmvroduekc vcrkaun ..... 555.'2 L ruckerci and Bnschikdcncs ..... -65 .5-2

2l u s g a b c n:

Solar and wages ..... 'O'W' 6-, Lcber.smitkel unk household. .... - l.12. "I Firing ..... 5" ,"" Merwmt ..... 1.5 RcmBäten ..... 1^ 27 Blndcr and Sü-ul-e ..... Ni.B Farm and stable " ..... D-' ,""l> Mobll-ku nne Mi.wcUaucn ..... M 7" ABiMln zulückbrzad.r .... 21.16 JIM'M

Stay! B.üiknbkstand am I. October IM'9 ..... Z lt. "2 'Besides, bar ric farm the 'institution ;supplied around Berbrauch D'2N5,U. Debts on I Otto the WM.. ..... fsilll'-ät!"

Salä'r and Lohne ..... Uttbembikc Rechnungett .....!6.3i, Bonds. .... i ..... 1-71

Less cash ..... 2.'!.-" . 2s--.27

Debt - Rcruenou in fac-r . ..... H 2-,ts K c d u N. P eterion , B:-hers.

,sur Unrelstünung der Mememde in Eikl-art, Knt-ana, l-css-n beim Nlucrikichieien ro-aenee wettere Liebesaaben ein: 'Bon k. Traulmaus '9eincinec m acrlon. dNrch.. 4l" 25. 12 Lott-manns "Km. in Akro-n, L., 7.7-5. I' Hiebrro k9xmeinde:i in Destauce Es, Obw-, 92'2 12 stuae's - 6cm. nr Pwmsulh, .ine., ! lost i" Tracev lt.lis, in Bremen, Fnt,, 5">. 12 2 ungcrs kücui, in St. Louis, tNe-, , 7.'."-. 12 'Brandts -Mmemde b i Elarinea, coma, aieudmadlstoll!, 7.,'2 and -sott to Messrs. H. Suudcrmann >e" and W. Huiemanu each H. SBERing -Mt, 12 Soel rs - s,cm. at Lake Ereek, LAo., 12 Srraiens -6cm. in 'BKalcirowu, 'Bois.. Bi.'tt". L "r,b Mr. chmstree -2c. Kio-chkc from the a-ke-rl. L lütltt !tt">. 12 L ">!" -rss'M in and over LBwolon. L .. I'.sta. 12 Skeinbaebs "9em. in KHRükd, Fnv., WM L ur" Hrn. .stai- sirer -ssrabl from drin Middle L im. ttt.ätt. 12 H. Hplr.rmaur's -6cm. bii Pü-.ckne-.'yttlc, K'D. 5.25. 12 F. Schaller's ""cm. in Rev Bud, Fil, 7.5.5. I' P. Eirick-s -6cm. rn New Minden. Fit, MM. 12 O- kinanno -eicmcrcnt ru Eollinsvrltc, Fil., 2.2'- k. Schwrnllv's "rssm. rn Smaw.'Me, ttam., 2.-U". 12 H .treumanus ir-em. rn Durleotown, .Erd., 12 H. Baricis >n Beck Like, AmBon rn, gentlemen ckiobmanri, Rorerrmune, Schoncwerß, 2Loltr-s, Harlm.nn, 'Blumcnbwa, Freick, Breucr, stob. Paul, Krau Äuircrhercc je Bar. Hcrur. 2'2 ttke, Hcrnr. Cloud, Saviour, Ute. 6Mmm, Schoirae. Mnch. Fa". Paul ;c ..'5, Albuo .1'2. 12 -trilau,' "mmnmc at sea!"" Te:. l.2'52 Lttkch Hrn chaiürer Srmon from the m- rWchen ! r-üru R s>, I". --H'icn wiukBs -9cm. m Woonand. Fuw. ^.2" !2 -rFi'c'o -6em. in S ü'.igis, 'MB., 12 ,fr, Sri'-.nrs' ""ern. l:-, '.Nrnuraia'lts, 'Alan., i.'hl. I' r. Eramcis women 'Bciitt! ! U Fcn L e'dac, Kowa, 512 Hugn's ""^'em. m Bremen. Fad., Mummnst.ott. Lurch Hrn. -la! ,l.-cr Barttrna ans ccm . "rums Lmn-r

-2-crstich rankendA . H a lbot, Pastor.

For the preacher and teacher wittwen and "äffe"-Laße "of the F cwa-L rstriet, have been received:

1st Ber carries: 'Bon the gentlemen 1'1' brakes search! se -An" Brummer, Karklei, Hcrrruann. -'sorn, Reuu'.gcr, R:-er-l, Schiirmaun. Sck'wrc, Srndt, Wiegmr scAlerander . Bie.">l.cr, 1 b. L oinie.-st tt-iattlinautt. '9uitthcr. Hair, Mattist.!! u:it 7ru HU rer stacc- ma.chrr >e Hllllst".

Two. Gifts: 'Bon dir -9em. of the Brn. 5 Agc re B".- 'Aue ,'rr 'wA;ett tos H.n.H. book in Lnrcrie gcauunett">.77. li-cu-, des Hrn. k. -ettaftirlauu AA H.n. - "5 'Brack rn T ubuauc 1 -An the Hochu'l c<s e-ru. B.-ü rn Boom m- immeu 2a 7, Ban V. Leirmana t.'5 as L anck,rstc. H-u. Bicvcr u. L-urru, St. "" , v unttna H""-. i i. L uA: u"- .st""", A. L e.embcr l>B-, Ph. Mutl.

For you preacher- and lcfrer- wiktwen nnd LSuile" - "uffe <middle L -stw.,'-! have been received r

1. contributions: Bou deu Hern: Il' : F. 'Wer--dt. 'S. Horst ruck >on Rbccr C. TB. TL.'ilhr.eu'skv i, s,<l5, -MMiükc: Break "s.-! i' ,5 '6 'loud-sei: n l- , Mauum? Eel trag u: cw AmckwAncn wsu: u: F il-, u-u Fnw, t, sl>.: ur l Li'i. sttl - ..h. m.! l. ust;:, -u-f m c-.ckl , zr l tust- 'ck'l'. >' B-. Fick " -Uit B. >B !N -ws, ,x S a- 5 An l >- " . "uo... !.r. :-u: u l urllo Hm. l' <S. "l.w!, a, u,g j > :annur sA " ck.- Kasia--a -o"- A l e- 2" M r r r r l m - n - t h w

Received for Wittwe Ruhland: By Messrs. D. Janzow .25, S. Vogel .P1.00, M. Meilktzer .50, G. Schußler.50, Chr. Weinhold 5.00, Gotihold Wcinhold 1.00, Cl. Stüve.50, A. Bergt.50, G. Roth .25, G. Hilpert.10, Chr. Bergt .25, H. Hellwege .25, Martin Weinhold 2.00, G. Bronnenkant .25, G. "Schmidt .50, I. Crämer 1.00. Mrs. ?. Meyer in Lincoln 1.00, Mrs. Feuerbacher 1.00, Mrs. Ahrens .75, Miss Ah-renS .25. Mrs. D. Lembke 5.00, Peter Schneider 3.00, G. Geringer 1.00, B. Ries 2.00, Miss L. Nagel 5.00. F. Lochner. With thanksgiving to God and the kind givers, the undersigned certifies in lieu of his congregation, from Mr. l?. I. L. Hahn 41.00, by Mr. k. Aug. Rohrlack 42.00, by Hrn. k. G. Bern- thal from his parish 44.69, by Hrn. k. I. Fackler from individual members of his congregation 42.00 to cover our debts. - May the Lord reward our dear donors for the gifts they have given to this congregation and thus to this hopeful part of the Iowa territory. C. F. W. Maaß, Pastor.

With heartfelt thanks I acknowledge the receipt of the following gifts of love sent directly to me: From Mr. A. Grabmann in Noseville 4-3.00, N. N. in St. Clair 2.00. To the dear givers of God's blessing! St. Clair, Mich. 12 Dec. 1879. W. Hopf.

### Book Display.

Koralbog, indeholdende Melodier til Synodens, Landstads, GuldbergS o. fl. Salmeborger samt til Salmer i det Engel ske (H'mns) for Organ, blandet Kor oller Piano. Udgiven ved E. Iensen. Chicago 1879.

A new Norwegian Lutheran chorale book has just appeared under the above title and has been sent to us for evaluation. The less our judgment, as a very lowly layman in the high art of music, wants to say, the more we would like to use the opportunity offered to us herewith to inform the German lovers of good chorale music about the appearance of this work. On 150 pages, it contains 173 chorales in four-part harmony with underlying texts. Taking into account all Norwegian Lutheran hymnbooks in use here in America, including the Hvrnn Uoolc published in Decorah, it is destined to become the general chorale book of the entire Norwegian Lutheran Church in America. And, as far as we are able to judge, it is well worthy to be elevated to such a universal chorale book". If this were to happen, we could only heartily congratulate our Norwegian sister church. As far as melody and harmony are concerned, this chorale book has a chaste "ecclesiastical" character. Our most beautiful German Lutheran church chorales have also been included in it; more than 80 of the "same", the German Lutheran encounters in it as old dear friends, admittedly not in their original tones and rhythms with their ancient harmony, but in all of these relationships in that Nordic idiosyncrasy which deeply grips not only a German heart, but also every person who has a sense for music. We can therefore only praise the fact that Pastor Iensen has taken the taste of his indisputably musical people into account with preference. He has thus saved for his people, even in this his new fatherland, a treasure that is worthy of being bequeathed to child and child's child". By the way, our "K oral bog" also offers the German an excellent opportunity for musical studies; not a few of the melodies it contains, which are unknown to us, are also suitable for direct use by us. The price of the book, since the author, who is also the publisher, is not connected with any money speculation, is set at no more than 4'1.00 (erclus. postage 10 Cts.). It may be obtained at the address: lisv. L. Oenson, 6iinton, Uoelc Oo., VV'is. W. [Walther]

Sangbog for Born og Ungdom. Udgiven af E. Zensen. Chicago 1878.

This is a collection of 204 two-, three- and four-part easy-to-perform arias and motets for male and mixed choirs for use in the home, school and church with religious and general texts. Preceded by an "A" instruction to learn to sing by notes. The collector is the same person who published the "Koralbog" shown above. In this "Sangbog", apart from some of the better known German songs, there are a lot of true pearls of Nordic fantasy, which are highly deserving that we Germans should also adopt them and let them become naturalized among us. Hopefully, a poet will be found who will provide us with German lyrics for the "lovely" Norwegian songs in place of the Norwegian lyrics. Those who, like us here in St. Louis, have had the opportunity to hear Norwegian choirs, will not think that our judgement is biased. The "Sangbog" can be obtained as indicated above. W. [Walther]

### Changed addresses:

Rov. Oottkolck Doober, 371 Oraonduslr8t., Llilvaukov, 5Vis. ,1. (ülr. 5Vint.or8t.6in, l'rnrlconlust, 5Vv8t <3it'), Lloli.

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Preface to the thirty-sixth volume of the "Lutheran".

(Continued.)

In the last issue we pointed out that our confession, which is laid down in the Concordia Book, is in accordance with the Holy Scriptures and therefore exceedingly glorious. We now want to call our readers' attention to a double point, from which the glory of our confession can be recognized and at the same time its scriptural validity can be substantiated.

The ultimate purpose of the Scriptures is the glory of God and the comfort and salvation of poor sinners. The correctness of a confession is therefore also recognized by whether this purpose is achieved through it. If the purpose of a confession is the same as that of the Scriptures, it must be pleasing to God. But if a confession deprives God of his glory and sinners of their comfort, it is evident that it is contrary to God.

Let us rejoice that we can confidently say: Our confession gives to God all the glory that is due to him, and to poor sinners all the consolation that Christ has purchased and intended for them.

Every heresy is a blasphemy and blasphemy against God. It is true that heretical communities still have pieces of the divine word, and the true believers among them, who hold to these pieces of truth in simplicity, give glory to God even in these pieces, but the heretical communities themselves, in teaching and disputing against God's word, do nothing but rob God of his glory, blaspheme and blaspheme God.

If the papists, apart from the holy Scriptures, claim their traditions to be the Word of God, if they consider the apocryphal books to be equal to those inspired by the Holy Spirit, if they do not regard the holy Scriptures as the only rule and guide of faith and the Holy Spirit speaking in the holy Scriptures as the sole judge in matters of faith, if they place the pope and prelates above the Scriptures, if they consider the Scriptures to be imperfect.

declare them inadequate and obscure, forbid the reading of them 2c. if the Reformers, Methodists, and other enthusiasts run their reason over the sacred Scriptures, master the dear God who speaks in them, put a different meaning on his words 2c. what is this but depriving God of the honour due to him?

Let us look, on the other hand, at what was said of our confessors in the previous number. How humbly they submit to God's Word, the writings of the apostles and prophets, what holy awe they have before the majesty of Him who speaks in the Scriptures, how willingly they take their reason captive to the obedience of Christ! How anxious they are not to depart even a finger's breadth from this single rule and guide: with what holy earnestness do they reject and condemn all that is contrary to this word of the great, majestic God! How zealous they are for every word of sacred Scripture as for a word spoken by the Holy Spirit! "Do they think," is reproached by them in the Apology (ole. 107.) against the Papists, "that the Holy Spirit does not set his word certainly and deliberately, or know not what he speaks?" How earnestly do our confessors affirm that there is no other interpreter of sacred Scripture than Scripture itself! (Oil. 657.) How decidedly do they reject, in interpretation of Scripture, all the pleas of carnal reason! Is not this giving all glory to God?

Immediately in the second article on original sin, the Augsburg Confession stands up for the honor of our highly praised Lord Jesus: "Hereby are rejected the Pelagians and others, who have not original sin for sin, that they might make nature pious by natural powers, to the shame of the suffering and merit of Christ. (Oil. 38. f.) In the Concordia it is said, "Now this controversy of original sin is not an unnecessary quarrel, but, if this doctrine be rightly conducted from and according to God's word, and be separated from all Pelagian and Manichaeian errors, then (as the Apologia saith) the good works of the Lord Christ, and his precious merit, and also the work of grace of the Holy Ghost, shall be the better known and more glorified; God also shall be more glorified, and he shall be more glorified.

His glory is given, when God's work and creation in man is rightly distinguished from the devil's work, by which nature is corrupted." (vool. 1. V. d. Erbs. oel. 574.)

How horribly the name of the Lord is blasphemed by the false doctrine of conversion, in that the fanciers boast of free will and ascribe to man the power to cooperate in conversion, by further emptying of all power the means of grace through which God works! How gloriously, on the other hand, is God given all glory in our confession, even in this doctrine! The Formula of Concord says: "Now the Holy Spirit does not work conversion without means, but uses for it the preaching and hearing of God's word, as it is written: The gospel is a power of God to save. Item: Faith comes from hearing the word of God. And it is the will of God that men should hear his word, and not stop up their ears. By such a word the Holy Ghost is present, and heareth the hearts, that they, like Lydia in the sixteenth chapter of the Acts of the Apostles, should take heed, and so be converted by the grace and power of the Holy Ghost alone, whose work alone is the conversion of man. For without his grace our willing and our running, our planting, our sowing, and our watering are all nothing, if he does not give them prosperity, as Christ says, "Without me you can do nothing. In which brief words he denies the powers of free will, and ascribes all to the grace of God, lest any should boast, 1 Cor. 1." (Lpit. 2. Of the Free Will, oil. 524.)

As by the Pelagians, so also by the Calvinists, Presbyterians, etc., God is robbed of his glory. They teach that God does not want all men to repent, believe the gospel, and be saved, and that he has condemned a certain portion of men to damnation. This doctrine, as well as the doctrine which finds in man a cause of election to salvation, the Concordia Formula calls "blasphemous and frightful," and, after expounding the pure doctrine, may justly say, "By this doctrine and declaration of the eternal and beatific election of the elect children of God, it is

God his glory wholly and completely given." (veol. 11. N. 723.)	On the fact that the papists called the Lutheran testimony heresy, the	According to this, the papists declare the church to be "the supreme
The Apology opposes with holy earnestness the Papists, who call	Apology exclaims: "O Lord Jesus Christ, how long wilt thou suffer and	monarchy, the greatest and most powerful sovereignty in the whole
upon the saints, and place beside the merit of Christ also the merits of	endure such public dishonor of thy holy gospel, when our enemies	world, in which the Roman Pontiff, as the head of the church, has
the saints, and think that God also accepts these merits for sin: "Now	blaspheme thy word and truth? (Art. 27. N. 273.)	complete power over all high and low things and affairs, secular and
this is not to be suffered at all; for there they give the glory, which is	In this reviling of Christ also the enthusiasts, the Methodists, and	spiritual, as he wishes and may think, of which authority (he may use
due to Christ alone, to the saints; for they make of them mediators and	the like, take part, who, after all, mostly do only their own works, mix	it, abuse it, as he pleases) no one may dispute, speak or protest; Item,
reconcilers." (Art. 21. U. 224.)	up justification and sanctification, and speak of perfection.	in which church the pope has power to make articles of faith, to
Especially is the honor of God trampled underfoot by the false	How the Apology gives God all the glory, when it speaks of	establish all kinds of divine services, to alter the holy scriptures
doctrine of the papists, that we are not justified and saved before God	justifying faith thus: "Faith is that my whole heart should receive the	according to all his pleasure, to pervert and interpret against all divine
by grace, not by faith alone, but by works and merit, that one can do	same treasure, and is not my doing, nor my giving, nor my word, nor	laws, against his own decree, against all imperial rights, how often, how
perfect works and thereby earn salvation with God, that one can also	my preparing, but that a heart should take comfort and rely wholly on	much, and when it pleases him, to sell liberty and dispensation for
do superfluous works and make them benefit others.	God's giving us, giving us, and we not on him, to lavish on us all the	money, from which the Roman emperor, all kings, princes, and
The Augsburg Confession, on the other hand, testifies:	treasure of grace in Christ." (Art. 4. N. 95.) "So now, and by this means,	potentates owe to receive their royal crown, their glory, and titles, as
"Whosoever therefore thinketh that he can obtain these things	God will be known to us. So will he be honored, that from him we may	from the governor of Christ; For this reason the pope is an earthly god,
(forgiveness, reconciliation) by works, and that he can merit grace,	receive and receive grace, salvation, all good things, and that by grace,	a supreme majesty, and alone the most powerful lord in all the world,
despiseth Christ, and seeketh his own way to God contrary to the	not for our merit." (Id. n. 97.) Of the penitent sinner, Luc. 7, it is said,	over all kingdoms, over all countries and people, over all goods,
gospel. (Art. 20. U. 44.) Zn regard to the merit of monastic works, it	"The woman comes to Christ confident that she will obtain forgiveness	spiritual and temporal, and thus has in his hand all things, both
says, "Now what is this but diminishing the glory and praise of Christ's	of sins from him. This is to acknowledge and honor Christ; for greater	temporal and spiritual sword." Now of this description the Apology says:
grace, and denying the righteousness of faith? ... These rob Christ of	honor cannot be done to Christ."	"This definition, which does not rhyme at all with the true church, but
his glory, who alone justifies, and give such glory to their vows and	The Concordia Formula says: "We believe, teach, and confess,	does rhyme well with the Roman Pontiff's nature, is found not only in
monastic life." (Art. 27. oil. 60. 61.) Of their statutes of men she says,	that in order to maintain the pure doctrine of the righteousness of faith	the Canonist books, but Daniel the Prophet paints Antichrist in this way.
"Now this is publicly contrary to God's command and word, to make on	in the sight of God, the <i>particulis exclusiviz</i> *), that is, the following	If we set such a definition ..., we might not have such ungracious
command laws of opinion, that thereby one may do enough for sin, and	words of the holy apostle Paul, by which the merit of Christ is entirely	judges.... But we must hold our ground, because we praise and exalt
obtain grace. For it is blaspheming the honor of Christ's merit, if we	separated from our works, and the glory is given to Christ alone, are to	Christ's good deeds." (Art. 7. N. 156. f.)
forbear to merit grace by such statutes." (Art. 28. Al. 65.)	be kept with "special" diligence, since the holy apostle Paul writes: By	With regard to the doctrine of the sacraments, our confession is
In the Apology it is said, "They boast they can fulfill or keep the law,	grace, without merit, without law, without works, not of works; which	declared against all who change these endowments of Christ, mutilate
yet the glory belongs to none but Christ." (Of Love 2c. N. 113.) "If we	words all at once mean so much as, By faith alone in Christ alone we	them, make them mere empty signs, interpret the words of Christ
trust in our works, Christ is deprived of his glory, Christ is not the	are justified and saved." (Lpit-3- N. 529.)	differently, and thus deprive the Lord Christ of His glory. Concerning
reconciler nor mediator." (Id. n. 115.) "Trusting in our own performance	How the papists, by their doctrine of the church, of the rule of the	holy baptism it is said in the Large Catechism: "Therefore it is a mere
of the law is vain idolatry and blasphemy against Christ." (Id. n. 116.)	pope, rob Christ of his honor, is clearly evident. In this respect, too, our	knavery and mockery of the devil, that now our new spirits,
"Such public error and false doctrine of works we condemn; first, that	Church gives all glory to Christ the Lord. She does not describe the	blaspheming baptism, leave God's word and order of it, and regard it
thereby the glory is taken away from Christ the right Mediator, and is	church as the totality of Christians, good and bad, who are led by the	no differently than the water that one draws from the well, and therefore
given to wretched works, if we will present our works in Christ's stead	pope as the head of the church, but as the totality of believers who	drool over it: What shall a handful of water do to the soul? Yea, beloved,
for a treasure and propitiation of divine wrath and sin: for the glory	truly believe in Christ, the sheep who alone hear the voice of their good	who knoweth not that water is water, when it is to be used to divide one
belongs to Christ alone, not to our wretched works." (Id. n. 121.)	shepherd Jesus Christ. In the Schmalkaldic Articles it is declared, "that	from another? But how mayest thou thus take hold of God's order, and
"Wherefore they blaspheme and revile Christ, saying that by monastic	the pope is not <i>jure divino</i> , or from the word of God, the head of all	pluck the best jewel from it, that God may have it joined and bound,
life one can merit eternal life." (Art. 27. N. 277.) Of their self-chosen	Christendom; for this belongs to one only, who is called JESUS	and not have it divided? For this is the kem in the water, the word of
works it is said, "These Christ calls vain, useless services. Therefore	CHRIST." (2, 4. N. 306.) Our confession declares the pope to be the	God, and the commandment of God, and the name of God: which
they are of no use to propitiate God, as the adversaries say, and the	antichrist, that is, he who sets himself against Christ, robs Christ of	treasure is greater and more precious than heaven and earth. Now
same works, as pilgrimages, they praise: They praise pilgrimages, and	glory, and gives himself. "This piece shows," say the aforementioned	therefore understand the difference, that baptism is much different from
consider them great works, and call them <i>opera supererogationis</i> "	articles, "that he is the true end-Christ or antichrist, who has set himself	all other waters, not because of its natural nature, but because
(superfluous works), "and that which is more shameful, which is still	above and against Christ and exalted himself, because he does not	something more noble is added to it; for God himself puts his glory, his
more blasphemous, they give them the honor which is due to Christ's	want to let the Christians be blessed without his power, which is	power, and his might into it. Therefore it is not only a natural water, but
death and blood alone, that they should be the <i>pretium</i> , that is, the	nothing, not ordered or commanded by God. That is, actually, to set	a divine, heavenly, holy, and blessed water; and how it may be praised
treasure, so that we may be delivered from eternal death. Fie on the	himself above God and against God, as St. Paul says 2 Thess. 2:4."	more, all for the word's sake, which is a heavenly, holy word, which no
afflicted devil, that may so revile and blaspheme Christ's holy and dear	(2, 4. U. 308.) The Apology has taken from the Roman-	man can praise enough; for it hath and is able to do all things that are
death." (Art. 6. Ll. 194.) Zn respects		of God." (M. 487.)
	*) By <i>psrtieutas oxolusiv</i> "" are understood those little words by which all	With regard to Holy Communion, our confession gives the Lord
	human work and merit is excluded in the matter of our blessedness, e. g. 2c.	Christ the glory of wisdom, omnipotence, and truthfulness. The
	alone.	Formula of Concord says: "Forasmuch as our Lord and Saviour Jesus
		Christ, of whom we are the only teachers



this earnest command is given from heaven to all men: *Hun audite*, Here in this world is the practice and rehearsal of the song that the We enclose testimonies from our Concordia Book and from the private him ye shall hear, who is not an evil man, nor an angel, neither only blessed in that world sing with perfect lips forever, without end, without writings of orthodox theologians, from which only men can see that our true, wise, and mighty, but is eternal truth and wisdom itself, and weariness: The Lamb that is slain is worthy to receive power, and doctrine is not a new one, unheard of in our church, but the old, true almighty God, who knoweth well what he should speak, and how he riches, and wisdom, and strength, and honour, and glory, and praise. Lutheran doctrine.

should speak it; and is able also to perform and to bring to pass all that (Revelation 5:12.) O, what a glorious confession! G. First set.

he speaketh and promiseeth ..... because this true, almighty Lord, our Creator and Redeemer, Jesus Christ, after the Last Supper, now beginning his bitter suffering and death for our sins, at the sad last time, with great deliberation and earnestness in the institution of this most reverend Sacrament, ... ..of the bread blessed and offered... Take and eat, this is my body, which is given for you; and of the cup or wine, this is my blood of the new testament, which is poured out for you for the remission of sins: we are indeed bound to interpret and construe these words of the eternal, true, and almighty Son of God, our Lord, Creator, and Redeemer, JESUS CHRIST, not as fancied, figurative, strange speeches, otherwise than they seem according to our reason, but the words, but to accept the words, as they are, in their proper, clear sense, with simple faith and guilty obedience, and not to be turned away from them by any objection or human contradiction, spun out of human reason, however sweet they may seem to reason/" (vool. 7. U. 655. f.)

After the Concordia Formula has rejected and refuted the Reformed heresy, it testifies: "From this it appears how unreasonable and poisonous the Sacramentists (sTH. Beza et al.) mock the Lord Christ, St. Paul, and the whole Church." But she does not translate the blasphemous speeches given in Latin, but says that they "speak of it so terribly that even a pious Christian should be ashamed to interpret the same." (Deal. 7. Al. 662.) The Large Catechism calls the enemies of the Scriptural doctrine of the Lord's Supper "blasphemers and profaners of this Sacrament." (N. 499.)

Of the theft of the chalice by the papists, this terrible mockery of the foundation of Christ, the Schmalkaldic Articles say: "And especially we condemn and curse in God's name those who not only leave both forms standing, but also gloriously forbid, condemn, and blaspheme them as heresy, and thereby set themselves against and above Christ our Lord and God. (3:6. U. 320.) Of the mass the Apology says: "First, this is the highest dishonor and blasphemy of the gospel and of Christ, that the evil work of the mass ex opere operato is a sacrifice which makes atonement for God and does enough for sin. It is a rather terrible, ugly preaching and teaching, and a great, unspeakable abomination, that the bad work done by a priest should be counted as much as the death of Christ." (24. N. 267. f.) The Schmalkaldic Articles say, "As Campegius said at Augsburg, he would let himself be torn to pieces before he would let the mass be done; so will I also, with God's help, let myself be made ashes before I let a minister of the mass, with his work, whether good or evil, be equal to or superior to my Lord and Saviour JEsu Christo. So we are and remain eternally separated and opposed to one another."

This brief proof will suffice to show that our confession gives God all the glory that is due to Him, that therefore our confession is nothing else than the

What we believe, teach, and confess of the election of grace.

There is scarcely any irreligious community or sect to which our opponents have not already added us Missourians. Because of our doctrine of the church we were made Unrighteous; because of our redeemed all men, none excepted; and therefore reject and condemn doctrine of the preaching office we were supposed to be Anabaptists; with all our hearts the Calvinistic doctrine contrary thereto.

Because of our doctrine of absolution we had to be Papists; because of our doctrine of the rights of the church we were declared to be Independents, and so on. And what has happened in these days? Because of our doctrine of election by grace, we are said to be - it is appalling to say - cryptocalvinists, that is, hidden, secret Calvinists! One wants to see this, among other things, from the last two reports of our Western Synodal District. \*)

Since many of our readers have undoubtedly not read these synodal reports of ours, we want to repeat here in short sentences what our doctrine of the election by grace actually is, which we also intend to adhere to until our death by God's grace. Then the dear reader may judge for himself whether our doctrine is Calvinistic, or whether it is not rather the pure doctrine of Luther, drawn from God's Word, of our precious symbolic books, and of the most enlightened teachers of our dear Lutheran Church.

We admit that in the doctrine of the election of grace, which we have never fully explained in its context, we have emphasized almost only those points about which error is almost universal in our day. For "contempt of the word is not the cause of God's providence (vel it is now almost universally taught that, in becoming blessed, praescientia vel praedestiontio), but of man's perverse will, which everything depends on man's own decision and his own doing, and casteth away and perverteth the means and instrument of the Holy not solely on God's grace and mercy. Against this, then, we have stood Ghost, which God hath granted him by profession, and resisteth the up with all seriousness, and have sought to prove, on the contrary, Holy Ghost, which purposeth and worketh by the word, as Christ saith: that, as in all other doctrines, so also in the doctrine of the election of 'How often have I willed to gather thee together, and thou hast not grace, all glory must be given to God alone. Whether we have always willed, Matt. 23:37.'" (Concordienbuch p. 713.) Therefore we expressed ourselves with the utmost caution, so that we could not wholeheartedly reject and condemn the Calvinistic doctrine contrary to have been misunderstood, will be seen in the end. In this respect, by this.

the way, we consider ourselves not only nothing less than perfect, but quite lowly disciples of Luther; we are also most humbly willing and ready to accept good teaching from anyone in this respect, whoever can give us the same, even if it were a child.

Thus we leave here a number of sentences from the doctrine of the election of grace, of which we testify before God that they contain and express our faith and our teaching on this highly important and mysterious article of our most holy Christian faith. At the same time, where it seems necessary, we will add to our sentences some already cited in our Synodal Reports, and some new ones.

\*) As is well known, we are not the first confessional Lutherans to be accused of being crypto-Calvinists; Samuel Huber once made the same accusation against those Lutheran theologians who did not want to depart from the doctrine of the Concordia formula of election by grace.

Papist stupidity.

In the "Lutheran" of November 15 of last year, we brought a note from a papist paper in which all the popes were praised for their "great dignity and great piety" in their lives. In order to point out the false nature of this assertion, we cited two popes and some of their shameful deeds, and noted that a large number of popes had led a thoroughly godless life. A local papist paper takes occasion from this to let loose a flood of invective against Luther and the Lutheran Church. At our request, it wants to prove to us that Luther had indulged in all the vices.

Der Lutheraner

of which the popes are accused. This St. Louis contender for the papacy need not trouble himself. If he really wants to lie about Luther's life, he only needs to print certain books written centuries ago by his papist fathers about Luther's life. If he wants to do something else, he can also have the writing of the Lutheran preacher Möller, "*Lutherus defensus*," \*) in which the papist land lies are refuted, printed.

Dissenting from his "co-religionist" in the *Catholic Times*, our St. Louiser admits that some popes, about ten, have led an "unsoluble" walk, which the Lutherans call "bad." So only ten popes are said to have led an "unsoluble," not downright bad, walk! Here a piece of papist morality is revealed, which wants to call murder, adultery, sexual intercourse, incest, the erection of houses of incest, breach of oaths, etc., only "unrighteous," not downright bad. Platina, the papal librarian under John IX, shows more moral feeling, and calls some popes of his time "abominations and monsters" (monstra et portenta). In the number of "unsolvent" popes, too, the Papist writer here is quite mistaken. The Franciscan monk William Occam may instruct him on this. He writes: "With regard to many popes, the Church has erred in considering them holy men. History testifies that there have been about 27 appointed Roman bishops who, after they became popes or when they became popes, have been involved in the greatest public and open abominations. They have been guilty of heresy, of idolatry, of pressing into office, of blasphemy, of fornication, and of many other heinous sins." Occam lived and wrote in the first half of the 14th century (d. 1347). By his time he counted 27 "unsavory" popes. After his time, such people as John XXIII, Innocent VIII, Alexander VI, Leo X, and others still ascended the Roman See. Of these, John XXIII, formerly a pirate, was accused by the Conciliar of Costnitz of fornication with maidens, with 300 nuns, of adultery with women, of incest with his brother's wife. Innocent VIII was the father of 16 children.

But this only in passing. The foolishness of our papist writer from St. Louis is most evident in the following expression: "It is precisely the few (!) popes, who have not led a way of life corresponding to their dignity, provide the most convincing proof of the infallible teaching authority in the Catholic (meaning the papist) Church; for no one, neither Luther, nor anyone before him, nor anyone after him, has ever been able to prove that one of these unredeemable popes has ever taught even the slightest heresy.... Neither in doctrines of faith nor in doctrines of morals can false doctrine be proved. How Luther would have rejoiced if it had been possible for him to prove any heresy against these popes!" It makes one's mind stand still! What are Christians made of

\*The Luther defended, that is: Thorough refutation of what the popes accuse Dr. Martin Luther's person 2c. Briefly and neatly written by Johann Möller, Dr. of the Holy Scriptures, Pastor of the main church of St. Peter, Scripture, Pastor of the Main Church of St. Peter, Senior of the Hon. Ministerii and Inspector of Schools in Hamburg. St. Louis, Mo., 1868. To be obtained from "Concordia-Verlag". Price: 75 cents postage paid.

Heresies proven? From the holy Scriptures. From this Luther proved that the papacy at Rome, founded by the devil, is antichristianity, in that in the main articles of Christian doctrine, especially in the article on the justification of sinners before God, it teaches the exact opposite of what Christ and the apostles taught. Luther writes in the Schmalkaldic Articles: "From this it follows that all that the pope has done and undertaken out of such false, "free", blasphemous, presumptuous authority, has been and still is a vain devilish story and business, to corrupt the whole holy Christian church (as much as was interested in him) and to disturb the first main article of the redemption of Jesus Christ.... If one distinguishes Pabst's doctrine from the holy Scriptures or contrasts it with them, it is found that Pabst's doctrine, where it is most excellent, is taken from imperial pagan law and teaches secular dealings and courts, as his Decretales testify. After that it teaches ceremonies of churches, clothes, food, people, and children's play, masquerades, and foolery without measure, but in all this nothing at all of Christ, faith, and God's commandments. Finally, it is nothing but the devil, since he practices his lies of masses, purgatory, monasticism, his own work and worship (which is the true ministry) above and against God, condemning, killing, and tormenting all Christians who do not exalt and honor his abomination above all else. Therefore as little as we can worship the devil himself for a lord or god, so little can we suffer his apostle, the pope or end-Christ, to be head and lord in his regiment. For lies and murder, body and soul, to perish for ever, that is his papal regiment proper, as I have proved the same in many books." (Schmalk. Art. Theil II. Art. IV. Müller, p. 306 ff.)

But not only Luther proved the errors of the popes, but also the popes themselves did so. Many popes have contradicted themselves in their "Decrees". Of these only a few examples. Leo II, in reference to Honorius I, says: "We curse Honorius, who, instead of glorifying this apostolic See with the doctrine of apostolic tradition, has attempted ungodly to corrupt and overthrow the pure faith." Here either the "infallible" Honorius or the "infallible" Leo erred. A third is impossible. The bishops (already called popes by the papists) Leo the Great and Gelasius, also the pope Paschalis II- (d. 1118) declared the chalicedrawing to be ungodly, desecrating of the sanctuary, and robbing of the church. Since the 12th century the counter-sanctified doctrine and practice has been in force in the papacy. Gelasius and Nicolaus I pronounce on the Lord's Supper in such a way that a transformation of the elements is excluded. Since 1215 the "infallibles" teach the opposite. Stephen VI mocked the unearthed body of his predecessor Formosus by the farce of a judicial proceeding in which his decisions and orders were declared null and void. This struggle of an "infallible" successor against an "infallible" predecessor continued for some time. Platina, the papal librarian mentioned above, writes: "After Stephen this custom has been held, that the preceding popes' acts have been either invalidated or wholly annulled by the succeeding ones." Leo X recommended the Erasmian translation of the New Testament, Paul IV. placed it on the Indian of the forbidden

Books. Sixtus V published an edition of the Vulgate in 1590, declaring it infallible and ordering "with threat of banishment and divine disgrace that this and no other be recognized as authentic, and that not the slightest change be made in it." But the "infallible" Sixtus had declared so defective a work infallible that his more infallible successor, Clement VIII, in spite of the threat of ban and divine disgrace on the part of his predecessor, organized a new edition, which improved upon 2000 errors of the Sistine edition. -

We could give a number of other examples of how one pope contradicted another. The above may suffice for this time.

Finally, we are admonished by our papist to cease the fight against the papacy. Christianity is, after all, the religion of love; then our struggle against Pabstry would be only fruitless; we would not be able to eradicate it. "Christianity is the religion of love": does not this statement from the mouth of a papist sound like mockery and derision? Think of how the papacy has always raged against Christians, whom it calls "heretics," with sword, stake, and torture! Think of the persecution of the Albigenses and Waldenses, of the Inquisition in Spain and Portugal, of the raging against the non-Catholics in England, Ireland, the Netherlands, France, Italy, Bohemia and Thorn. Think of how popes promised forgiveness of sins and the kingdom of heaven to all those who would help to exterminate the "heretics"! Remember how Gregory XIII, when he received the news of the so-called Parisian blood wedding in 1572, in which 40,000 Protestants were slaughtered according to the "lowest" indication, went at the head of his cardinals into the church to make a

Te Deum, illuminate the city, fire shots of joy, and strike a memorial coin in memory of the outrageous atrocity. Yes, it is the pabstry of which St. John writes in Revelation, chap. 17:6: "And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus." And because Christianity is the religion of love, as the Papist rightly says, it follows that Pabstianity is Antichristianity, because, as history testifies, eS has always written persecution and murder on its banner wherever it has had power. We Lutherans do not hate the papists, but feel deep compassion for the poor people who, in spiritual blindness, abandon Christ's word and believe the pope's lies to their eternal destruction. But we hate the papacy, the antichristic doctrine and the antichristic kingdom of him who claims to be the infallible representative of Christ on earth. We must hate the papacy because it hates our highly praised Lord and Savior, blasphemes His holy Word, reviles His precious merit, and deprives the souls purchased by Him through blood and death of their salvation. Woe to us if we would cease to "warn" Christians against him who is "the man of sin and the child of perdition. He is an abominable man, and exalteth himself above all that is called God or God's service, so that he setteth himself in the temple of God as a god, and pretendeth that he is God. .....

Which future happens after the effect of Satan with all kinds of lying powers and signs and



With miracles and with all kinds of seduction to unrighteousness" (2a blessed end, by which, however, he has put our institution and all of remained. That the blessed Speckhard did not remain a stranger to Thess. 2, 3. 4. 9.). Nor should we be deterred from bearing witness tous into great mourning.

what our pope scornfully reproaches us with, namely, that we shall not exterminate the papacy after all. No, we know it, we will not exterminate the papacy. We do not give in to the hope, which some in so-called Protestant Christianity also seem to entertain, that Pabstism will be crushed "by the wheel of world history. Holy Scripture says that the Lord Christ will "put an end to him (the Antichrist) by the appearing of his future," that is, on the last day (2 Thess. 2:8). But still, in word and scripture, as much as God gives grace, we must fight against Pabstism, in order to open the eyes of this or that blinded one, will God, and to save the souls entrusted to us from the "powerful error" (2 Thess. 2, 11.). We also know that the Pope and his servants especially hate us Lutherans, because the Lutheran Church, according to the marks given in Holy Scripture, has recognized the Pope as the Antichrist and calls him by his proper name before the world. We also know that, if by God's fate the Pabst should come to rule here, he would rage especially against the Lutherans with his old weapons, with sword and funeral pyre. It cannot change its ways and cease to rage against the confessors of Christ until it sinks into the flames of the last day. But we have someone who is stronger than the prince of darkness and his most prominent servant, the papacy - we have our Lord Jesus Christ. With Him we ultimately remain masters of the situation, even in the midst of persecution and bodily death. But in the meantime we pray:

Preserve us, O Lord, in thy word, And prevent the murder of the pabst and the Turk, Who would overthrow Jesus Christ thy Son from thy throne.

F. P. [Beeper]

## † Georg Philipp Speckhard. †

As the dear readers of the "Lutheran" have already learned briefly in the number of December 1, 1879, it has pleased our faithful God, in His unsearchable but always gracious wisdom, to bring home on November 20, 1879, Pastor G. Ph. Speckhard, the director and main teacher of our deaf-mute institution at Norris near Detroit and pastor of the congregation at Roya! Oak, to be brought home to eternal rest by a sudden death from this pit of misery. All the past year he had already aged greatly, and his strength, consumed by an ever-increasing liver and kidney trouble, had greatly diminished. Nevertheless, he continued to work tirelessly in his profession. Thus, on the 20th of November, as usual, he had again performed his day's work, which was so very strenuous, his state of health having been that which had been usual of late. Even after the regular school hours he was still very exhausted, and at about seven o'clock in the evening he took special care of some of the weakest pupils, and it happened that in the middle of his work, moved by the flow of a stroke, he suddenly sank down on a chair. His consciousness was immediately diminished; he began to gasp and twitch in convulsions, and by nine o'clock he had already suffered. So unexpectedly swiftly did God unharness this his faithful servant, and make his weary pilgrimage

On Sunday afternoon, November 23, the dear corpse was then buried in the ground with great participation from all sides. Pastor Hügli held a short service at the institution; the undersigned delivered the funeral oration on Is. 40, 31 in the local Trinity Church, which was decorated with the signs of mourning, and Pastor Schwankovsky spoke a prayer and words of comfort at the grave.

Now the dear readers would certainly like to be told the life story of the proven servant of Christ and his church who was taken from us. The undersigned will herewith, as best he can, draw up a brief sketch of the paths God took with this servant of his, according to the records of the grieving widow and close friends of the deceased.

Pastor G. Ph. Speckhard was born on January 22, 1821 at Wersau in the Grand Duchy of Hesse. He lost his father very early by death. Even in tender youth a tendency to solitude was prevalent with him. He found little pleasure in the games of his comrades. His greatest wish was to be able to study one day. But the circumstances of his widowed mother did not permit this. Since he had neither the inclination nor the aptitude for agriculture or any other business, he at least achieved so much that he was able to take private lessons with the local teacher, a close relative of his, and then attend the school teacher seminar in Friedberg. Here he studied diligently and with pleasure, and only the religious instruction he received did not satisfy him in any way. After passing his exams, he entered the private deaf-mute institute of Dr. Roller as an assistant teacher, and after a few years became a full teacher and, when the institute became a state institution, a civil servant. Already as a substitute teacher he used his then still very small salary mainly for the acquisition of good books, especially religious content, and searched and researched incessantly for the one thing that is necessary. Little by little, several young and older people were found, also several candidates from the local seminary, who did not find anything for their souls in the church, and who therefore came together and sought edification among themselves. They did not leave the church, however, but rather formed a little church within the church according to the way of the time. Even if many of them later went other ways, even if some of them proved to be unfaithful, there were still those with whom Blessed Speckhard remained in heartfelt and intimate fellowship in the Lord Christ even to my former branch at Sandy Creek, near Monroe, we immediately after long years, although they were spatially separated, e.g. with Hm. became the most intimate friends. I came to know him, though he had Pastor Weyel and others.

He gave himself wholeheartedly to his profession as a teacher of the deaf and dumb and always sought to be not only a teacher of earthly knowledge to the poor children, but primarily a guide to eternal life. After he married Sophie, née Schneider from Frankfurt, he always had some deaf-mutes in his family, whom he then taught privately, especially teaching them the Word of God. It is quite natural that, with his well-known attitude, this did not come off without much unpleasantness and offending on the part of his superiors.

At that time there was also a great movement in the national church; for many pastors recognized the union in matters of faith as a sin and testified against it orally and in writing, although in the national church they were

these movements goes without saying. Together with his wife, he sought what was right according to God's Word, became acquainted with Pastors Löhe, Brunn, and Hein, and soon came to the conviction that if the Union is sin, it must also be sin for the one who has recognized it to remain in it. This now became a question of life for him; for he could tell himself that by leaving the national church his whole present position was at stake. If he had been engaged in any business or trade, his resignation would not have had so much to do with it; but with a public servant the matter was different. It was a difficult time for him and his wife: on the one hand, the conviction that he would have to resign, and on the other hand, the conviction that he would lose his livelihood at the same time. In addition, many dear friends declared the resignation unnecessary and premature, and their mutual relatives did not agree with them at all. This state of affairs would probably have lasted longer; but urged to a decision by the birth of a son, they declared their resignation from the national church, giving their reasons. The answer was, as was to be expected: dismissal from office, at the same time with the prohibition to establish a private institute or to work as a private teacher.

Already several years before, some friends had given up their profession, had gone to Neuendettelsau to Pastor Löhe, in order to prepare themselves there for the holy ministry and then to emigrate to America to take up a preaching ministry, and had called upon Blessed Speckhard to do the same. But at that time he had not been able to recognize it as the will of God to leave his profession and choose another, since he was far too fearful of his conscience to do anything without having the firm conviction that he was acting according to God's will. But now it was different. Pastors Hein and Brunn smelled a definite change, and since he also recognized the teachings of the Missouri Synod as the right ones, he decided in God's name to leave the old fatherland in order to be able to serve the kingdom of God in the new homeland without any reservations of conscience.

After a short residence at the Fort Wayne Seminary, he received a call to the Hillsdale, Mich. congregation, where he remained two years. He then accepted a call from the congregation at Sandy Creek, near Monroe. Concerning his four years' ministry at that parish, an old, tried fellow minister gives him the following testimony: "As soon as he came to my former branch at Sandy Creek, near Monroe, we immediately became the most intimate friends. I came to know him, though he had his weaknesses, like every child of God on earth, as a true disciple of Christ, who could say of himself: I believe, therefore I speak'; as a man of thoroughly pure character, as a true Israelite without falsehood. He worked in this church with pastoral faithfulness and diligence; he did not seek his own honor and profit, but only the honor of his Lord Christ and the salvation of the souls entrusted to him. At the same time, his conduct was sincere and unobjectionable, so that his memory is still held in high honor in this congregation. He cultivated the warmest brotherly fellowship with me. We were together often and often to stand by each other with counsel and comfort, as long as



he stood here." From here the Lord of the Church transferred him to Sebewaing, where he remained for over six years, and then received his last appointment at the Deaf and Dumb Institution at Royal Oak, and at the same time as pastor of the small congregation there.

He did not choose or leave any of the various spheres of activity according to his own will. Everywhere his only desire was to be found in the will of God, without regard to whether he would have it easier or harder, whether his income would be smaller or larger, if he could only say: "It is my God's will." All the congregations he served retained a faithful attachment and love for him. The last six years at our institution were admittedly very strenuous and exhausting for him. He lived completely for his poor deaf-mutes, with whom he treated like a father with his own children, and worked tirelessly on them, and so, as already told, death overtook him in the middle of his work.

Praise and thanks be to the Father of all mercy for all the good that He has bestowed on His Church on earth through this faithful servant, and especially for the fact that through him He has helped our dear institution so much and led so many poor deaf-mutes to the knowledge of His Savior. May He also hear our prayer and let us soon find another man who, according to His will, can replace the blessedly departed one at our institution.

C. H. Rohe.

## To the ecclesiastical chronicle.

### Abroad.

Lack of preaching ministry candidates in Germany.

In former times there was a great abundance of candidates in Germany, who often waited a long time for employment and therefore had to take over the office of so-called home teachers. But the more unbelief got the upper hand, and therefore the office of preaching came into contempt, the smaller became the number of parents who were willing to have their sons prepared for the sacred office of preaching. For this reason, the Oberconsistorium in Munich recently issued a decree to the preachers and an address to the congregations. In the decree, the preachers are admonished to take into account the

The parish priests were told that they would willingly take on the greater work imposed on them by the many vacant parishes, that they would not ask for easier positions, and that they would not refuse appointments to more difficult positions. In the address to the congregations, they are assured that although more than 50 parishes are currently vacant, there is no thought of recalling them, and the exhortation to the congregations to patiently persevere and to encourage talented young people to study theology is added. Unfortunately, we also have to complain about the lack of candidates for the pastorate and for the office of the so-called inner mission. As often as we have dismissed students from our seminaries in June for a long series of years, we have always had to exclaim with heavy hearts, "What is this among so many?" O dear Christian parents, to whom God has given pious and gifted sons, consider how once Luther, when our church was in similar distress, called upon the preachers in the preface to his Small Catechism to remind parents also of this their Christian duty with seriousness. In that preface, Luther addresses the preachers thus: "In particular, urge parents there to govern well and to bring children to school, showing how they owe it to them to do so, and if they do not do so, what a cursed sin it is!

they do: for they overthrow and destroy thereby both" God's kingdom and the world's kingdom, as the worst enemies of both" God and men. And mark out what terrible harm they do, when they do not help children to pastors, preachers, scribes, etc., that God will punish them terribly for it. For here is need to preach; the parents and authorities sin in this now, that it is not to be said; the devil also has a cruel thing in mind with it." Consider, dear Christian parents, that we are now living in a time in which most baptized Christians no longer want to know anything about the church and the preaching ministry, and therefore naturally want even less to give their children to become preachers and help build the church or the kingdom of Christ. Therefore the duty to see to the preservation of the preaching ministry rests upon you few remaining Christians. O be sure, if you sacrifice your dear children to the Lord by letting them become preachers or church school teachers on earth out of love for Christ's kingdom, neither you nor your children will lose anything by it, but God will then, out of great grace, consider himself your debtor, and in return will bless you abundantly for Christ's sake, both temporally and eternally.

[Walther]

Free church matters. It has been told before that the consistory of Stade confirmed the election of a public denier of the divinity of Christ as church leader, in spite of the fact that believing members of the congregation had protested against his election. This induced many in Hanover to leave the regional church and join the Harms Separate Church. When a young man from Schneverdingen announced his resignation before the registrar, and was asked the cause of this, he answered: "I cannot remain where dirt and filth are thrown at the crown of the Lord Jesus."

W. [Walther]

At the request of the Honorable Mr. F. I. Biltz, Pastor I. Proft was installed in St. John's Lutheran congregation at Stringtown, Cole Co, Mo, on the Sunday after New Year's Day by the undersigned.

C. Cousin.

Address: 8ev. krott, LtriaAtova, Cols Co., Klo.

On the 24th Sunday after Trkn. 1879, Pastor I. M. Maisch was introduced to his new congregation at West legua by order of the honorable Presidium of the Western District by me, assisted by Pastors Kaspar and Klindworth.

C. L. Geyer.

Address: Rsv. N. Nalsok.

Lox 20. Ciäälnxs, Des Co., Dsxas.

On the Sunday after New Year's Day, Rev. A. W. Bergt was introduced by me to his congregation at Tecumseh, Nebr.

K.TH. Grüber.

Address: "sv. Lerxt.

Box k. l'ocumsek, Foknson Co., Rsdr.

### Church dedications.

On the 4th Sunday of Advent the newly built church of the Lutheran ZionS congregation at Philo, Thampaign Co, Ill, (a frame building 26X40) was dedicated to the service of the Triune God. Rev. MartenS preached the dedicatory sermon. In the afternoon Rev. Week! preached in English. Undersigned said da dedicatory prayer.

C. Baumann.

On the 2nd Sunday of Advent, the Lutheran St. Peter's congregation of Pelela, Shawano Co., Wales, a branch of the Bethlehem congregation there, dedicated its newly built church to the service of the Triune God. Festive preachers were Pastors Ch. Markworth, Diehl, Ebert and Stute.

G. Barth.

### Conferenz - Ads.

The mixed pastoral conference of the 2nd district of Minne- sota will meet, s. G. w., from the 3rd to the 5th of February, at the Rev. D. Kothe's, at LewiSton, Winona Co" Minn. as the undersigned is no longer at his former place. F. lohl.

The Dodge-Washington Lounty mixed conference in Wisconsin will meet, s. G. w., Monday, January 19, to January 21, at the Rev. Conrad's, near Theresa.

C. Mayerhoff.

The mixed German-Norwegian conference of central and northern Wisconsin will meet, s. G. w., Jan. 27-29, under the Rev. E. G. C. Markworth. vals-Statioo. Only in the evening 84 o'clock the train comes from the west. Morning only from the east.

H. Erck.

The Southern DistrictS Conference of Iowa will meet, wills God, at the home of the undersigned, February 10. Ph. Studt.

On the lOth and 11th of February La Porte Specialconfrenz to La Porte.

G. Rosenwinkel.

### For your consideration.

All communications for the paper are to be sent to the editor at the address: "Lutherans," Couuorcki" 8vmluar^, 8t. Louis, No., to be sent here.

Letters containing business, orders, "bbestellungeu, funds, etc., are to be addressed: "Lutk. Couvorckia-Verlax" (N. 6. "artdel, äxent), Corner ok Miami 8trest L InSiaua 81. Louis, No.

### Entered the "äffe of the Illinois District:-

For the synodal treasury: part of the harvest festival collrcte of Baumgärtner's congregation in Huntley \$3.25. k. DörmaunS Gem. in Aorkville 12.50. By k. Döderlrin in Homewood, Harvest Festival!!!, 16.00. By k. Wehrs by the Gem. in Lake Zurich 7.80. k. Dorn- Gem. in Pleasant Ridge 13.M. By k. Nuoffer in Eagle Lake by D. Meyer 3.00. WeibnachtSfest- Collecten: by the Gem. in Addison 56.23, k. DunsingS Gem. in Strasburg 9.00, ?. H. Schmidt's congregation in Schaumburg 15.35 u. k. Hahn's parish in Staunton 7.00. By ?. Flachsbart in Dorsey two communion scollect 8.75. By k". Wagner in Chicago by Mrs. Beduhn 1.00 (for the Kingdom of God) and by the Gem. 36.50. k. M. Große'S Gem. in Hartem 7.60. D. Bergen- Gem. in Prairie Town 10.00. ?. Baumgart's Gem. in Darmstadt 5.25. By ?. A. Sieving of Gem. in Egypt 1.56. k. MartenS' Gem. in Danville 12.85. L. Balgemann in Addison 1.75 & H. Plagge there .90. By Ch. HänSgen of the Gem. in Rock Island 30.00. (Summa \$259.29.)

For inner mission: N. N- in Addison .50. bus Chicago: by k. Wunder by E. Reinhardt 2.00 & K. Mickow 4.00; by k. Hölter by N. N., placed in the collection bag, 2.00; by k. Engelbrecht by H. Engel, Sr. 1.00; by l".

## A thank-you note.

Already in the last issue of this newspaper, we reported an essay from the Saxon "Free Church" by our dear Pastor F. Brunn in Streben in Nassau, in which he reports his resignation from office and the simultaneous closing of his proseminary. The same announcement has now also reached us for the "Lutheran", with the following closing words, which apply to his former students here and other numerous brothers and friends: "In addition to divine grace, I also thank most sincerely my dear friends and brothers in America, as well as my beloved old students, who have supported me so abundantly in the course of this year. Yes, when I received so many gifts of love, St. Paul's words Phil. 4. often came to my mind and I had to exclaim with the holy apostle B. 18: Now unto God and unto our Father be glory for ever and ever.' Amen.

Steeden, in December 1879.

F r. Brunn."

## Inaugurations.

On the 4th Sunday of Advent, by order of the honorable Mr. Praeses Strafen, I installed Rev. F. W. Johl, of Town Hart, Winona Lo., Minn. assisted by Messrs. Pastors Bürger and Rudiger, and Rev. Hlilemann, Jr. (of the honorable Wisconsin Synod) instituted.

D. Kothe.

Address: Rov. F. 6odl, 8 "rt, Mivov" Co, Llion.

Bartling by K. Neubauer 1.00. k. Rirdels Ge", in Bloomington 9.60. By k. Mrnnicke in Rock Island from Misfionsver. 7.00. ?. St. Mary's parish at Danville 9.15. By ?. Steege in Dundee by H. W. 1.00, k. Steege and Gem. 9.50. By k. Wehrs by F. Elußmann 1.00. (p. §47.75.) Dettel-au 7.00.

For inner mission in the West: CommunionScoll. from the congreg. at Effingham by H. Koboldt 5.75. By k. F. P. Mrrbitz at Beardstown "by some friends" 6.00. W. Grote at Addison 1.00. (S. §12.75.)

For inner mission in TeraSr k. A. D. Greifs Gem. in Thandlerville 13.00. For the Negro Mission: By k. Miracles in Chicago from the MissionSvüchsein of the women 5.60. Through k. Wagner das. from Mrs. Bkduhn 1.00. (S. §6.60.)

For poor students in St. Louis: By k. Mennicke in Rock Island from the Misstonsverein 8.00. By k. Krebs from sr. Filial-Gem. in Willst" Creek for Dörmann 3.00. By k. Surcop in Chicago from the ZünglingSver. for W. Lrwerenz 12.50 and for F. Otte 12.50. (S. §36.00.)

For the college household in St. LouiS: Christmas Toll, from k.. A. H. Brauer's congreg. in New Brunswick 13.75. by ?. Steege in Dundee from the communion coffee 5.00. (S. §18.75.)

For poor students in Springfield: by k. Wagner in Chicago from the Virgins' Ver. 25.00. By ?. Miracle that. from the women in sr. Gem. for I. Hoyer 6.00 and for G- Sond" hauS 10.00. By k. Pissel in Benson from P. T. for I. E. A. Müller 5.00. (S. §46.00.)

For the CollegehausShalt in Springfield: By ?. Steege in Dundee from the supper coffee 5.00.

For poor students in Fort Wayne: By k. Miracles in Chicago from the JünglingSver. for I. Meyer 10.00 and from the women in sr. Gem. for F. Drögemnller 3.00. By ?. Cancer from sr. Filialgem. in Willow Creek for Dörmann 3.00. By k. Wagner in Chicago by G. Koller for C. Koller 20.00. By ?. Hölter the. by sr. Ge", for A. Bünger 22.00 and for W. Köpchen, thank offering by Mrs. Sophie Zelms, .50. (S. §58.50.)

For the college household in Fort Wayne: By k. Steege in Dundee from the supper coffee 5.00.

For poor students in Addison: by k. Hansen in Worden for A. F. Ahnrr: by some youngsters 9.05, on A. LükerS infant baptism ges. 3.30 and of N. N. .65. By k. Stärken in Baltimore, Md. for Paul Sommer of the women's verr. 5.00, of the virgins' verr. 10.00. From Chicago: by k. Engelbrecht of the ZünglingSver. for Jul. Trapp 10.00: by k. Succop from A. Wille for W. Ernst 2.00; by ?. Hdltter for C. Kambriß, thank offering by Mrs. Sophie Zelms, .50. by Kasfirer I. Birkner, for And. Frickr 15.W. Bon of the comm. in Lake Creek, Mo. for H. CharlS 7.00. (S. §62.50.)

For poor and sick pastors". Teachers: By k. L. Lochner in Chicago from P. and T. "Ueberschuß in der AbendschuleKasse" 5.00. By k. Hahn in Staunton from A. Sievers 3.00. (p. §8.00.)

For k. F. JSke: k. M. Otto in SadoruS 1.00. By k. Pissel in Benson by P. T. 5.00. (S. §6.00.)

For the widow's fund: By k. F. P. Merbitz in BeardStown 'from some friends' 6.00. By ?. Dunsing in Strasburg, Toll, by I. UlmerS Hochz., 4.00 and contribution by himself 4.00. Contribution by k. H. Flachsbart 5.00. By k. A. Sieving in Manito by H. Schnellt 1.00. W. Grote in Addison 4.00. By W. Martin in Altamont, Toll, at G. AdermannS wedding, 2.90. (S. §26.90.)

For Wittve Ruhland: by k. P. Hansen in Worden from Mrs. Gerdom 1.00 u. by k. Hölter in Chicago by Mrs. Marie Keller .50. (p. §1.50.)

For the congregation at Spirit Lake, Iowa: k. WaanrrS Gem. in Chicago 23.50. By k. Engelbrecht das. v. H. Koopmann .50. (S. §24.00.)

For the deaf and dumb in NorriS: By k. A. H. Brauer in Neu-Braunschwig by Mrs. Henke 2.00. By k. Steege in Dundee: Gratitude offering by Mrs. Haaker 2.00, deSgl. by Mrs. F. Mascher 5.00 u. by N. .50. (S. §9.50.)

For the Orphanage at St. LouiS: By k. Flaxbeard in Dorsry, Loll. on Christmas Eve, 4.50. k. BergenS Gem. at Prairietown 2.45. (S. §6.95.)

For the orphanage near Boston: By k. Surcop in Chicago by Carl Gäbt 1.00. NS. In my receipt ("Luth. No. 1.) lieS: "Für die Wittwenkasse: von k. M. Eirich- Gem. in New Minden (not Ehester) §21.00.

Addison, Ill, Jan. 2, 1880. H. Bartling, Kasstrer.

For the Tollege-Hau stop in St. LouiS: k. Werfelmann- Gem. in Neu-DrttelSau 5.50.

To the college household in Springfield: ?. Werfelmann- Gem. in Neu-Dettel-au 7.00.

To the college hausShalt in Fort Wayne: k. Werfelmann congreg. in New Dettel-au 5.50. k. Runkel's congregation in Aurora 5.00.

For inner mission: k. Werfelmann's congregation in NeuDrttelSau 7.00. ?. Zschoche'S congregation in Marion Township 12.00. ?. Nützel'S congregation Columbus 8.09. vc. SiblrS Gem. in Fort Wayne 25.00. Mrs. N. N. by k. Sugar- Gem. in Defiance Co, deSgl. 8.00.

For sick, poor pastors and teachers: k. Runkel's congregation in Aurora 10.00. k. Schmidt's parish in Elyria 11.80.

For the Negro Mission: R. N. in Seymour 2.00.

For the synodal treasury: k. Werfelmann congreg. in NeuDrttelSau 5.00. k. Jor' congreg. at Logansport 5.75. k. Mertz'S congreg. at BrownStown 8.10. k. Schatz. By Mr. ?. F. W. Pennrkamp from his office. Gem. 9.00 for F. Meyer.

By Mr. k. Daib from the support fund 14.00 for F. Kaiser. By Mr. k. Walker from the women's association of sr. Gemeinde 9 bust shirts, 2 quilts, 2 sheets, 4 pillow cases, 5 pairs of woollen stockings. By Mr. k. Nethina by Mrs. Herrmann con. 1 pr. socks, Mrs. Wischmirr 1 pr. do., Mrs. Kruper 2 pairs do., Mrs. Kreißler "an. 2 pair do., Mrs. H. Eckhoff 3 pr. do., Mrs. H. A. Gerken 3 pr. do., Mrs. I. Meuschkr 2 sheets, 2 pillow cases, 6 towels, 6 handkerchiefs, 2 pairs of socks, 1 skirt; from Mr. I. Meuschke 2.00, from himself 2.00. By Hrn. k. H. C. Witte from the women's club of his parish 10.00. By Hrn. k. Herrmann, on H. Oehlsen's child baptism sent, 3.00, from H. Müller 1.00, and from himself 1.00, for Behrens. By Mr. ?. M. Meyer from the Women's Association of his church. Gem. 6 shirts, 6 pillowcases, 6 pairs of underpants, 2 pairs of stockings.

For the seminar household: By Hrn. k. B. Mirßler by H. Behrens jun, Grotefeld, Frau Drostes, JunghanS each 1.50, by F. Gieseeking, E. Kasten, Frau Sonnemann, W. H. Steinmeyer, G. Karau, B Mießler each 1.00, by H. Grotefrndt arrears of a Collecte .50, Emilie Gieseiking .50, R. Oeltjen .40. H. Sieinmcyer .25. by Hr. Schneidewind from Hillboro from himself 3.00 and from Ad. Gerner 2.00. From Mr. Birnbaum zun. dahier 5.00. A. Crämer.

Freeing the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois District)

have been received:

1. contributions:

From the kk.: P. Hansen §5.00; F. W. Schlechte, H. Wunder, W. Kolb, M. Große, L. W. R. Fredeiking 4.00 each. From the dm teachers: I. Nütze! 1.00; Ch. Lücke, A. Dorn each 2.00; H. Bartling 4.00.

Two. Gifts:

From S. Merz by k. Hansen 5.00. Mrs. Schröder by k. Schlechte 1.00. G. Klotz by k. Reincke 5.00. Part of the Harvest Festival Loll. of the comm. of k. Baumgärtner 4.00. A. Brauer in West Rorbury, Mass., .25. comm. m Rich 15.00. comm. in Matteson 3.20. By k. Engelbrecht: >on Mrs. Heiden, Mrs. Beier 1.00 each. Grm. of k. L. Lochner 23.81. Of individual members of the same comm. 7.50. P. and T. by ?. Lochner, surplus of the "Abendschule-Kasse", 5.00. By ?. Döderlein by N. N. 1.00, by N. N. .25. Mrs. L. E. in LollinSville 5.00. Gem. of k. L. v. Schenck 7.31. Mrs. D. Meyer by k. Nuoffer 2.00. A. SiverS by k. Hab" 7.00. L. NitschkowSky in Chicago 1.00. P. T. by k. Pissel 5.00. "Unnamed" by k. Mrrbitz (Illinois Synod) 3.60. D. Kornhaus by k. M. Große 1.00. By k. Wagner by Mrs. Laib 2.00; Mrs. Bom I.M. Grm. dr- k. Knief 15 35. jak. landeck by k. Dudorg 2.00. from the comm. of ?. Arrderking 4.65.

By Mr. Kassirer H. Bartling were delivered 50.70. Chicago, Ill, the 31st Dec. 1879. H. Wunder, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts)

have been received:

1. contributions:

By Prof. F. Pieper §3.00. By the : F. I. Biltz 4.00, O. Lrnk 5.00, E. H. Lükrr 2.00, T. Stiewke 5.00, C. W. Baum- höfener 2.50, I. Nething 1.00, Brandt 2.00, Weslroh 4.00, O. Hansrr 2.00.

Two. Given:

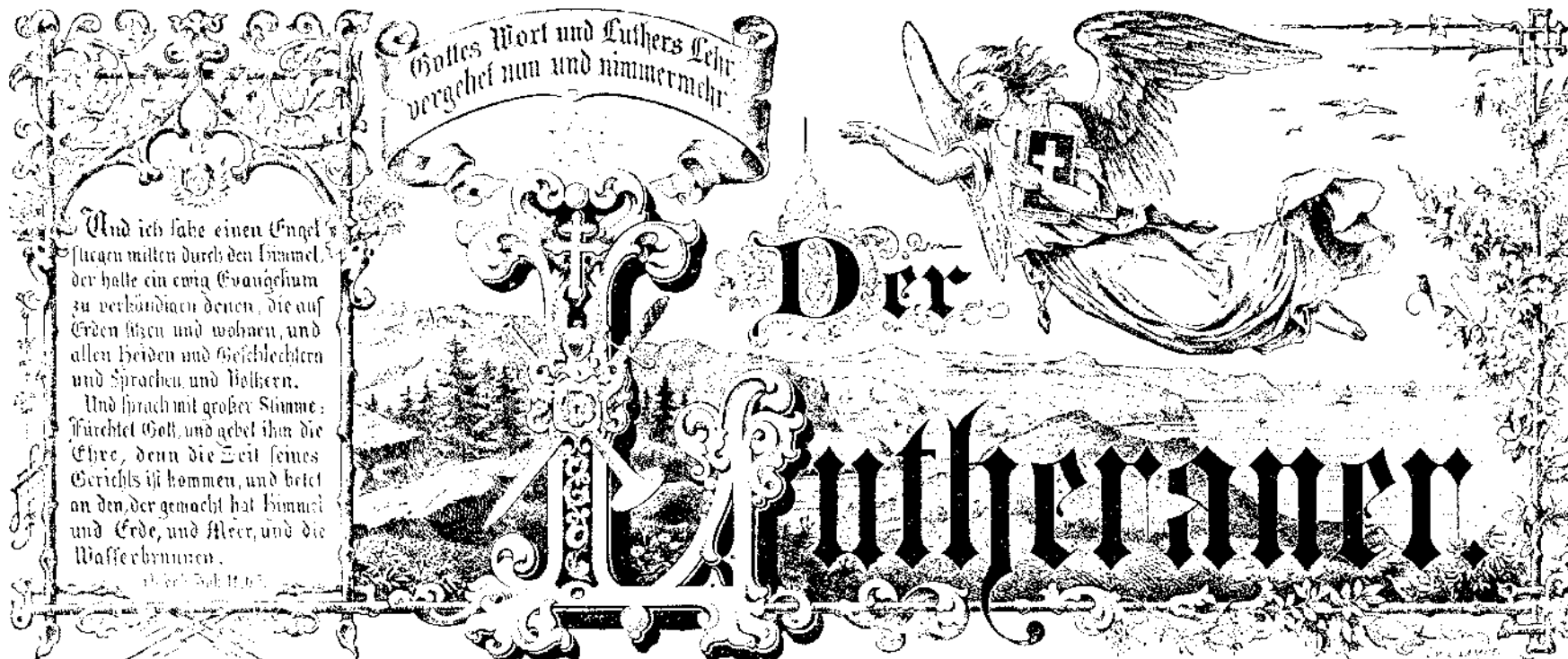
Don Hrn. F. Fricke 1.00. Mrs. Fanny Sienknecht 5.20. From the women's club in k. I. Biltz's parish 10.00. k. Brandt's Gem. 5.00. k. C. H. LükerS Gem. 3.00. ?. I. F. BötticherS Grm. 6.50. Mr. Mich. Beyerlein 10.00. G. N. in k. Köstering- Gem. 12.50. Wittve Fiehler by ?. Köstering 1.50. k. Michels' Gem. in Franklin Co. mo. 4.00. by same, ges. on C. SchwenkenS wedding, 3.00. k. Biedermann- Gem. 7.07. k. M. Märten-' Grm. 7.55. k. Th. MirßlerS Gem. 1.25. k. Fr. Nützel- Gem. 4.00. k. E. W. BaumhöfenerS Gem. 5.50. k. H. Birkner- comm. 6.00. From k. NethingS Grm. of Mrs. N. N. 2.00, Fräulrin X. 1.00, Johann Mrnscke 1.00. k. I. F. Biltz's Gem. 10.00. Wittve Henke there 1.00. Mrs. A. Kaufmann in Shrboygan, WiS., 6.00. H. W. S. in Columbia City, Jnd., 2.00. A parishioner of k. Lauster 5.00. k. Ty. MirßlerS Grm.'11.25. k. C. Bocks Grm. 3.10. By Hrn. Hintrrschr ges. on E. Köhler- Hochz. 8.60. N. N. 1.00. To Mr. W. Hanken at Monticello, Iowa, 5.00. k. F. v. Strohe dasrlbst 1.00. St. LouiS, Mo., Dec. 27, 1879. L. M. Große, Kasstrer.

Received

for pastors of the English Lutheran Conference of Missouri: "oa Herr k. O. Hanser Hunnius' Epitome English. By Hm. k- E. W. Kähler §1.00. M. Guenther.

# Der Lutheraner.

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St. Louis, Mo., Feb. 1, 1880.

No. 3.

## Foreword to the thirty-sixth year of the "Lutheran."

### (Conclusion.)

There is one more thing to which we wish to call the attention of our dear readers, in order to show them the glory of our confession. Not only does it give all the glory to the great God, as we saw in the previous number, but it gives all the comfort of the gospel to poor sinners. This is a most important point. For just as the Christian only fulfills his life's purpose when he also gives glory to God with his confession, so the comfort of the gospel is the only thing that can sustain him in the storms of this life, so that he does not perish and perish.

The false believers, who still have pieces of heavenly truth, teach some consolation, if they have it, but how it is buried and obscured by the many false doctrines they cherish! The false teachers make a sort of enclosure around the consolations of Christians, around Calvary, where the salvation of the human race was accomplished, around the sepulchre of the Risen Lord, where our salvation was sealed, so that the terrified consciences cannot properly obtain the consolation that lies there for them. And as they give the consolation of the gospel sparingly, so they add to it the poison of false consolation.

The Lutheran confession, on the other hand, leads us straight to the right, true, only source of comfort and tells us to draw from it with confidence. It does not preach half a consolation, but the whole consolation which Christ has acquired for us and intended for us, and which he proclaims in the Gospel, the whole fullness of his consolation, unabated, unabridged.

Our confession proclaims first of all the great, inexpressible comfort that the work of our salvation is not in our hands, but in the faithful hand of Almighty God. It teaches that Christ our Savior has done all things, accomplished all things, and that man can and should contribute nothing to his own salvation. He should only believe, and God Himself works the

faith. He that believeth is justified and blessed in the sight of God. It is not our repentance, not our correction, not our sanctification, not our praying, struggling, running and walking, not our work, but the work of the Lord Jesus alone, which faith takes hold of, that counts, that helps.

How dismal is the teaching of the enthusiastic communities! We find in them almost nothing else but workmanship. They do not exactly woo sinners to Christ, but in a roundabout way; they point them to their repentance, correction, and sanctification; they say that the sinner must not take comfort in the Lord Christ until he feels such and such. They talk of comfort, but it consists, according to their doctrine, in spiritual, whether to die or to live, as pious hearts know; and the same sweet feelings which must be fought for, in feelings which are yet changeable. Their comfort is built on a foundation of sand, on their own work. But "in the law there is neither rest nor quietness with all his works."

How bleak is the teaching of the Papistical Church! A papist is not presented with Christ as a perfect Savior; he is not told that Christ has atoned for all sins, that he has earned everything; but he is told that he himself must also atone, that he must earn God's grace and blessedness by works. With this teaching there can be no question of comfort and peace of conscience.

The Augsburg Confession therefore says of the pure Lutheran doctrine: "Although this doctrine is much despised by untried people, it is nevertheless found to be very comforting and salutary to the stupid and frightened conscience. For the conscience cannot come to rest and peace by works, but only by faith, when it is certain that it has a gracious God for Christ's sake, as Paul also says in Romans 5:1, "If we have been justified by faith, we have rest and peace with God. This consolation was not preached in the past, but the poor consciences were driven to their own works. . Many of them have experienced that they have not come to peace by this. Therefore it was necessary to preach this doctrine of faith in Christ and to practice it diligently." (Art. 20. ü. 45.)

The Apology says: "Forasmuch as the adversaries understand nothing at all that is written by these words in the Scriptures.

To understand what is forgiveness of sins, what is faith, what is grace, what is righteousness, they have miserably defiled this noble, most needful, most distinguished article, without which no man shall know Christ, and have utterly suppressed the high and dear treasure of the

knowledge of Christ, or what Christ and his kingdom and grace are, and have miserably robbed the poor consciences of such a noble and great treasure and eternal consolation, in which they have much need." (Art. 4. Lt. 87.) "This knowledge is altogether a noble knowledge, and a mighty comfort in all temptations, bodily and spiritual, whether to die or to live, as pious hearts know; and the same noble, dear, certain comfort the adversaries rob and deprive the poor consciences of, when they speak and teach of faith so coldly, so contemptuously, and deal against it with God, the high Majesty, by our miserable beggarly work and merit." (Ib. n. 97.) "Forgiveness of sins is

promised for Christ's sake. Therefore no man can obtain it, but by faith alone. For the promise cannot be grasped, nor made a part of, but by faith alone; Rom. 4:13: Therefore must righteousness come by faith, and that it may be by grace, and that the promise may stand fast. As if to say, If our salvation and righteousness depended on our merit, the promise of God would still be uncertain and useless to us, for we can

always be sure of it when we have earned enough. And this pious hearts and Christian consciences understand almost well, if they did not take a thousand things for granted, that our salvation was upon us.

Nor will pious hearts and Christian consciences be led astray in any way from this, namely, that we have forgiveness of sins through faith alone for Christ's sake. For there they have a certain, strong, eternal comfort against sin, the devil, death, hell. The rest all is a sandy ground, and consists not in temptations." (Ib. M. 102 f.) "Who would not wish him at his last end to die in confession of the article, that we may obtain forgiveness of sins by faith, without our merit or works, through the blood of Christ?

There is experience, as the monks themselves must confess, that consciences cannot be quieted nor satisfied except by faith in Christ. And consciences can have no real comfort in the great anguish of the hour of death, and in the temptation against the great terror of death and sin, if they do not hold fast to the promise of grace in Christ. Neither can they have any constant comfort against the devil, who then first presses strongly upon the hearts, distresses them, and provokes them to despair, and blows away all our works in a moment like dust, if they do not hold fast to the gospel, to this doctrine, that without our merit we obtain forgiveness of sins through the precious blood of Christ. For faith restoreth and upholdeth us in the great agony, in the great anguish, when no creature can help, yea, when we shall pass away and die out of all this visible creature into another being and world." (Art. 20. oil. 221.)

How comforting is the doctrine of our confession, that we do not have to look far for the blessedness acquired by Christ, but that He has imparted the same to us in the hands, and through them he offers and appropriates them to us!

This consolation is robbed from the poor consciences by the enthusiasts. For example, they make the sacraments works that men offer to God, whereas according to the comforting teaching of the Word of God and our confession, they are works that God does for us. The Apology says, "*Sacramentum* is a *cereonia*, or outward sign or work, by which God gives us that which the divine promise attached to the same ceremony implies." (Art. 24. oil. 251.)

Concerning holy baptism, the Apology says: "Baptism is a ceremony and a work, not which we give or offer to God, but in which God gives and offers to us, in which God baptizes us, or the minister in God's stead. There God appoints us, and gives us remission of sins according to his promise: He that believeth and is baptized shall be saved." (lb.) In the Large Catechism it says: "Our works, of course, do nothing for salvation, but baptism is not our work, it is God's work. So you see clearly that there is no work done by us, but a treasure which he gives us and faith takes hold of." (4th ed. oil. 490.)

How great is the consolation that we know that in our baptism all our sins have already been forgiven, that all blessedness has already been given to us! What the Scriptures teach comfortingly about the power and benefits of baptism, our Small Catechism sums up in the words: "It works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it, as the words and promise of God read."

This comfort is robbed from Christians by the enthusiasts who make baptism an empty sign, a mere image of the washing away of sins.

But the papists also rob Christians of the consolation of baptism. For they teach that baptism is of no use for the whole of life, that it only takes away original sin and the sins committed before baptism; for the sins committed after baptism, man himself must atone, and after the ship is broken, as the use the sacrament of penance as the second plank of salvation. In contrast, the Large Catechism says: "Thus the custom of baptism is now taken away,

that she can no longer be of use to us... The ship breaketh not, sins are forgiven us through Christ, that even as truly as we believe the word of absolution, we are reconciled to God, as if we heard a voice from heaven. This doctrine, which is almost necessary, has been almost consoling to many a controverted conscience. Also, many honest, understanding people, many pious hearts, in the beginning, praised Dr. Luther highly because of this doctrine of ours and had a special joy that the necessary certain comfort was again brought to confession of Holy Communion, that in it the true body and blood of Christ are given us to eat and drink for the certain assurance of the forgiveness of our sins! For after this a Christian may cheerfully and confidently say: I have certainly forgiveness of my sins, because I have eaten with my mouth Christ's body, which was given to death for me; I have drunk his blood,

What unspeakable comfort is contained in the doctrine of our special joy that the necessary certain comfort was again brought to confession of Holy Communion, that in it the true body and blood of Christ are given us to eat and drink for the certain assurance of the forgiveness of our sins! For after this a Christian may cheerfully and confidently say: I have certainly forgiveness of my sins, because I have eaten with my mouth Christ's body, which was given to death for me; I have drunk his blood,

which was shed for me for the remission of my sins. This glorious consolation is saved to Christians by our confession. With earnestness it opposes the "sacramentarians" who attack the consoling doctrine and teach that bread and wine are only images. of the far absent Body and Blood of Christ. Compare, among others, the Formula of Concord, art. 7.

How terrible it is that the papistical church has made this holy sacrament of the body and blood of Christ, in which poor consciences are supposed to find consolation, into something that is no consolation at all, namely, into a work that must be done in order to obtain grace, into a sacrifice that the priest offers for sin! Our confession has rejected and condemned the sacrifice of the Mass with all that is attached to it as an abomination. Concerning the taking of the chalice, the Apology says: "The adversaries do not even consider in their Confutation refutation") how those consciences are to be consoled or excused from which a form is taken under the papacy. This would have been fitting for learned and godly doctors, that they would have shown constant cause to comfort such consciences.... And I think it is the greatest and most noble reason why they hold [this] so firmly today, so that the clergy may seem holier than the laity.... And in the confutation they draw to the children of Eli, 1 Sam. 2.... To

The serious punishment of Eli and his children is described in this place.... Do they also say that a figure will be given to the laymen for a punishment? They are foolish and mad. The sacrament is instituted by Christ to comfort troubled consciences, to strengthen their faith, if they believe that Christ's flesh was given for the life of the world, and that by meat we are united to Christ, having grace and life." (Art. 23. N. 234 f.)

How comforting is the doctrine of our confession of absolution, the doctrine that Christ has given the keys of the kingdom of heaven to His Church, and that forgiveness of sins is also to be granted to individuals! "It is in the day," says the Apology, "and it cannot be denied by the adversaries, that ours have preached, written, and taught of absolution, of the keys, thus Christian, right, pure, that many afflicted, controverted. They have been clearly instructed in this necessary matter, namely, that it is God's commandment, that it is the right custom of the Gospel, that we believe in absolution, and that we certainly believe that, without our merit, we can be saved.

And how can the poor people have true consolation who hear nothing of the power and benefit of the holy sacraments, nothing of holy absolution, from the mouths of fanatic preachers? How many of them, if they are honest and sincere, are not willing to accept the Holy Sacraments, and how many of them are not willing to accept the Holy Sacraments, and how many of them are not willing to accept the Holy Sacraments. How many of them, if they would honestly confess, would have to confess with that Methodist preacher, who thought he had attained perfect sanctification, that he was troubled by the thought that something was still lacking.

How joyful and confident a Lutheran is in his confession based on God's Word: Christ has purchased all that he lacks, he has placed salvation in a word that he has preached to him, he works in him faith, a certain confidence, he seals for him the promise of grace through the holy sacraments, he lets him speak absolution for all his sins, and he has given him the gift of the Lord. He lets him speak the absolution of all his sins. A truly Lutheran Christian therefore has

\*) The papist theologians tried - but in vain - to refute the Augsburgthe comforting, incontrovertible certainty that he is in God's grace. Confession.



But not only does he know that he is now in grace, but he can also be sure that he will remain in the grace of God and go to heaven, that he therefore belongs to the elect.

As the Pelagian doctrine of man's own activity and of his decisive conduct gives no true consolation, so the doctrine of the Calvinists, that God, according to an arbitrary pattern, has destined one part of man to damnation, the other to blessedness, where it does not plunge into carnal security, - drives into terror and despair.

Our confession avoids both of these aberrations and gives the sweetest consolation. In the Formula of Concord it is said: "This doctrine also gives us the beautiful and glorious consolation that God has so highly esteemed the conversion, righteousness, and salvation of every Christian, and has so faithfully meant it that, before the foundation of the world was laid, he took counsel concerning it and decreed in his purpose how he would bring me to it and keep me in it; Item, that he had so well and certainly purposed to preserve my salvation, because it might easily be lost out of our hands through the weakness and wickedness of our flesh, or (we) might be torn and taken out of it by the cunning and violence of the devil and the world, that he had decreed the same in his purpose, which cannot be lacked or overthrown, and placed it in the almighty hand of our Saviour Jesus Christ, out of which no one can tear us." (Art. 11. oil. 714.)

Our children should be led to this blessed certainty already in their tender youth; for the Small Catechism, which is included in our Confession, says: "I believe that... he will give me, together with all believers, eternal life. This is certainly true." (Art. 3.)

So then, dear reader, rejoice in the Lutheran Confession: it contains the whole comfort of Jesus Christ undiminished. As God's word is written that we have hope through patience and the comfort of Scripture, so our confession also assures you of this comfort. If the confessions of the sects also have sayings for their disconsolate doctrines, it is certain, according to our Concordia, that these sayings are "understood and interpreted contrary to the will and mind of the Holy Spirit." (lb. N. 724.)

So celebrate the coming jubilee with joy and delight. Thank God for this wonderful treasure that we have in our Concordia Book, study this comforting book next to the Holy Scriptures most diligently. Study this comforting book most diligently, next to the Holy Scriptures, and also show others the delicious treasure you have, so that they may praise God with you.

G.

Concordia formula: "The eternal election of God verily in the pontiff's office I have been seduced up to my ears. How *praedestinatio*, that is, God's ordinance to salvation does not go then is it possible? They can be deceived, but at last they come out of especially over the pious and the wicked, but only over the children of it again, sooner than they depart from this pit of misery; as I often use God, who are chosen and ordained to eternal life before the example of Saint Bernard: He also believed that the pope was God; foundation of the world was laid, as Paul says Ephes. 1,5.: 'He hath but when he was about to die, he turned his eyes from the pope, from chosen us in Christ Jesus, and ordained us to filial piety.'" (S. 705.) his caps and monasticism, and turned to Christ his Saviour, and forgot the pope and his strict order altogether, and said: "I have lived wickedly; but I know that my Lord Christ has two rights to the kingdom of heaven, first of all by nature as the only-begotten Son of the Bavarian, there he has heaven from eternity; secondly, so he has heaven as the Son of Mary, and there he has acquired heaven with his supplicating suffering and death and given it to me.." He does not boast of his papal vow, but says, "Christ obtained heaven hereditarily, and purchased it by his blood. So we also preach. He hath been in error, and yet cometh forth." (On Matth. 24, 24. of the year 1539. Erl. Bv. 45, 148 f. Cf. Synodal Report of 1879. page 67.)

Konrad Dietrich: "Election by grace is that act of God, when, according to the purpose of his will, he has determined, by his grace and mercy alone, to make blessed in Christ all those who will persevere in believing in Christ, to the praise of his glorious grace." (Catechism, Question 321. Cf. Synodal Report of Western District, 1877. p. 33.)

Quenstedt: "The second characteristic of election by grace is particularity, or that it is particular."\*) for election is not of all, as Samuel Huber erroneously thought, but only of some, namely, of those who believe in Christ to the end. Match. 20:16: 'Many are called, but few are chosen.'"\*) This is to be noted: that this passage is about election special and proper sense for the eternal counsel of God, by which the to salvation is evident both from the circumstances and from all faithful are determined to eternal life, and according to which many are antiquity; from which the conclusion is necessarily drawn that, since called, few are chosen according to Scripture. This we have hitherto explained in some detail, and in regard to it the question is whether it is election becomes a particular one from the fault of men, which the variable.... But what is to be answered will not be difficult, if we consult the Concordia formula. But so we read in the Epitome, Art. 11, p. 618 (554): Predestination, however, is only for the pious, well-pleasing children of God, who are the cause of their blessedness, which he also creates and ordains, and on which our blessedness is so firmly founded that the gates of hell cannot overpower them. Again, (we read in the Thorough Explanation' p. 799. (705.): 'The eternal election of God verily *praedestinatio*, that is, God's ordinance to blessedness does not go especially over the pious and the wicked, but only over the children of God, who are chosen and ordained to eternal life.'" Shortly after (it is said): On the same divine eternal predestination our blessedness is thus founded, that the gates of hell shall not be able to prevail against it, as it is written, My sheep shall not be plucked out of my hand.\* And p. 803 (708.): 'That at last he would make those whom he has chosen, called, and justified, eternally blessed and glorious also in eternal life.' Soon after: "He also decreed that he would bring, help, strengthen, and preserve them in the manner now reported, by his grace, gifts, and efficacy."

Luther: "Although some of the elect would have fallen and been in error all their lives, yet before they died they had to come back into the right way, as Christ says: 'No man shall pluck them out of my hand.'" (XVIII, 2149.)

The same: "Matth, 24, 24, Here he admonishes us, that it shall be hereafter, not that the elect should err, but that they should not be deceived into error; which is so much as to say, that error shall not have dominion over them, neither shall it be able to overtake them at last, but they must be brought out of it, even if it were only in death and dying." (XVIII, 1932.)

He said: "It is indeed possible for the elect to be deceived, as I have said.

From these words of Concordia we derive the following doctrines: (1) That election in the proper sense does not concern all the called in general, much less all men.

002 That all the elect shall certainly be saved, because it is said, 1. that election is the cause of salvation, and procures it; 2. that the gates of hell cannot overthrow it; 3. that it is made for the obtaining of life; 4. thus.

\*That the election of grace is a particular one, and therefore must not be confounded with the general council of salvation, is well to be remembered, since in our day almost all the so-called "faithful" theologians "deny" this, because they no longer believe in any election of grace at all, and decry this doctrine as a Calvinistic one; for there is no election or election (*electio*), where no one is chosen from others.

## What we believe, teach, and confess of the election of grace.

(Continued.)

Fifth set.

We believe, teach, and confess that the object of election by grace, or predestination, is only those true believers who truly believe to the end, or even at the end of their lives; we therefore reject and condemn the Huberian error, that election is not a particular, but a general one, and concerns all men.

That the elect sheep cannot be plucked out of the hand of God, that is, death. But according to Christ's assurance, it is not possible for the elect to be deceived unto death. Therefore it must be impossible for the elect man to become a reprobate. Nor is the objection valid, that by the same as difficult. For, lest it be said that this explanation is a *petitio principii*, and the conclusion is drawn from mere individual cases, yet witness, that I am an elect. Therefore I am sure and firmly believe that the declaration of Concordia.

(3) That predestination is unchangeable, that is, that an elect person does not become a reprobate, and vice versa. For if all are "predestinated" and certainly made blessed, there is no doubt that he who is condemned has never been predestinated, even if he has believed for a time and felt the grace of God.

The same opinion is held by the Wittenberg theologians in their short declaration against Huber, the Tübingen theologians in the part of Huber's Acts, Chemnitz in his Enchiridion, Hunnius in his writing on predestination, Gesner in his last disputation on Daniel, Gerlach in his disputation on the eternal election of those who are to be saved, Runge in his 10th disputation on the Epistle to the Romans, Hutter in his interpretation of the Concordia formula, Menzer in the 1st Tomus of the Giessen Disputations.

All these teach and confess, 1. That the counsel of election, as it is determined to do, that he will certainly perform; and if he did not, he would not attain his final purpose, and this would diminish his truthfulness, wisdom, and omnipotence. Therefore whom God hath chosen, that is, determined to make blessed, him he doth certainly make blessed, and vice versa. 002 From this it follows that an elect always remains an elect, nor ever becomes a rejected one, and vice versa; that is, that election cannot be made void or destroyed. 003 Therefore, although the elect commit a mortal sin, yet in that same time they are, and may in truth be called, elect, for the sake of the divine counsel, and for the sake of the determinate number of the elect, in which they are always included in the "eternal foreknowledge. (4) In his election if the variableness of it is denied. For if a man believed that like manner, although some may for a time truly believe, if they are not foreseen unbelief, in which they close their lives, even at the time of their faith, by virtue of the divine counsel, they are in truth rejected in the divine "foreknowledge," and may be so called. (5) There is therefore a great difference between the born-again and the elect, for which reason they cannot be regarded as synonymous, since they are distinguished as the more and the less, since all the elect are indeed born-again, if not at all, then at the time of their death, but conversely all the born-again are not elect, namely, not those who lose faith and depart with impenitence lasting to the end....

Matth. 24, 24. Mark. 13, 22.: "False Christs and false prophets shall stand forth, and shall shew great signs and wonders, that the elect also might be deceived into error. From this we conclude, therefore, that if an elect man could become a reprobate, it would at the same time be possible for the elect to be led astray until their

consider this one thing with diligence, that Christ does not say: It is impossible that the elect should be deceived,' but thus he expresses himself: They will do such great signs that even the elect will be deceived into error, where it is possible;" by which words he certainly means not only the difficulty, but the utter impossibility of deception. For he also is deceived who is deceived with difficulty; but Christ denies a great extent shaky." (Anthropol. Disp. XVI. v. 2.)

## Seventh set.

We believe, teach, and confess that it is foolish and dangerous to the soul, leading either to carnal security or to despair, if one wants to become or be certain of his choice of grace or eternal blessedness by investigating the eternal divine secret counsel, and we wholeheartedly reject and condemn the contrary doctrine as a pernicious delusion.

Concordia formula: "Neither is this eternal election or ordinance of God unto eternal life to be regarded merely in the secret, unsearchable counsel of God, as if it had no more in it, or belonged no more to it, nor were to be signified thereby, than that God had beforehand foreknown which and how many should be saved, and which and how many should be damned, or that he alone had such a pattern: this one shall be saved, that one shall be damned; this one shall abide, that one shall not abide. For from this many strange, dangerous, and harmful thoughts take hold of them, either to cause and strengthen security and impenitence, or pusillanimity and despair, so that they fall into burdensome thoughts, and say: Because God hath provided his elect unto salvation, before the foundation of the world was laid, Eph. 1; and God's provision cannot fail, nor be hindered or changed by any. Romans 9: If then I am provided for salvation, it cannot hurt me, though I commit all manner of sin and shame without repentance, and do not respect word and sacrament, nor trouble myself with repentance, faith, prayer, or godliness, but I shall and must be saved, for God's providence must be done; but if I am not provided, it is of no avail, though I keep my word. Repent, believe 2c.; for I cannot hinder or change God's providence. And such thoughts also come into the minds of godly hearts, when they have repented of God's grace, faith, and good purpose, that they think, But if thou be not foreknown from eternity unto salvation, it is all in vain; and especially when they look to their weakness, and to the examples of those who have not persevered, but have fallen away again.... Therefore, if the eternal election or predestination and ordination of the children of God to eternal life is to be rightly and fruitfully remembered or spoken of, it is necessary to be mindful of the fact that the children of God have been predestinated to eternal life....

\* ) A *petitio principii* is called the wrong kind of proof, since one wants to "prove" something with what is first to be proved.



that one does not speculate on the mere, secret, hidden, inscrutable of God's providence (*praedestilnatione*) unto salvation: because only follow me, and I will give them eternal life; and Eph. 1:11, 13: "They providence of God." (pp. 706,707. Cf. Synodal Report of 1879. p. 50.) the elect shall be saved, whose names are written in the book of life, that are ordained according to the purpose of the inheritance hear the

Luther: "Of God, insofar as he is not revealed, there is no faith and how to know, from what, and whereby to know which are the elect, gospel, believe on Christ, pray, give thanks, are sanctified in love, have no knowledge, and one can know nothing of such God, and there one who can and ought to embrace this doctrine for comfort. And of this we hope, patience, and comfort in the cross, Rom. 8:25; and though all are not to judge according to our reason, nor according to the law, nor these things be very weak in them, yet they hunger and thirst after

*nos, nihil ad nos*, what is above us is none of our business (we should not concern ourselves with it). For such thoughts as seek to inquire into something higher than or beyond the revelation of God, are devilish thoughts indeed, so that nothing more can be done, but that we plunge ourselves into destruction; for they hold us up to such a reproach as is unsearchable, namely, God, who is not revealed. Let God rather keep his conclusions and secrets secret. We must not trouble ourselves so much that they should be revealed to us. Moses 2B 33:18 also desired that God would let him see his face or glory, but the Lord answered him, thus, v. 20: 'Thou shalt look behind me, but my face cannot be seen.' For this forwardness is original sin itself, by which we are driven and provoked to seek a way to God by natural speculation. But it is a great sin, and a vain and futile thing, that any man should subject himself to it. For thus saith Christ John 6:65, 14:6: 'No man cometh unto the Father, but by me.' For if we come to the God who has not revealed himself, there is no faith, no word, and no knowledge. For it is an invisible God, whom you will not make visible. According to this, God has also very earnestly forbidden that one should not be tempted in this way to make his divinity known. Just as Christ said to the apostles

Apost. 1, 7. when they asked him: "Lord, is it not appointed that at this time the kingdom of Israel should be restored? Let me (saith God) be hid, because I have not revealed myself unto thee, or thou shalt be unto thyself a cause of thine own destruction; even as Adam fell grievously. For 'he that searcheth hard things shall find them hard,' Prov. 25:27." (On Gen. 26, 9. II, 258 ff. Cf. Synodal Report of 1879. p. 58 f.)

He said: "There are many careless spirits who have not felt much of the faith, who fall in, bump into the top, and are troubled with this thing for the first time, and want to find out by reason whether they are provided for, so that they may be sure where they stand. Only soon desist from this; it is not the handle for it." (Interpretation of the 2nd Ep. of St. Peter. On 2 Pet. 1,10. IX, 846 f. Cf. Synodal Report of 1879. p. 42.)

## Eighth set.

We believe, teach, and confess that a believing Christian should seek to become certain of his election from God's Spirit, which gives the Spirit, or by which the Spirit is given, 2 Cor. 3:8, nations of the earth; and that he hath done this by the command and revealed will; and we therefore wholeheartedly reject and condemn the opposing Papist heresy that one can only become and be certain of his election or blessedness through a new direct revelation.

Concordia formula: "This also belongs to further explanation and wholesome custom of the doctrine of

And of this we hope, patience, and comfort in the cross, Rom. 8:25; and though all are not to judge according to our reason, nor according to the law, nor these things be very weak in them, yet they hunger and thirst after from some outward appearance; neither are we to presume to search righteousness, Matt. 5:6. 5:6. Thus "the Spirit of God bears witness to the secret hidden abyss of divine providence, but to take heed to the elect that they are the children of God, and since they know not revealed will of God. Then "he hath revealed unto us and made known what they ought to pray for as they ought, he pleads with them with unto us the mystery of his will, and hath brought it forth through Christ groanings unspeakable," Rom. 8:16, 26. The Scriptures also testify that to be preached," Eph. 1. 2 Tim. 1. But the same is revealed unto us, God, who has called us, is so faithful when he has begun the good as Paul saith Rom. 8: "Whom God hath provided, chosen, and work in us, that he also wants to preserve and carry it out to the end, if ordained, them hath he also called. Now God does not call without we do not turn away from him ourselves, but keep firmly to the end means, but by the word, as he commanded to preach repentance and what he has begun, for which he has promised his grace, 1 Cor. 1:9, forgiveness of sins. St. Paul also testifies to the same, when he wrote: Phil. 1:6, 2 Pet. 3:9, Ebr. 3. With this revealed will of God we are to be We are ambassadors in Christ's stead, and God is called by us: be ye concerned, to follow it, and to make use of it, because the Holy Spirit, reconciled to God,' 2 Corinthians 5:20; and the guests whom the king through the word by which he calls us, gives us grace, power, and desires to have at his Son's wedding he calls by his servants sent forth, ability to do it, and not to search the abyss of God's hidden providence, Matthew 22:2 f., some at the first hour, some at the second, third, sixth, as Luc. 13:24 is written, where one asks, 'Lord, thinkest thou that few ninth, and even at the eleventh hour, Matthew 20:3 f. Therefore, if we shall be saved?' Christ answers: "Do ye seek to enter in at the strait would consider our eternal election useful unto salvation, we must hold gate. Thus Luther says: 'Follow the epistle to the Romans in their order, fast in all our ways, that as the preaching of repentance, so also the first be concerned with Christ and his gospel, that you may know your promise of the gospel *universalis*, that is, passeth over all men, Luc. sin and his grace, and then contend with sin, as Paul teaches from the 24:47. Therefore Christ 'commanded to preach repentance and first to the eighth chapter; after which, when in the eighth chapter you remission of sins in his name among all nations.' For 'God loved the will come into temptation under the cross and suffering, in the ninth, world, and gave his Son into it,' John 3:16; 'Christ bare the sin of the tenth, and eleventh chapters providence will teach you how comforting world,' John 1:29; 'his flesh was given for the life of the world,' John 1:29. (S. 709-711.)

6:51; 'his blood is the propitiation for the sins of the whole world,' 1 Luther: "From this we are to take this doctrine in brief, that John 2:2; Christ saith, 'Come unto me, all ye that are heavy laden, and providence is not founded on our worthiness and merit, as the sophists I will refresh you,' Matt. 11:28. 11, 28; 'God hath determined all things pretend, since the devil could make it uncertain and overthrow it at any among unbelievers, that he might have mercy on all', Rom. 11, 32; 'The moment; but it stands in God's hand, and is founded on his mercy, Lord is not willing that any should perish, but that every man should which is unchangeable and eternal; wherefore it is also called God's turn to repentance', 2 Pet. 3, 9; 'He is the Lord of all, rich above all providence, and is certain of it, and cannot fail. Wherefore, if thy sin them that call upon him', Rom. 10, 12. Righteousness comes to all and unworthiness offend thee, and thou thinkest that thou art not through faith in Christ and to all who believe, Rom. 3, 22. This is the provided of God, and that the number of the elect is few, and the will of the Father, that all who believe in Christ should have eternal life, multitude of the wicked great, and if thou be dismayed at the dreadful Jn. 6, 40. So Christ commands that this promise of the gospel should examples of divine wrath and judgment, 2c. dispute not long why God be presented to all who are preached repentance, Luc. 24, 47. 24, 47; doeth this or that thus, and not otherwise, when he well might, 2c. Nor Marc. 16, 15; and this calling of God, which is done by the preaching do thou dare to search the abyss of divine providence with thy reason, of the word, we ought not to think of it as fencing with mirrors, but too thou wilt certainly go astray, and either despair, or even strike thyself know that by it God reveals his will, that he may work in those whom into the open redoubt; but keep the promise of the gospel; Which shall he thus calls by the word, that they may be enlightened, converted, teach thee, that Christ, the Son of God, is come into the world, to bless, and saved. For the word by which we are called is a ministry of the that is, to redeem from sin and death, to justify, and to save all the nations of the earth; and that he hath done this by the command and a power of God to save, Rom. 1:16. And because the Holy Spirit gracious will of God the heavenly Father, who so loved the world, that by the word desires to be strong, to strengthen, to give power and 2c. If thou followest the counsel, namely, if thou knowest beforehand ability, God's will is that we should receive the word, believe, and follow that thou art a child of nature's wrath, guilty of eternal death and it. Therefore the elect are described Joh. 10, 27 f.: 'My sheep hear my damnation, from which no creature, human or angelic, can save thee, voice, and I know them, and they know me.

and thereupon seize upon God's promise; believing that he is a merciful, truthful God, who faithfully keeps (out of pure grace, without any action on our part or merit) what he has ordained, and therefore sent Christ his Son to be the propitiation for thy sin, and to save thee from all sin.

should do enough, and give thee his innocence and righteousness, God who is hidden will be revealed. For he that seeth me, saith Christ It is, however, from the motto of God in general, from the effects in and at last deliver thee from all manner of trouble and death, doubt not John 4:9, seeth the Father also: but he that rejecteth the Son, loseth particular, in regard to ourselves by an infallible testimony of faith and that thou art among the company of the elect 2c. If one deals with with the revealed God also the hidden God, who hath not revealed spirit, in regard to other believers by a probable judgment of love." \*)

providence in this way (as St. Paul also does), it is exceedingly himself. But if thou shalt cleave with strong faith unto the revealed God, (Confessio cath. f. 1425.)

comforting. To him who takes it otherwise, it is terrible." (Interpretation so that in thine heart thou shalt be minded not to lose Christ, though of the 1st Ep. of St. Peter. On 1 Pet. 1, 2. Erl. Vol. 52. p. 5. f. Cf. thou be otherwise deprived of all that thou hast, thou shalt surely be Synodalber. of 1879. p. 47 f.)

provided for, and shalt understand the hidden God; yea, thou shalt He said: "At first, God did indeed want to forestall this joke. For thus he understand him already." (On Gen. 26:9. II, 260ff. Synodalber. of 1879. has held out his will and counsel to us, saying thus: Behold, man, I will pp. 66-68.)

gloriously reveal my providence unto thee; but not by the way of thy He said: "Why did you want to hear the Gospel," say the reason and carnal wisdom, as thou hast dreamed and imagined. I will Epicureans, "since everything depends on Providence? - So Satan do this to him: from a God who is not revealed, I will become a revealed takes away by force the providence of which we are assured by the God, and yet I will remain the same God. I will become man, or send Son of God and the holy sacraments, and makes us uncertain, when my Son, who shall die for thy sin, and rise again from death; and so before we were quite certain. And when he attacks the poor frightened will I satisfy thy desire, that thou mayest know whether thou art consciences with this challenge, we die; just as it would have provided or not. Behold, this is my Son, whom thou shalt hear,' Matt. happened to me if Staupitz had not saved me, since I had just the same 17:5; behold him lying in a manger, and on his mother's bosom, and challenge.... Dr. Staupitz used to comfort me with these moths and said also hanging on the cross; behold, what he doeth, what he speaketh, to me: "Dear, why do you bother yourself with these speculations and thou shalt surely lay hold on me: for he that seeth me,' saith Christ John high thoughts? Look at the wounds of Christ and his blood, which he shed for you: from them the providence of God will shine forth to you. and love his word, then thou shalt surely be provided for, and shalt be Therefore hear the Son of God, who was sent into the flesh, became assured of thy salvation. But if thou blaspheme, or despise the word, man, and for this cause appeared, that he might destroy the works of thou shalt be damned: for he that believeth not shall be damned," Marc. the devil (1 John 3:8), and make thee sure of reconciliation. And 16:16. Thou shalt put to death the other thoughts and ways, which thy therefore he saith also unto thee, Thou art my sheep, because thou reason or flesh shall put before thee. For God is theirs. This only be hearest my voice; and no man shall pluck thee out of my hand. John thine, that thou receive my Son, that Christ may be acceptable unto 10:29. Many of them are fallen into destruction and eternal damnation, thee in thy heart, in his birth, and in his miracles, and in his cross. For who have not resisted this temptation. Therefore the hearts of godly there is the book of life wherein thou art written.... God came down men must be diligently strengthened, that they may always be armed from heaven, not to make thee uncertain of providence, nor to teach against it. Just as a hermit or hermit in '*vitis patrum*' admonished his thee to despise the sacraments, absolution, and other divine hearers that they should "abstain" and refrain from such speculations ordinances more; yea, he hath instituted all these things to make thee and lofty thoughts; and thus said, "If thou seest that any man hath set his foot in heaven, send him back again. For thus the saints of wholly certain, and to take away from thy heart the great defect and his foot in heaven, send him back again. For thus the saints of error of doubt, that thou mightest not only believe in the heart, but also Christians, who are yet newcomers, are wont to think of God apart from see with the bodily eyes, and grasp it with the hands. Why then Christ; and it is these who are wont to go up to heaven, and there to rejectest thou all these things, and complainest that thou canst not set both feet; but they are soon cast into hell and sunk. Therefore let know whether thou art endued with salvation? You have the gospel, the godly beware of this, and take heed only to this, that they learn to you have been baptized, you have absolution, you are a Christian, and cleave unto the child and son of God, Jesus, who is thy God, and for thy sake was made man: whom thou shalt know and hear, and have or do not believe, whether you believe what is said and preached to thy delight in him, and give him thanks for it. If thou hast him, thou hast you in the Word and Sacraments of Christ to be true.... God says unto also the hidden God together with the revealed God. And this is the thee, Behold, thou hast my Son, hear him, and receive him: if thou do only way, the truth, and the life: apart from the same way, truth, and this, thou art already assured of thy faith and of thy salvation. Yea, saith life, thou shalt find nothing, but only destruction, perdition, and death. thou, but I know not whether I can continue in the faith. Well, then, (A. a. O. p. 263-266. Synodalber. of 1879. p. 70 f.)

accept the present promise and provision, and beware lest thou inquire J. Gerhard: "A believing person can be certain of his election.... foolishly or too closely into the secret counsels of God. If thou believest When the ancients deny that predestination can be known, they speak in the revealed God, then the revealed God shall also be revealed to of a knowledge acquired from the beginning, \*) as it is in the divine thee.

\*) *cognitio a priori.*

(to be continued)

To the ecclesiastical chronicle.

America.

General Council. The "Zeitschrift" of January 3 thinks we are in error when we wrote in the "Lutheraner" of December 15 of last year that many pastors in the Council still administered the Lord's Supper to Reformed people. We would frame our discussion differently if the assertion of the "Zeitschrift" were based on a better knowledge of the "East," namely, that by no means all pastors who were and still are against the adoption of the "exclusive" rule act against this rule, that even Doctors Krotel and Seiß are in practice among the most exclusive. This position of minority would be quite incomprehensible to us. Think of it: pastors are "exclusive" in their practice, i.e., they have discerned from God's Word and are convinced in their conscience, caught up in God's Word, that in every case they may administer the Sacrament only to Lutherans. But if it is a question of the public recognition of this rule, a rule which they have recognized as founded in God's Word, according to which in every case they feel urged in conscience to act: then these same people should leave as opponents of the truth recognized by them in practice! What thoughts one would have to come to about the pastors in question! It would seem to be most in accordance with love if we were to suppose that the minority who are opposed to the public

\*This remark of Johann Gerhard is of utmost importance. Hereby he testifies, when pure godly theologians, when e.g. our Luther, sometimes seems to speak against the certainty of men of their election. Luther, for example, sometimes seems to speak against people's certainty of their election, then all of this is directed against those who sought to become certain of their salvation by investigating God's secret counsel, in order to then be relieved of all "vain concern for their salvation and for all serious striving for it; For in Luther's time there were enthusiasts who believed that one could and should seek to become certain of one's election through a special divine revelation, then one could and should be unconcerned about one's blessedness, for then one could not fall away again. Of course, Luther had to call out to such ghoulish enthusiasts: Away with your certainty! The Devil! has made for you! The more uncertain you are of your blessedness, the sooner you can be blessed. And since Luther himself had been in hell for a long time, because he had wanted to find out God's secret counsel about him without being able to find it out, he also considered it his duty to warn those who had fallen into grave disputes about the error from sinking into this depth and from climbing up to this height. In this way, however, Luther not only did not want to revoke his doctrine of eternal, certain, unchangeable misfortune, but he also did not want to establish, and even less so, the frightening doctrine that a Christian must doubt his blessedness and hang uncertainly until death, as if between heaven and hell. On the contrary, in one of his last writings, namely, in the interpretation of Genesis, and specifically in the explanation of the 26th chapter, Luther showed so wonderfully how a person can become completely certain of his election on the right path that a godly Lutheran Christian, when he reads it, feels his heart flutter with joy. The Concordia formula also points to this interpretation of the 26th chapter of Genesis as the passage in which Luther speaks most clearly about the election of grace and what is connected with it. He who refers to such passages from the writings of orthodox teachers, in which false certainty is warned against, in order to prove that there is no certainty of blessedness at all, must suppose that there is no unanimity on this point in the Lutheran Church. W. [Walther]

The "Pilgrim" also seems to have a somewhat different view of the practice of minority communion, judging from his long-published serious testimony against communion. The "Pilgrim", judging from his serious testimony against communion published not long ago, also seems to be of a somewhat different opinion about the practice of minority. Incidentally, when we spoke of the admission of reformed persons to the Lord's Supper, we did not have in mind merely cases in which such false believers in the Lord's Supper who belonged to another fellowship were administered the sacrament: But we had in mind especially such cases in which the pastor does not refuse the sacrament to members of his own congregation, of whom he knows, or may know, that they do not hold the holy supper to be the true body and blood of our Lord JESUS CHRIST, under which bread and wine are instituted for us Christians to eat and drink by CHRIST himself.

Finally, not to be forgotten, we see the picture of a large steer above the display of 'splendid' mince meat. "

**Dancing.** Dancing has been opposed by the Lutheran Synod of South Carolina declared to be a worldly pleasure not befitting the Christian. (Zeitschr.)

**Church consecration.**

The Lutheran Trinity congregation in and around Caldwell, Gage Co, Nbr., dedicated their church to the service of the Triune God on the 3rd Sunday of Advent. The "festival sermon" was preached by Messrs. K. T. Grüber and Tr. Häßler. The consecration was said by Mr. K. L. Grüber. The undersigned held the confessional address.

The textbooks - Commission

of Synod will meet, s. G. w., on the third day of Easter next, March 30, in the morning, at Fort Wayne, Jnd. for the consideration of the ManuscriptS for a third German Reader 2c.

Addison, d. Jan. 22, 1880.

A request.

Any gifts of love for the orphanage "zum Kindlein JEsu", which are sent by rail, may be addressed:

LnvnA. Lu "d. Oi-siknns lloms.

Incoming iu the Sasse of the Western" District:-

For the synodical treasury: From ?. Nützrl'S congregation at West Ely, Mo., K6.00. Mrs. Rosine Huber at Rochester, R. A., 1.90. k. SpehrS Gem. at Lake Creek, Mo., 5.00. k. JbenS Gem. at Farmington, Mo., 3.50. k. NethingS Gem. in Benton Co, Mon, 9.25. Coll. of k. LükerS Gem. in Dickinson Co, KS, 5.00. k. Roschke'S Gem. near Pierre City, Mo., 3.70. St. John's Gem. of ?, EndreS to Braver Creek, Nebr., 3.20. St. Paul's comm. of the same to Lincoln Creek, Redr., 5.20. Jmma- nuelS dist. in St. LouiS 10.50. Coll. of k. MießlerS Gem. to St. LouiS Co, Mo. 9.86. k. Th. GruberS Gem. at Middle Creek, Nobr., 6.00. Coll. of k. Vetter's Gem. at Osage Bluff, Mo., 5.50. k. BirknerS Gem. at GordonSvillr, Mo., 4.55. Toll, of k. Fackler- Gem. in Columbia Bottom, Mo., 3.60. Coll. by k. Hafner's Gem. at Prairie City, Mo., 3.25. ?.. Gräbner's Gem. at St. Charles, Mo., 22.50. Coll. of ?. Oderdiek's compound at Farly. Mon., 3.45. k. Holttrmann's comm. at Longtown, Mo., 8.00. drieinigk. dist. at St. LouiS 6.25. cross dist. that. 7.85. ad. Klein by k. Rösener in Harris Co, Texas, 5.00.

To the college maintenance checkout: k. JanzowS Gem. in Frohna, Mon., 57.50. k. Köstering- Gem. in Altenburg, Mo., 65.00. Kreuz-Distr. in St. Louis 4.75.

For inner mission: W. W. by k. Nething in Lincoln, Mo., 2.00. I. Knipper by k. Wischmeyer in Fayette Co, Tues, 3.00. Collecte by k. Kleist's Gem. iu of potatoes; I. F. Wagner baar 1.00; F. Mustard 1 gall. Fat, 1 side; H. BLumer 1 shoulder; H. Weber 12 pairs of shoes, 15 ZjvS. G'ngnam and 2 scraps of calico; Ehr. Beckrmeyer 1 p. potatoes, 1 p. turnips & 1 gal. Apftlbutter; W. Arfk Hein in St. LouiS 1.00. epiph. coll. of Jmm. distr. that, 37.21. by k. Maisch in 1 p. potatoes- 1 gall. Fat, and 1 gall. Apple butter; F. Röhrer .50; G. Landvatter Lee Co, Ter. by I. Mörbé 5.00, P. Urban 1.00, A. Dude 3.00, Kindtauf-Eoll. at 1 bushei of corn meal; D. Reinke 1 p. potatoes, 1 p. turnips; I. Weiß 2 p. potatoes, 1 bu. Turnips ; H. Niere 1 sack potatoes, 1 sack males; Wittwe E. 105.00, of the Cross Distr. 53.45. From the communion treasury of k. Märten-Käferstein 3.00; H. Reinke 1 Bush. Potatoes; Jgfr. M. Hansels 1.00; W. Oppermann 1 Bu. Potatoes, 1 gallon of fat; H. Kleinsorge 1 S. Potatoes, 1 roll of butter; F. Erck coffee and tea for 1.00 each; F. Wiehage 2 Bu. Potatoes; E. Dörschlen 2.00; H. Schmidt 2 p. potatoes, 1 roll butter; I. Schupp 1 bu. Turnips ; k. E. T. Richter 1.00; A. Arst 1 sack potatoes, 1 side of bacon, 1 pr. shoes; L. Wagner 2 gall. Apple butter; E. Koch 2 bu. Potatoes; H. Holbelmann 1.00. By k. W. Lüker in Onaga, KS., Toll, at W. Koltermann's wedding, 4.15. Child Aufcoll. at Mr. Tino's, Worden, Ill., 3.00. Marie Gerda" .50. Women's Club in k. Lenk- Gem. in St. LouiS 20 girls' embroideries, 12 aprons, 7 jackets, 1 worn jacket, 3 Pr. stockings. Krau M. Römer the. 1 parthie worn dresses from her deceased husband. Emma Römer some worn hats. W. Hülskötter in Venedy, Ill, 5.00. I. E. Däumer in St. Louis 14 pairs of shoes. E. JunghanS the, 2.00. G. Sauer the, 1.00. I. Grauer the, 1.00. Sewing Club of the Cross- Distr. 1 piece of woolen stuff for dresses, 9 petticoats, 13 aprons, 6 Pr. woolen stockings, 8 Id. carrirteS stuff, 8 lb. Trim- mingS, 2 woll. Cloths. ZionSgem. of D. L. Dulitz in Hanover, O-, 1 quilt, 7 towels, 2 pillows, 7 kissr "covers, 5 sheets, 3 bundles of wool, 3 Pr. trousers, 6 mugs, 3 dresses, 2 coats, 1 apron. Dessen Gem. in Lüneburg, O., 1 blanket, 2 pr. stockings, 2 pieces of stuff, 1 pr. shoes. Whose St. PauU- Bem. at Napoleon, O., 6 Pr. stockings, 2 Pr. gloves, 2 woll. Blankets, 2 undershirts, 1 shawl, 1 jacket, 1 dress, 2 ShawlS, 1 bunch of wool. School children d. k. Hansen in Worden, Ill, 5.00. Mrs. Gerdan das. 1.00. Eoll. in k. LukrrS parish in Aroma, AS., 2.30. F. Knecht in St. LouiS 1 quart beef. By k. A. W. Frese in Nebraska 2.50. By ?. Nützet at West Ely, Mo. 8.00. By k. L. DuUtz of sr. Gem. at Hanover, Ob", 8.00, sr. Gem. in Napoleon, O., 1.75, of his Gem. in Flat Rock 2.25. school children of teacher Hamm in Concordia, Mo., 3.75. By k. Sandvoß in Augusta, Mo., Eoll. on Mr. I. StelzrrS wedding 7.00. From school de- teacher Roschke in St. LouiS 5.95. Louise Jburg there 1 package of used clothing. Amanda Fritsch das. de-gl. Mrs. F. Sienknecht in Wartburg,

Received since Nov. 15: From Mrs. k. Weisbrodt in Mt. Olive, Ill, 2tr consignment of dried apples and 1 parth of fresh butter. Estel, Weinbold " Co. in Wittenberg, Mo., 5 bbl. flour. By Mrs. ?. Weyel in Darmstadt, Jnd, by Mrs. Bard. ShowS 5 boys' shirts, 4 girls' shirts. 3 pairs of stockings: Ther. Um- bach 1 Pr. boys' shoes; from herself 5 boys' shirts, 4 girls' shirts, 12 padded capes; Lis. Brügaemann 1 pair of stockings. C. H. Moritz in St. LouiS children's toys together with por- zrlanwaaren, werth 015.00. Mrs. Grull in Bethlehem, Ill, 16 IdS. Calico and flannel. Dom St. George Nähverei" in St. LouiS 14 boys' shirts, 6 petticoats, 6 petticoats, 7 aprons, 5 pr. stockings. By k. MartenS in Pt. Hudson, Mo. coll. on W. BaumannS Hocheit, 5.50; ". School children for orphans' Christmas tree 1.30; Mrs. N. N. .50. Michael Seidel at Humbolt, KS., 10.00. Gem. of k. Janzow at Frohna, Mo., 10.00. Coll. of Gem. of k. W. T. Strobel at Caloma, Iowa, Thanksgiving DayS-Loll. 6.34. By k. L. Dulitz in Napoleon, O., vo" Mr. BehrmannS wedding 1.40. Fr. Hoarrfe 1.50, au- sr. ZionS- Gem. .65, Gem. in Lüneburg .50, Fr. Stockmann 1.00, F. Hahn .50. from the Drrieinigk.-Distr. in St. LouiS by Coll. Noack 2.00; from the piggy bank of the children of Mr. Eh. H. 2.50. From the Jmm. Distr. by Coll. Günther 6.90, Coll. Huaing 8.20. From the Kreuz-Distr. by the teachers Erck, Körner and Tröller, from their schoolchildren 16.30; by Coll. Schumann 3.70. Out of Zions-Distr. by Coll. Göhmann 10.20, by G. Beckmann 5.00, I. and F. Hauelsen 4.00. Au- k. Lenk- Gem. das. by Mrs. Rodefrld 3.00, H. Schrader .50. bequest of the blessed F. Holschen in Jmm.-Distr. in St. LouiS 50.00. Mrs. E. Kaiser das. 5.00. by Jgfr. Verein the. 10.00. Judge and Burcher- ding the. 3.00. Krau Steting the. 2.00 and 1 cloth skirt, 1 hat, 1 waistcoat. L. B. at Creston, Wyomtnng Terr., 2.00. Dom Kinder- blattmann, ?. 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For inner mission: From k. Dornseif's congregation in Dubuque, part of the Reformation Festival, 1.50. By k. Crämer from Mr. TiarkS in Monticello 5 00. k. Bünger- Ehrift "S-Ge. in Plymouth and its St.-JohaaniS Gem. in Siour Co. 6.90. ?. GrafelmannS Gem. in Sherrills Mount 8.10. k. v. Strohe'S Gem. in Monticello, Thanksgiving Coll., 13.50. ?. Crämer- Gem. at Fort Dodge 7.00. D. StrobelS Gem. at Caloma 5.00. By ?. Studt from k. Weber's compound at Victor 8.81. ?. WiegnerS Gem. at Rock Creek 5.00. By k. Studt of Chr. Firne 2.00. (S. §62.81.)

For the Negro Mission: Don Mrs. M. D. Studt in alfalfa 2.00. For the deaf and dumb institution in NorriS: Bon k. Wiegner, thank offering for s. wife, 4.00. k. Crämer's parish at Ft. Dodge 8.46. ?. Haar's Gem. in Denison 4.50, from himself 1.50. (S. §18.46.)

For the congregation at Spirit Lake, Iowa: Bon ?. Crämer- Gem. at Fort Dodge 18.25, by dens. of Mr. TiarkS at Monticello 5.00. (S. §23.25.) To the orphanage at Addison: by k. Reinhardt- Gem., New Year's Scoll., 5.00.

For the widow's fund: By k. Dornseif in Dubuque from D. Schmalz 1.00. By k. Crämer from St. Johannis- Gem. in Tolfax Township 1.60. (S. §2.60.) Fort Dodge, Jan. 8, 1880, I. P. Rademacher, Cassirer.

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Income to the coffers of the Iowa "District:

For the synodical treasury: From k. DornseifS congregation in Dubuque "in Theil of the Reformation-festcollect" 07.85. k. Stro- dels congreg. in Caloma 5.00. By I". Haar by his Gem. in Denison 8.25; by the same by the Gem. in Hanovrr 3.55. k. Seßler's gem. in Sheridan, Harvestftcoll. S 35; by same from Gem. in Jefferson 2.89; by same from Gem. at Grant City 2.01. k. ScheipS' Gem. at Fenton 5.05. Bon of St. John's Gem. at Colfar 4.85. k. Crämer- Gem. at Ft. Dodge 7.00. k. GülkerS Gem. at Wert 3.50. k. WiegnerS parish at St. Ansgar 4.25. (Summa P63.55.)

# Der Lutheraner.

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(Conclusion follows.)

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Addison, Ill, Dec. 31, 1879; H. Bartling, Cassirian.

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No. 4.

What we believe, teach, and confess of the election of grace.

(Continued)

Since one of the most important points in the doctrine of election by grace is that a believing Christian can and should become certain of his election, we leave here, in addition to our eighth proposition, a series of testimonies from the writings of the best theologians of our Church; we therefore ask our dear readers to be patient, with the assurance that by and by all the important questions which demand an answer in the article on election by grace will receive their answer.

It is well known that it is the papists who teach the people that one should doubt his perseverance in the faith and in godliness to the end, and therefore also his election and blessedness. Yes, the papists even curse the doctrine that a believing Christian can become and be sure of all these things. Thus, for example, it is said in the main confession book of the papists, namely, in the decisions of the Tridentine Council: "No one, so long as he lives in this mortality, may dare to go so far as to suppose that he is among the number of the predestinated, in regard to the hidden mystery of divine predestination, as if it were true that a justified man either cannot sin any more, or, if he has sinned, should promise himself a certain conversion. For it is only from a special revelation that one can know which God has chosen." (Session VI. Of Justification. Chapter 12.) This is then followed by this sentence of cursing, "If any man say that a man born again and justified is held to believe according to faith, that he is certainly in the number of the predestinated: let him be accursed!" Further, "If any man say that he shall certainly have that great gift of perseverance unto the end, with absolute and infallible certainty, when he hath not learned this from a special revelation: let him be accursed!" (Same, Canon 15. and 16.) To this makes

Martin Chemnitz, the principal author of the Formula of Concord, in his examination of the Tridentine Council, among other things, made the following remarks: "I will add only this, with which various or anguish, or persecution, or famine, or nakedness, or peril, or the devices the papists seek to pervert the passage Rom. 8:31 ff. (Pighius says from St. Thomas that Paul there speaks only of his blessedness, which he had from a special revelation; but that he does not affirm that every believer in Christ has such a certainty. But this is evidently false, for St. Paul speaks in the plural in that whole passage, and lays at the foundation of that assurance: Christ died, yea, sitteth at the right hand of the Father, and representeth us.) (The pope) Andradius, who sees that this distortion cannot exist, therefore says that the word 'I am certain' (Rom. 8, 38, which Luther has correctly translated thus: "I am certain") "does not mean a certain confidence, but a probable opinion or conviction, which, however, may be deceived; for it is so used in some passages of Scripture. But now it is also taken for a firm and undoubted conviction, and is used 2 Tim. 1: "I am sure O'sr^ac), that he is able to keep me my mite unto that day." And from this root word the word ire^e^-rc' (Ephes. 3:12.: 'In all confidence') 'is derived.' So now the question is, which of the two meanings is according to the passage Rom. 8:38. But the whole context teaches this with a loud voice, as it were, when the apostle writes: "If God be for us, who can be against us? Who also spared not his own Son, but gave him up for us all: how shall he not with him give us all things? Who shall accuse the elect of God? God is here, who justifies. Who will condemn? Christ is here, who died, yea, rather,

"Chemnitz wants to say that since Paul speaks in the plural, that is, since he does not use the words "I", "me", but "we", "us", and since he bases the certainty of salvation on Christ's death, etc., he cannot speak only of his own certainty, but must speak of the certainty of all believers in Christ, since Christ died not only for him, Paul, but for all believers, and since they also believe in Christ's work of redemption.

Who also is raised from the dead, who is at the right hand of God, and represents us. Who shall separate us from the love of God? Affliction, sword? As it is written, For thy sake we are slain all the day long: we are accounted as sheep for the slaughter. But in all this we overcome far for the sake of him who loved us, whereupon follows the word T^Tree^ac: 'I am sure' 2c. (Rom. 8,31. to 38.). It is evident, therefore, that he is great in good reason, as one speaks, who presumes to interpret all this speech of doubt." (Examen, f. 169.) The same also writes in his Examen, "They (the Papists) also oppose the sayings which deal with perseverance to the end, and say, that if indeed the faithful were certain of the present grace, yet no one is certain whether he will persevere to the end; and since only those will be blessed who persevere to the end, there can be no certain confidence in regard to the blessedness of the faithful. I answer, that many do not persevere, but fall from grace, is taught both by Scripture and by experience. But this is not because God would not preserve to the end the believers whom he has once received into grace; but it is because many, through assurance, unbelief, and works of the flesh, pour out the Holy Spirit, and cast away faith. Therefore men must not be taught that, however they may act, they cannot fall from grace. For it is written, Rom. 11, if he abide in the goodness of God; Ebr. 3, if otherwise they hold fast their confidence unto the end. But they are to be exhorted, that by the Spirit they may put to death the business of the flesh, and by faith cleave fast to Christ, and by the use of the word and sacraments be more and more united to him, and that they may ask of God the gift of perseverance, and strive that they may not cast away the gift of perseverance through the will of the flesh. And in this way they must not doubt perseverance, but hold to it according to the promises of Philipians 1:

He who began the good work in you will carry it out until the day of Jesus Christ? For we are called to an everlasting fellowship of Christ, not that he should soon cast away them with whom he hath joined himself, but 'they shall never perish, neither shall any man pluck them out of my hand' (John 10:28); 1 Corinthians 1: 'He will keep you steadfast unto the end, that ye may be blameless unto the day of our Lord Jesus Christ.'" Thus saith David: "I will never lie down;" John also says, "These things write I unto you, that ye may know that ye have eternal life;" and again: "We know that when he shall appear, we shall be like him." \* Rom. 8: "Who shall separate us? For I am sure that neither things present nor things to come shall be able to separate us." 2 Tim. 4: "Unto me is added the crown of righteousness, which the Lord shall give me in that day. Rom. 5. 'We boast of the hope of the glory to come.'" These sayings clearly show that the believing hope of perseverance does not hover between heaven and earth in tossing doubt." (f. 172 b. See Synodal Ber. of 1879. p. 85 f.)

The Wittenberg Theological Faculty of 1596 wrote: "However, we do not want to confirm the doubts of the papists, who claim that no one can be certain of salvation as long as he lives. Yes, if this were based on our powers and abilities and on our faith as a quality and virtue, we would have to stand in constant doubt, trembling, and fear. But since our salvation rests in God's hand and in God's fatherly love toward us, which cannot be divided and dissolved, it is certain that he will also accomplish the good work which he has begun in us, Phil. 1. (Wittenbergische Consilien. I, 578.)

The same: "Huber accuses us of this, as if we should say with the Calvinists that no one could be certain of the election of grace without solely from the movements of faith in the heart. Is quite false. For though we already teach and confess that the Spirit of God bears witness to our spirit that we are children of God, Rom. 8, and that man ought to examine himself whether he is in the faith, 2 Cor. 13, 1 Cor. 11, and that then every believing Christian may say with St. Paul, "I know in whom I believe," 2 Tim. 1. But because such consolation often disappears in the heart under temptations, we do not point this out to the people alone, as Dr. Huberus falsely tells us, but we hold out to them the evangelical consolations, together with their baptism, absolution, and reverend communion, wherein their faith has been assured." (op. cit. p.612.)

Aegidius Hunnius, a famous Wittenberg theologian, wrote in 1590: "A doctrine which contends with the hope of Christians is necessarily false and erroneous, since the whole of Holy Scripture aims at our having hope through patience and the consolation of Scripture. But the Popes dogma of doubt is contrary to Christian hope. So it must be false and contrary to the sense and intent of Scripture. The second proposition of this conclusion is proved as follows. The Word of God describes the hope of the faithful, that it may not put to shame those who hope, according to the following exceedingly important sayings and testimonies of the divine

Spirit: Ps. 31: 'In thee, O Lord, do I put my trust; I shall never be put to shame'. Rom. 5: 'Tribulation brings patience, but patience brings experience, but experience brings hope, but hope will not be put to shame.' Hence the epistle to the Ebraeans, Cap. 6:18, 19, compares it (hope) to a sure and steadfast anchor, upon which the ship stands fast against the onslaught of wind and weather. "Who," saith he, "have refuge, and hold fast the hope that is offered, which we have for a sure and steadfast anchor of our souls. " \* Hence he exhorts that we hold fast the confidence and glory of hope unto the end. Especially strange is that which is written in Ebr. 10: "Let us therefore go with a true heart, in full faith, having our hearts sprinkled, and being loosed from an evil conscience, and having our bodies washed with pure water; and let us hold fast the other confession of hope, and not waver: for he is faithful that promised it." In this saying there are almost as many proofs against the doubting of the popes as there are motes, and especially that he calls the confession of our hope one that does not waver. Hence also Peter reminds us that Christians are born again of God to a living hope, and soon after adds: 'Gird up the loins of your mind, be sober, and set your hope wholly on the grace which is offered you.' But those who teach that man must still be in doubt whether he is in God's grace, whether he is an heir of eternal life, cannot teach, with the prophets and apostles, a hope that will not be put to shame, a hope that is firm and sure and like the firmest anchor, a hope that is alive, a hope that will not waver, a hope that hopes entirely in God's grace; But by condemning and trampling under foot this Christian hope in a quite unworthy manner, they put in its place a hope that may come to shame, a wavering and wavering hope, and which at last plunges man out of doubt into the abyss of despair, of which doubtful and undecided hope the prophetic and apostolic Scriptures know absolutely nothing. But since, says one, hope has to do with the future goods of eternal life, who can be sure that he will struggle through all the temptations of life, since there are so many obstacles in the world, since the power of Satan is so great, and since the weakness of our flesh is so great? - Answer: If we were to fix our eyes either on the weakness of our flesh, or on the power of Satan, or on those hindrances which oppose the pious in the world, we should not only **doubt our** blessedness, but **despair** altogether. But against all this must be set the firm consolations of the Holy Ghost; namely, that he who is in us is greater than he who is in the world, 1 John 4, than he who, according to Christ's testimony, is judged and cast out. And what the Saviour saith, "Be of good cheer, I have overcome the world." And again, what is written, that they which are born of God overcome the world, 1 John 5; yea, far overcome in all the ills of this world through him that loved them, Rom. 8; also that saying of Peter, that believers are preserved unto salvation by the power of God through faith, 1 Peter 1; even as Christ saith, "No man shall feed my sheep, but I will feed them.

My Father, who gave them to me, is greater than all, and no one can snatch them out of my hand. This 'is faithful,' saith Paul, 'who suffereth us not to be tempted above our ability, but maketh temptation to cease, that we may be able to bear it.' 1 Cor. 10. I am of good confidence that he who began the good work in you will carry it out until the day of Jesus Christ; 2 Thess. 3: "Faith is not for everyone, but the Lord is faithful and will strengthen you and keep you from evil. But if any man diligently and wilfully turn away from God again, when by the power of the Holy Ghost, by whom he is born again, and with whom he is endowed, he might persevere in goodness, and preserve to the end the being which he had begun, such a one is himself the cause of his perishing. Nor can this hinder those who earnestly care for their salvation. Therefore, just as the Holy Spirit makes them certain of their salvation through the promises made to them, so that if they do not voluntarily fall away from what is good, but desire to remain in God's grace, no power of the devil can tear them away from God and Christ: Again, he exhorts them to crucify their flesh with its vents, to abstain from the fleshly lusts which war against the soul, to watch, as they stand, that they fall not, to keep that which they have, lest any man rob them of their crown, or put them to the sword, to accomplish their salvation with fear and trembling. But all these exhortations have nothing to do with nourishing Papist doubts, or with weakening the hope of Christians, but only with casting out carnal and slumberous certainty." (Articulus de justiis. 1590.

81-85. See Synodalber. of 1879. pp.93-95.) The old godly Marburg theologian Menno Hanneken wrote in 1629 in his overview of true theology the following: "It is permissible to have a good hope in the election of others; we can also not only ask for the perseverance in faith for others, but also promise them the same from God's word, if they obey the divine order. Thus Peter esteems Sylvanus a faithful brother, 1 Pet. 5:12; Paul also is of good confidence that the Philippians will be preserved of God unto the day of JESUS CHRIST, because it was just to think so of them, Phil. 1:6, 7. But others we cannot without a doubt count as elect to eternal life, since we can neither search their hearts and faith, nor infallibly know that the rest of their lives will be conformed to the order of election. But it is fitting that we should be **quite sure of our own** election (*omnino certos*), if we do not want to run up against the exceedingly harmful cliffs of despair or certainty. This certainty does not arise from an absolute and secret counsel of God; for how should that make us certain which has not been revealed to us? but from consideration of the divine order and purpose revealed in Scripture. God's purpose was to send his Son into the world, that is, also to me; to free the world through him from sin, the devil, and death, that is, also to me; to offer him to all men through the gospel, that is, also to me; to instill faith in the hearts of all through the gospel.



To kindle the faith in the hearts of men who do not disregard the means and the assurance of all believers concerning the grace of God and oap. 2. sp. ää klül. Mrtsdsi-Aas 1617. p. 61. ff. S. Synodal Report of of producing and maintaining faith (which are Word and Sacrament), salvation. But when in his epistle to the Philippians he commends to 1879. p. 97 f. 99 f.).

to bring about their salvation with fear and trembling, and not to throw us 'fear and trembling,' it is to be known that Paul does not mean a The famous Marburg theologian Balthasar Mentzer wrote in 1612: away faith and the grace of the Holy Spirit by sinning against servile fear, which flees from God and shrinks back, and has no "Pistorius (a Papist) thus continues to dispute: -Although that (Papist) conscience, so also in mine; to make all those who constantly believe confidence in his mercy, but a filial fear, which reverently shuns God doctrine is by far the most certain, yet one must always doubt his in Christ blessed, so also me. Therefore I also have peace with God, as a Father, to offend him in any way. He therefore puts a bar to our blessedness, and no man can be certain of his blessedness without a and the Holy Spirit himself bears witness to my spirit that I am God's flesh, that it may not rule in us, and cast out God's grace. \*) This fear, special revelation.\* He puts forward the following reasons for this: 1. - child and an heir of eternal life. Rom. 5:1. 8:16. 17." (Veras tk. therefore, which Paul commends to us, is opposed: 1.) To the Because that certainty is not contained in Scripture; 2. because no one Synopsis, p. 62 f.)

Epicurean assurance, by which faith is stifled, the Holy Ghost grieved, can be certain of his perseverance to the end".... But that the certainty The old excellent Wittenberg theologian Friedrich Balduin wrote in and the grace of God lost. 2.) To spiritual hopefulness and of faith and blessedness is contained in Scripture, as well as that of 1617: "Does Paul cause us to doubt our salvation? when he calls it to presumption, that we may not exalt ourselves in the confidence of our perseverance to the end, I will clearly and irrefutably prove against the be achieved with fear and trembling Phil. 2, 12? I answer: This is the gifts, but cling wholly to the grace and mercy of God, endeavoring not quite impudent denial of antichrist man. Let this be my conclusion: If pernicious doctrine of the Papists, that no one can be certain of his to fall from the same. Against this Bellarmin remarks in the 12th the evangelical promises given to believers of the forgiveness of sins blessedness, or, as the Tridentine Concilium speaks in the 9th chapter chapter of his 3rd book of Justification: All this takes place with those by and for Christ's sake, and of perseverance in the faith, and of the of the 6th session, that no one is able to know with such certainty of to whom their predestination is unknown, but not with those who are attainment of eternal life, are in every respect quite certain and firm, faith, in which there could not be a deception, that he has obtained quite sure of it, and not with those who are sure of it. For those who supported by divine oath, confirmed by the sacraments, as heavenly God's grace; and in the 12th chapter, that no one, so long as he lives are assured of it, that they shall indeed be saved, cannot fear to lose seals, and sealed by the Holy Spirit in the minds of the pious; And if in this mortality, should think it certain that he is indeed (omnino) in the salvation; nay, they must not fear it, if they believe this assuredly with faith, grasping those promises, is the foundation of blessedness, and number of the predestinated. Hence they call the certainty of a certainty of faith, as they believe that Christ is God, for by that fear the most certain proof and science which overcomes all things, so that blessedness a groundless presumption. This error is widely defended they would do dishonor to faith.' He also adds: 'The Holy Ghost would nothing can separate us from the love of God which is in Christ Jesus, by Bellarmin in his 3rd Book of Justification, and he misuses, among exhort the elect to unbelief, if he exhorted them to fear of loss of and if, finally, believers are praised on account of this confidence, and other things, Paul's saying in his cause: because Paul exhorts all blessedness.' So far Bellarmin. But this is true of servile fear, in which their examples are presented to us for imitation: it follows that every believers to fear and trembling in the work of salvation, therefore no there is no confidence in God, and which produces pure unbelief. Of Christian endowed with a true faith ought and may be assured of the one can be certain of his salvation. However, the holy apostle this fear we say that it should be far from believers. For they have not grace and favor of God, of the forgiveness of his sins, of perseverance undoubtedly did not contradict himself. In his letter to the Romans received a servile spirit, that they should fear again; but a childlike in the faith, and of eternal blessedness. But the Scriptures affirm the 8:38, 39, he writes with great joy of faith that he is certain that neither spirit, by which they cry out: Abba, dear Father. Rom. 8:15: Now filial former. Therefore the latter must also be true." (vis- putatt. tk. p. 288 death nor life, neither angels nor principalities nor powers, neither fear is not without faith, but is the fruit thereof: for the godly fear and ff.)

things present nor things to come, neither things high nor things low, reverently abhor God, lest they lose the faith, and fall from the grace Thus the excellent Wittenberg theologian Balth. Meisner in the year nor any other creature, can separate us from the love of God that is in of God, which is done by works contrary to conscience. †) This (filial) 1618: "We hold that in the application it is always to be insisted on that Christ Jesus our Lord. How then should he here (Phil. 2:12.) call us to fear, then, is always connected with assurance of faith, because the mainly two pitfalls are to be avoided: 1. doubt, 2. presumption. If you doubt of grace and our salvation? Nor is it true to say that Paul writes pious, so long as they flee mortal sins, have no cause why they should touch the latter, you follow the papists, and at last you are frightened this only of his blessedness, and that he had this assurance from doubt the grace of God or their blessedness. For this cause we are and despair. If thou butt against these, thou goest over to the special divine revelation. For he writes expressly that "we" cannot be commanded to serve God with fear, and to rejoice with trembling, Ps. Calvinists, and fallest into carnal security. Therefore you must first separated from the love of God, that is, all believers. Nor was it 2:11. The rejoicing is the matter of assurance, the serving the matter think of the infallible promises of God, and so you will be delivered from necessary for Paul to boast of his certainty to the Romans, but rather of filial fear, of which we here speak. We therefore reject the Papal doubt; then of the exhortations and threatenings, and so you will be he wanted to encourage others by his example and make them certain doctrine of doubt as a pernicious and dreadful one (horrendum delivered from security. Here must be a mixture of hope and fear, not of their salvation; for this is why he writes that grace was bestowed dogma), to which God's promises and oaths are opposed. Augustine, a servile but a filial one. For thus the little ship of faith will hold the upon him for the instruction of those who should believe unto eternal in interpreting the 88th Psalm, says: -This God hath said, this he hath middle ground between the Scylla of a constant doubt and between life, 1 Tim. 1, 16. Therefore Bernhard refers those words of Paul to all promised; if this be too little, this he hath sworn; seeing then that the the Charybdis of an absolute certainty, following the guiding stone of believers in general in the third month of Pentecost. Be assured," he promise is firm, not according to our works, but according to his mercy, the Word." \*) (Anthropolog. XVIII. L. 1. b.) says, "that neither death, nor life, nor the rest of the things which Paul let no man preach with timidity what he may not doubt.\*\*" (disputatio de enumerates, as variously as boldly, will be able to separate us from de

Finally, a Scandinavian divine scholar, namely the Danish theologian Caspar E. Brochmand, who was highly respected throughout the Lutheran Church, may also bear witness. In 1633 he wrote: "What the Arminians †) or Belgians

\*) Scylla was the name of a dangerous cliff near Messina in the Mediterranean Sea, opposite which was Charybdis, which was an equally dangerous whirlpool.

†) The Arminian sect teaches that man is converted "by his own cooperation with grace" alone, by means of his own decision, so they naturally believe that man is converted by grace.

\*) So not to make us uncertain, but to keep us in our certainty.

†) We are even certain that God has determined to make us blessed in the ordinance of repentance, faith, and sanctification.

and from this he concludes his

Remonstrants teach of the certainty of blessedness, they themselves<sup>1)</sup> The holy Scriptures admonish us everywhere that we must alwaysMan can be sure of perseverance in faith and obedience. Hear Christ say in these words: How a true believer can be certain that he willtremble because of the certainty of salvation. Prov. 27:1: "Boast notJohn 6:37: "All that my Father giveth me cometh to me, and him that persevere in faith, godliness, and love, as believers ought, we cannotthyselves of the morrow, for thou knowest not what may come to pass to-cometh to me I will not cast out. Hear Paul, Phil. 1:6: "He that began see. From the assertion of the Arminians the view of the Papists doesday." Cap. 28:14: "Blessed is he that feareth alway. Eccl. 9:1: "No manthe good work in you, the same shall perform it unto the day of JESUS not differ much. For the Papists teach that no one can be certain in thisknoweth neither the love nor the hatred of any that he hath before him."CHRIST. And 1 Cor. 1:8, 9: 'Who also will keep you steadfast unto the life whether he belongs to the number of the elect without a specialRom. 11:20: "Thou standest by faith: be not proud, but afraid." 1 Cor.end, that ye may be blameless unto the day of our Lord Jesus Christ.' divine revelation. Read OoQoil. Iriä. 8ess. 6. oap. 12. 13. . . We10:12: "Let him that standeth take heed lest he fall. Phil. 2, 12.: 'CreateFor God is faithful, by whom ye were called unto the fellowship of his oppose this exceedingly dangerous creed (äoZmati loaxe periculoZig-ye salvation with fear and trembling.' Revelation 3:11: 'Hold fast thatSon JESUS CHRIST our Lord.' Ebr. 13:5: 'I will not leave thee, nor fail SLluo) on several grounds. First, this doubt concerning blessednesswhich thou hast, that no man take thy crown.' 2 John 8: 'Take heed thatthee.' So that we may say, 'The Lord is my helper: what shall any man accuses God of falsehood. 1 John 5:10. says, He that believeth notwe lose not that which we have wrought.'" (2) The certainty of electiondo unto me?' Hear 1 Peter 1:5: 'We are saved by the power of God God maketh him a liar. But God promises eternal blessedness to theand salvation depended on the certainty of perseverance in the faith ofthrough faith unto salvation.'" It is also to be noted, as the passages faithful John 3:18, 1 John 5:11, 12, 1 Peter 1:5, and with an oath JohnChrist, and in obedience to the commandments of God, Matt. 10:22;quoted testify, that the assurance of our blessedness is not founded 5:24, Ez 3:11, Hebrews 6:17. Secondly, this doubt conflicts with the19:17. But this perseverance in faith and good works ... Rom. 10, 20, 1on our powers, but on the firm promise, powerful effect, and faithful final purpose of the revelation of the doctrine of eternal predestinationCor. 10, 12; Revelation 3, 11; 2 John 8. 3.) This assurance, which wepreservation of God. From this you may safely conclude that he who is to blessedness, which is that we may be sure of our blessedness. Thiswant, is nowhere taught in Scripture. (4) The Scriptures themselvesundoubtedly sure of his perseverance in the faith and of his salvation is shown in the conclusion of the 8th chapter of the Epistle to thekeep us from being convinced of the certainty of salvation, by thosethat does not rest on a foolish judgment of human reason, but on the sure Romans, from v. 28 to the end. The same can be seen in the followingpassages in which salvation is represented as very difficult, Matt. 7:13,promises of God.

words of Paul Rom. 11,29: "God's gifts and calling may not repent of14; Acts 14:2; 1 Peter 8:14. 14, 2.; 1 Petr. 4, 18. (3) We affirm that the assurance of salvation, which we urge, is him" (i.e. he does not repent of them). The same is proven by these "These reasons, which at first sight have a great appearance, wethoroughly grounded in Scripture. For though the Spirit of God does not sayings of holy scripture: 2 Tim. 2, 19: "The firm foundation of Godshall at once fully, though briefly, refute. say by name that thou or I shall be saved, yet he unhesitatingly assures exists and has this seal: the Lord knows His own. Joh. 10, 27. 28.: "My (1) I readily admit that the pious must obtain their salvation withthat eternal life is given to all and every one who believes in the Son, and sheep shall not be plucked out of my hand, neither shall they perish." fear and trembling; but that from this it is to be inferred that they mustthat God is faithful, by whom we are called to the fellowship of his Son, Phil. 1:6. 'He that began the good work in you will perform it until thedoubt their salvation, I certainly do not admit. And that every one maywho will keep us steadfast unto the end, that we may be blameless unto day of JESUS CHRIST.'" Cap. 2,13.: "It is God that worketh in you bothsee that this conclusion is justly not admitted, I remind him that thethe day of our Lord Jesus Christ, 1 Cor. 1, 8.9. and that the believers to will and to do. 1 Pet. 1, 5: "Ye shall be preserved unto salvation byScripture speaks of a twofold fear. The first is servile fear, which has itsmust be absolutely sure that whoever does not believe God, who the power of God. 1 John 3:19, 20: 'By this we know that we are of theorigin in the consciousness that sin is not yet forgiven, and that there ispromises salvation to the believers, accuses God of lying, 1 Joh. 5,10. God is greater than our hearts, and knoweth all things.'" Thirdly, Doubt a righteous judgment of God, and is connected with flight from God and (4) I do not presume to admit that the way to eternal life is full of concerning blessedness has its origin in the depravity of nature, and is hatred of him. This fear, of course, is not found in the elect, and can byobstacles and not so easy; but to infer from this a vague doubt of blessedness is a more than free conclusion. For just as the Spirit of God, most displeasing to God, and is the mark of a man running to eternal no means exist with the confidence of blessedness, Rom. 8:15. The in the passages cited, presents as great the difficulties that confront ruin, Jac. 1:6, 7: "But let him pray in faith, and doubt not: for he that other fear is the purely (msrs) childish one. It is a fearful shrinking fromthose who seek eternal life, so he also emphatically inculcates the doubteth is as the wave of the sea, which is driven and waved with theoffending God, and an earnest striving to avoid sins, joined withcertainty of blessedness, and opposes all those difficulties to the power wind. Such a man thinketh not that he shall receive anything of thehumility, conscientious care, love, and invocation of God. This fear isof Christ and the great strength of faith. Hear Christ, Marc. 9:23: "All Lord.' 2 Cor. 13. 5. 'Try yourselves, whether ye be in the faith; trypeculiar to the pious (faithful), Phil. 2:12; Prov. 1:7; Ps. 128:1, and hasthings are possible to him that believeth"; Joh. 16:ult: "Be of good cheer, yourselves. Or do ye not know yourselves that Jesus Christ is in you?Scriptures, "Ye have not received the spirit of bondage, that ye shouldI have overcome the world. Hear Paulum Rom. 8, 37.: "But in all these Unless ye be unfit.' Finally, the pious, who are presented to us forfear any more," Rom. 8:15; "I will set shepherds over them to feedwe overcome far because of him that loved us." Listen to John 1 John imitation in the holy Scriptures, are commended because of theirthem, that they should fear no more," Jer. 23:4; "Fear not, little flock,"5:4: 'Our faith is the victory that overcame the world.' And thus we have faithful confidence, which is quite opposed to doubt of blessedness. Luc. 12:23. Of no consequence at all is Bellarmin's objection, that theysaved the assurance of our election and blessedness from the attacks of Matth. 8, 8. 9. 10.; 15, 22. 28.; Rom. 4, 18.; Heb. 11. entirely. Let usneed not fear, who are sure of their salvation; yea, they need not thethe Papists and Arminians." \*) (Systema. Oap. III. H. IX. p. 270 sq. S. therefore bid farewell to the papist and Arminian doubt of salvation,urgent exhortations to piety, and to perseverance in faith and holySynodal Report of 1879. pp. 105-109.) (To be continued.) and remain unsworn with it. works, who are undoubtedly sure of their salvation. Buffoonery! As the "Our theologians say that a Christian can and should be sure of his

"But both the Papists and the Arminians defend their doubts ofScriptures teach both, so both must be firmly believed. Paul is certainto Scripture, election is an election to blessedness (2 Thess. 2:13), it is one and blessedness in several ways. The reasons which lead the above- of his election, Rom. 8:28-39; 2 Tim. 1:12; and yet he made his the same whether we say that a Christian should be sure of his blessedness, or mentioned authors into the struggle are, in sum, these: salvation with single diligence, 1 Cor. 9:27. Nor is there anything in thewhether we say that a Christian should be sure of election; for he who is sure of his blessedness is sure of his election, and he who is not sure of his election is objection of Pistorius that Paul did not present his example to others not sure of his blessedness. The sagacious theologian Balthasar Meisner, therefore, writes in his Anthropology, and there expatiates on this proposition: for imitation. That this is false is taught 2 Cor. 1,21.; 4,13.; 1 Tim. 1,16,"The 'orthodox' theologians generally teach that the counsel of election and of beatification is one and the same." (Disput. XVI.

The same way also teaches that a man must doubt his election until his death, since he cannot know how he will fade away in the future. W. [Walther]

"2. The Spirit of God saith it round about, a



## Our emigrant mission in 1879.

The eleventh year of the existence of our emigrant mission lies behind us. Thanks be to the Lord for His gracious help once again. The main task for us Lutherans now, and probably for a long time to come, is to help our fellow believers. Pastors and congregations should work here with united strength and a joyful willingness to make sacrifices. It is precisely in this work that the greatest successes can be achieved with relatively little sacrifice.

Thanks also to all those who, through their intercession and gifts of love, have contributed to the fact that the foreigners could be counseled and helped. This activity of Christian charity has certainly not been in vain. I do not want to cite any particular examples, but would like to point out those who have sought and received my advice and assistance. They will testify that it is a wonderful institution that benefit and piety of the many foreigners wandering to and fro, since the word of the apostle: "Do good to everyone, but most of all to the comrades of the faith" is tried to be practiced, even if in great weakness and imperfection.

It should not be unknown to the reader that immigration has increased significantly in the last year compared to previous years. In the past year a total of 135,070 immigrants came through Castle Garden. (This does not include those who returned from a visit to Europe). Of these, 33,574 were from Germany. (This figure does not include the German immigrants from Austria, Russia and Switzerland. With these the German immigration amounts to at least 40,000 souls.

From Ireland only 22,624 souls immigrated here). The total immigration has thus increased in the last year against 1878 by nearly 60,000, and the German immigration by 9257. This increase in German immigration preaches to us Lutherans with a loud voice: "Drive eagerly and ever more eagerly the important work of the inner mission. Send out multitudes of evangelists who will bring the bread of life to the many countrymen scattered to and fro, gather them into Christian congregations, and preserve them from fanaticism or outright apostasy. The preservation of the Lutheran immigrants in their faith is also the purpose and goal of our emigrant mission. To this end, when the immigrants land at Castle Garden, they are given a tract, a calendar, or a Christian paper; they are also exhorted as much as possible to remain faithful to God and their Church; but how little good is this in the long run, if, when they arrive at their destination, they cannot be visited by ministers of our Church, and served with Word and Sacrament! I could cite examples of settlers who have written to me on behalf of many families, asking me to send them a preacher to baptize their children and to preach God's Word to them and from time to time. I have also done everything in my power to see that the gratifying wish of the people is fulfilled, but sometimes the distance or the work of the nearest Lutheran preacher was too great, or the means for missionary journeys were lacking; and so misguided spirits and enthusiasts have penetrated where a faithful servant of our church was eagerly desired, but could not be obtained. O how much material is lost to our Church in this way every year, and how difficult it is, often impossible, to regain later what has been thus lost! Without wishing to hinder in any way the outward mission, as it is carried on, praise God, by the Synodal Conference, yet in my intemperate opinion the inward mission, the seeking out, gathering and serving of the immigrants scattered to and fro over our great country, is of the greatest importance.

With the distribution of writings, private conversations with individuals about the one thing that is needed went hand in hand. It is not easy to report publicly about this special pastoral activity. I have dealt with all kinds of people, with Christians and Jews, with faithful and hardened and penitent, with the self-righteous and the deeply fallen, with those indifferent and those eager for salvation, and in the process I have had many a pleasant, but also saddening experience. The latter especially and with young people who, like Ishmael, had to leave their father's house me on behalf of many families, asking me to send them a Lutheran and fatherland because of their disobedience and hardness of heart preacher to baptize their children and to preach God's Word to them and were sent abroad, so that there, under the pressure of hardship, their hearts might wear out and be converted to God. Such youthful the gratifying wish of the people is fulfilled, but sometimes the distance good-for-nothings are and will remain my problem children, and I fear or the work of the nearest Lutheran preacher was too great, or the every time another one is registered with me.

Now, as to the bodily services rendered to the immigrants, the following figures may speak of them: Letters and postcards with the most varied inquiries, orders, and money shipments were exchanged 2425. The sum of \$15,081.92, partly intended for the transportation of immigrants, partly for shipment to Germany, was collected and spent to the amount of \$191.71. For 734 persons I received orders to procure everything necessary for their journey from place to place. Whoever now considers that the immigrants are completely ignorant of tires and what is more, are surrounded by bloodsuckers and rogues during the entire journey; whoever considers that among the 734 souls entrusted to me old ge

The main task for us Lutherans now, and probably for a long time to come, is to help our fellow believers. Pastors and congregations should work here with united strength and a joyful willingness to make sacrifices. It is precisely in this work that the greatest successes can be achieved with relatively little sacrifice.

For the promotion of the inner mission, about 12,000 tracts, over 1000 synod calendars and several hundred youth calendars, along with many issues of the "Lutheran Children's Journal" and the "People's Journal" were distributed free of charge during the year. I say, whoever considers this, will not be surprised when I explain that just in this part of my professional activity lies great responsibility, effort and worry. And yet I wish that this part of my work may not diminish but increase. It absolutely belongs to the duties of the emigrant missionary; for whoever, in Christian love, shows the poor, helpless immigrants the way to undertake the great voyage across the world's sea, and the dangers they must beware of, is certainly doing them a valuable service. Therefore, you dear Lutheran co-religionists, confidently place the promotion of your relatives and friends in my hands; they will thank you later.

The above-mentioned 734 souls, with the exception of an infinitesimal number, settled in congregations of the Synodal Conference. This is certainly a beautiful increase for our Lutheran Church, and they will certainly all testify that our emigrant mission, the benefits of which they have learned from their own experience, is a beneficial institution of our Church.

I was able to assign work to 50 - 60 people. As far as possible, they were placed in such a way that, in addition to earthly bread, they could also have and enjoy the bread of life. From about 50 of them I know that they also attend the Word and Sacrament in the respective places. This is, so to speak, a spiritual gain of our emigrant mission. Among them are two teachers who faithfully work in our church schools.

According to the promise of the Lord, I have not lacked poor people, but I must complain that I lack the means to remedy the need properly. However, \$233.75 have been used for the very poor, partly by giving them cash money, partly by paying Mr Meals or lodgings for the night. To those who were only in momentary embarrassment, who, for example, lacked the money to continue their journey in whole or in part, \$1307.15 was spent in advance. If only such advanced funds were returned to my hands on time, the means given to me for advance purposes could be used to serve and help even more effectively! Unfortunately, \$784.67 is still outstanding from last year and earlier.

I also take the liberty of making a few general remarks. It happens that impudent beggars move from one city to another and know how to obtain from our pastors not only money, clothing, etc., but also written recommendations. We will not get rid of such land and people swindlers, but no one should issue a written recommendation of any kind to a person whom one has not come to know well through many years of contact or from other quite reliable sources. Such a subject once came to me, furnished with various testimonies from the hands of pastors I knew in the West, and desired my help. Fortunately, I immediately recognized in him one of my former clients, a former immigrant whom I had also assisted at first, but who turned out to be a day thief and received a pass from us. I

have made the fleecing of poor pastors a little more difficult for him again, by not giving him back the documents shown to me, but simply burning them. His anger about this supposed robbery was naturally great. Enraged, he rushed out the door with the terrible threat: "Now I'm going to become a Catholic! On the basis of his testimonies, he was a good Lutheran. One should also not trust beggars without further ado, who often display a strangely good knowledge of the circumstances of certain synods and congregations in order to arouse pity and lure money out of their pockets.

Finally, I would like to say that I do not have a marriage bureau. Not infrequently I receive letters from Christian men within our congregations who have been widowed by the death of their wives and who now sit helplessly with a bunch of underage children, and are asked by them to select and send them a life companion among the immigrants. As grateful as I am for the trust that is expressed in such requests, and as willing as I am to provide services to my fellow believers that are not directly related to my profession, I am grateful for the trust that is expressed in such requests. I must firmly reject such a proposal.

Others ask me for good German maids to help the housewives. Here, too, I cannot help. The demand for good German maids cannot be satisfied even in and around New York. The complaint of want of good female servants goes all over the country. Our virgins born here do not want to serve, but to live leisurely. Let them be brought up in such a way that they learn to look at and practice service in the light of the divine word; then the individual families will no longer be forced to seek the necessary help for female housework almost exclusively from the ranks of the immigrants.

Now, dear reader, if the information you have received about the work done among the immigrants in the past year, even though it was small, has awakened the thought in you that this work does indeed bring a small blessing to the kingdom of God, and you now take it upon yourself to "consider" it in the future with your intercession and, from time to time, also with a small contribution - you have perhaps once made an objection yourself or know from others how much the foreigner needs a faithful friend -: be assured, you are doing a godly work, if you do it in faith. It is God's will that we should love the stranger, and he has promised to repay all love shown to them in the future. See Keyl.

3New York.

(Submitted.)

Inspector Deinzer.

The "Correspondenz - Blatt für die evangelisch- lutherischen Geistlichen BayernS" brings a report about the journey of Inspector Deinzer from Neuendettelsau to Iowa. In No. 45 of the same sheet it says, among other things, "In the same" (namely, in the Missourian school teachers' seminary) our good friend Goesswein, the Fliehet-from-Babel writer, is presently training, by the way. Deinzer spoke to him and got the impression that in America, too, even in Missouri, there are many things that remind one of Babel." No. 47 brings

then a correction: "Goesswein was not in the schoolteacher seminary, his and my countrymen have preserved piety against Löhe. He then but in the preacher seminary in St. Louis and has now already entered accuses the Missourians of having "torn apart sacred relations of piety". the preaching ministry. That he is still caught up in his former Yes, of course, what do state churchmen mean by "reverence"? They fanaticism may be proved by the following passage from one of his are accustomed, at the sacrifice of their own consciences, to patter after letters, which happened to come into my hand: It is not in my power their "great men" in "humility" and "modesty." When a conscience to relax my testimony against your thoroughly corrupt national church, caught up in God's word dares to testify earnestly and decisively, which is overflowing with false doctrine and all the abominations of though with hot tears and almost with a breaking heart, against its erring recent times. Yes, it is not only against the gross murderers of souls, spiritual father and leader, even, if necessary, to hate father, mother, thieves, and wolves that I must testify; even your best are false wife, children, brothers, sisters and, in addition, its own life, according prophets who cry peace, peace, where there is no peace.' - r. So in to the motto of the Lord (Luc. 14:26 ), then the blind people cry out the same report the following sentence must read completed: Deinzer about unheard-of fanaticism. But if they find that the witnesses of God spoke to him and got the impression that he had come to an also still possess a human heart, and even remember with joy and understanding, etc.'. Both can be united. D. R."

There is a mistake here. I have never had the honor of seeing service of men who later became unfaithful to the orthodox church, they Mr. Insp. Deinzer, let alone speaking with him. Where he should have do not know how to rhyme it. Because the Franconians in Michigan still gotten the impression that I had come to the conclusion "that even in speak with great interest of Neuendettelsau and with deep reverence America, even in Missouri, there are many things that remind one of of Löhe, their former spiritual leader; because they are also very moved Babel" is completely unknown to me. I have never considered when Inspector Deinzer talks to them in the friendliest Franconian America to be a land of milk and honey, and therefore I have not had dialect about their home, relatives and acquaintances, - that is why they to wonder that "many things there remind me of Babel. The difference must be Missourians "only in head". A conscience is out of the question between the Bavarian and the American Babel consists only in the for a state churchman. The whole fault lies with the Missouri Synod. It fact that in the latter Papists, Lutherans of all shades, Reformed, is said to have torn the sacred bonds of piety; for it did not go along with Uniate, Methodists, Pietists, Rationalists, even Jews, Turks, and Löhe's plans. I would like to take the liberty, Hm. Inspector Deinzer, heathens are locked together in one stable, while in America they before he wants to read the text to others about tearing apart the sacred bonds of piety, to first preach to his fellow believers and church

They have to build their huts next to each other. Although one longs members that they should refrain from their zeal to tear apart the family with all the saints to leave this babel of the world, one still has to praise bonds of those who have left and that they should not so rudely trample God that one does not have to pull at the same yoke with the on the commandments of the holy God. Yes, he first preaches to his unbelievers. But if Inspector Deinzer or my "good friend" (?), the editor nuns that obedience to the fourth commandment is a greater work than of the Corresp. Gazette, says that I have found something of the all the self-chosen works of the deaconesses in a heap. But to take the Babylonian doctrinal confusion of the state church in Missouri, that is only daughter of a widow into the Dettelsau nunnery, instead of an impudent lie. It is true that a chiliast is gladly forgiven a dream... But instructing her to serve her poor and old mother, - and yet to lecture let him keep it to himself and not shout it to the world. That I have no others on piety, that is a good piece of Pharisaic hypocrisy.

G. Gößwein.

In No. 46 of the same newspaper there is a report about Deinzer's visit to our Franconian communities in the state of Michigan. "They are active Missourians," it says, "but only in their heads. Their hearts are still attached to Löhe and Neuendettelsau. Old people assured him that they could not forget Löhe and Neuendettelsau. Others confessed with tears that it was becoming so difficult for them to believe that Löhe had been a heretic. Deinzer had to go to his upstairs room with an old 70-year-old man, and with tears he showed him Löhe's picture hanging on the wall. Here is a grave injustice on the part of the Missourians. They have misled these people and torn apart sacred bonds of reverence." What a contradiction! First Deinzer reports how faithfully

\*) By the public use of a private letter, Inspector Deinzer proves that, if he has read Luther's writing on stolen letters, he has in any case not taken it to heart, D. R.

To the ecclesiastical chronicle.

America.

Papist Abomination of Indulgences. For the benefit and piety of such readers who think that the conditions in the Roman Church have become better, that the shameful indulgences have ceased and that poor misguided people are no longer swindled out of their money and possessions, perhaps the following story should find a place in the "Lutheran". A member of the congregation of the sender tells the following: In the year 18... I was hurriedly summoned to Mr. D., who was suffering from dropsy, saw his end approaching and wanted to make his will quickly. At that time I held the office of a justice of the peace. When he had dictated his last will to me and signed the document, and we were thus finished, I, as a good friend, asked him several questions, including whether he was afraid of death. "Oh no! Here it is," he answered me, pointing to a small box which stood on a shelf near his bed. "There you can see it; it is my ab-

I had to pay K50.00 for it, however." I looked at the document, which was so carefully preserved, and on which I saw some characters that I could not remove, and the name of His Holiness, together with a printed seal. I looked at the document that had been so carefully preserved, on which there were a few characters that I could not remove, and the name of His Holiness, together with a printed seal. And trusting in the power of this indulgence note, which had been so dearly paid for, the poor man died!

I. Str.

The Bible in the Pabst Church. That his doctrine is flatly contrary to the holy Scriptures, the Antichrist knows very well, hence the prohibition of Bible-reading in fine churches ("Luth." v. l. No. 1.); but as he does not want to succeed in keeping the holy Bible-book entirely out of the hands of the poor deceived members of his church, he seeks to bring it about that they are kept from "searching the Scriptures. For this The following example is given by the same man: Not long ago I was with a terminally ill man who was a friend of mine and a "good" member of the Roman Church. To him, too, after we had finished making a fuss about his will, I asked whether he liked to die? "Yes, if it were not for Purgatory!" he replied. To my reply that the Holy Scriptures knew nothing at all of the purgatory of which he spoke, that it was only an invention of the Roman Church, he replied: "It is quite clear that there must be a purgatory; God cannot put murderers, thieves, and adulterers on the same level with those who have committed only minor sins. I then tried to explain to him briefly that the greatest sinner, as well as one who has led an honorable life, should be condemned to purgatory for the sake of Christ.

He cited the example of the penitent thief on the cross, who had been a gross sinner, but who had nevertheless been allowed to hear the word from Christ's mouth: "Truly, I say to you, today you will be with me in paradise. "That is not in my Bible, though it may be in the Lutheran Bible," replied the sick man. So, although he himself had a Bible in his house, yet this passage was strange to him, as were other passages which I cited to him: he had not read them. I let myself I gave him his "Catholic" Bible and read to him the passage about the thief on the cross and other passages. He listened with great devotion and movement, and finally asked me to come back the next day and talk to him about it. I also considered it my duty to go the next day. But no sooner had I entered than he beckoned me to be silent and said: "Don't talk any more, I mustn't hear, Father H. (his priest) has been here." I kept silent and soon moved away. Matth. 23, 13: "Woe to you hypocrites, who shut up the kingdom of heaven from men. You come And those who want to go in, do not let them go in. I. Str.

Karl Heinzen proposes a Congressional Act to the following effect: "The United States recognizes not only The bishops of the Catholic Church do not accept any bishop or other higher agent appointed by the pope, but do not allow him to function without their express permission. Any attempt to do so shall be severely punished. The employment of subordinates by superiors who have not yet obtained this permission is null and void from the outset. The first condition for obtaining this permission is the express declaration of the person concerned, to be made before official authority, that he will not only observe the Constitution and the general laws of the United States, but that he will also respect the Constitution and the general laws of the United States.

The state of Saxony will not only help to uphold and personally obey the "State", but will also not take any action against its special institutions, e.g. the public schools, or allow them to be taken by its believers. A breach of this promise will result in severe imprisonment or immediate expulsion. Third: With the

democratic institutions of this country, it is not compatible for the taxes of the people or their property to be held in the uncontrollable hands of a single individual. The management of church property and the contributions of religious communities by bishops or other single authorities is forbidden." This is a new proof that the loudest criers of liberty are always in favor of tyrannical measures against everything ecclesiastical.

We have an example here in our midst of what Presbyterian preachers are to some extent all-worldly people, and what they can be used for to some extent. A certain Rev. Mr. W. A. Sample buried a blasphemer who had hanged himself with great pomp and ecclesiastical euphoria in the city churchyard. The man who hanged himself used to be a member of our church, but he broke away for a trivial reason and no longer went to any church, but mocked and blasphemed against everything that was God and worship. until he hanged himself on January 17, fully aware of what he was doing. Mr. Sample, in order to put his actions in a good light, tried to prove in his funeral sermon that the man to whom the last honour was paid here had taken the unfortunate step in a state of insanity, and that he was not conscious of what he was doing. therefore one must not judge, lest one be judged. Yes, if he had been a righteous Christian before, then one could well accept the reason that he had committed suicide in an insane state. But since the opposite was the case, he could not in conscience be buried with Christian honors.

Fort Smith. P. F. G.

For your consideration.

In Detrfff of the ev.-luth. DreifaltigkeitS-Gemeinde in Cincinnati, Ohio, issued"" interest-free shares, the undersigned, in consequence of several inquiries made to him crgangrner, takes the liberty of calling attention to a few more points:

1. the pastors are kindly requested to clearly and fully communicate the names of those persons who desire shares.
2. should an aetienschrin be lost or destroyed by fire 2c. destroyed, then inform us immediately, so that a bill of exchange with the same number and series can be sent.
3. you are requested to send the amount immediately after receipt of the ordered share certificates.
4. all monies, inquiries, etc. should be addressed to Mr. Llurtiu L. Luettinvr, 697 Rseo Street, Oinvinnuti, Oüio.

Finally, I have to point out that unfortunately two printing errors have crept into the Circular. In the support from the honorable District Praeses following our petition, line 1 read: "Vorstehende" Nothschrei, instead of: "Vortehender". Yes the 4th line from the bottom read: also in the joy of thanks, instead of: "also in the joy of thanks".

Alex. Brömer, Pastor.

The ecclesiastical bodies within the Honorable Synodal Conference are requested to copy the foregoing.

A request.

The company founded here, in Ford County, Kansas, two years ago... The Lutheran Zion congregation is in great need. The first year there was little hope of a harvest and in the second year we could not get any harvest at all because of the great drought, since we got no rain at all in the fall of 1878 and in the spring of 1879 in March a small rain, which made our winter wheat go out, but did not give the soil the proper moisture, so that it gradually dried up again. We got as much as nothing of all the principal produce, to be exact, scarcely 1 bushel per acre. The child drought is great, no work for men here, so that many were forced to seek work on the railroad in other states, but kept nothing for the winter for the little pay. Mothers have left their 5 or 6 children and gone into service, just to keep the greatest enemy, hunger, at bay. With anxious apprehension we look forward to the winter. There- Hau- or Our hut is empty of all kinds of food. For this reason, we ask and request all benevolent brethren in the faith to stand by us in our need and to reach out to us with gifts of love. Remember you, who have been spared such misfortune, of the

Words of JEsu: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." >

In the hope that our request will find mercy in the hearts of our fellow believers, the Church Council signs on behalf of the congregation.

Whoever would doubt the urgency of this request, read the article by Herr Präses Biltz in the "Lutheraner" of August 15, \*79, Ro. 16.

I. G. Schwemley, Pastor.  
H. Th. E. Hengist, Pastor.  
H. Krause, Pastor.  
F. M. Israel.  
LouiS Wetzel.  
Fr. Wm. Schildknecht.  
HanS Wiese.

To the message.

The "undersigned" informs the congregations of the Synod that a commission has been elected at Marena in Hodgeman County, Kans. for the distribution of gifts to the needy poor, consisting of Messrs Eb. Querbach, Karl Freckey and Bro.

Gifts intended for this place, send only to the treasurer, Mr. ^u\$. Ilsimsr, Alurens, HockZemun 6o., Taus. I. G. Schwemley, Rev.

Incoming iu the -affe of the Eastern" District:

For the synodical treasury: from the congregation in Olea" O4.O9. congregation in Allegany 5.68. congregation in York 17.42. k. Walker 2.58. ZionS congreg. in Boston, ReformationSfest lollrcte, 20.60. congreg. in East Boston 2.00.  
For the widow's fund: A. S. in Baltimore 3.00. Bearäbnißcoll. at Father Kopp 2.21. A. G. 1.00. I. Trapp 2.00. k. SeegerS Gem. 2.00. Mrs. Zimmermann 1.00. Gem. in WellSville, Christmas--Toll., 11.10. Mrs. k. Zollmann 5.00. Preisinger 1.00. I. BrooSky 1.00. From a friend 2.00. Gem. in East Boston 2.00.  
To the orphanage near Boston: A. S. in Baltimore 3.00. I. Trapp 2.00. By k. Seeger 1.00. Frä'ul. C. Wolff 1.00. Gem. at Yorkville 5.00. weekly student of his. Gem. 5.00. confirmands by D. Schulze 3.00. out of Emilie Brüning's piggy bank 2.00. N. N. 10.00. Preisinger 1.00. Mrs. Kundtmüller 1.00. Sunday school at Egg Harbor 1.25. k. Frey/Gem. 10.00. From a "little wreath" 5.00.  
For the Institution for the Deaf and Dumb near Detroit: Gem. at Olan 6.43. Gem. at Allegany 4.80. A. S. at Baltimore 3.00. Preisinger 1.00.  
To the orphanage at Addison: A. S. in Baltimore 3.00.  
To the Orphanage at St. LouiS: L. S. tu Baltimore 3.00.  
To the orphanage at Mount Bernon: Gem. in Harlem 7.20.  
For Wittwe Ruhland: I. Martin 1.00. By D. Biewend 1.70.  
For Baltimore Mission: Gem. in Port Richmond 4.75.  
For poor students in Addison: Gem. in PortRichmond for Frickr 15.00. A. S. in Baltimore 3.00.  
For poor students at St. LouiS: WeddingScoll. at C. Rosenkranz for Rehwaldt 3.00. A. S., Baltimore, 3.00. Triunity Grm. in Town Ashford 3.41. I. Trapp 2.00.  
For the Free Church in Germany: congregation in Port Richmond 5.31.  
For poor students in St. Louis: A. S. in Baltimore 3.00.  
For poor students in Fort Wayne: A. S. in Baltimore 3.00. Gem. in MortonS Corner 5.16.  
For Negro mission: Thrist teaching coll. of St. Paul's parish in Pittsburg 5.15.  
For inner mission: By l>. Frey by Mrs. El. Rothhaupt 5.00.  
For the inner mission in the western district: Thrist teaching coll. of St. Paul's parish in Pittsburg 5.00. Joh. Trapp 2.IX). ?. Seeger's Parish 3.00.  
To the Tollege maintenanceSkassr: community in New York 10?50 and 10.50.  
For the congregation at Rockford: Prof.". Ette 1.00.  
For sick and old pastors: A. G. 1.00. Joh. Trapp 2.00. D. SeegerS Gem. 1.00.  
For heathen mission: Joh. Trapp 2.00.  
New York, Jan. 8, 1880. I. Birkner, Cassirer.

Castle garden mission treasury report snr 1879.

Intake:	
tal receipts from Jan. 1 to Dec. 31, 1879K1259.....	55
Issues:	
eficit on 1 January 1879 .....	K 336.41
penditure from 1 Jan to 31 Der .....	1477.48
	<hr/>
	1813L9
eficit on Jan. 1, 1880 .....	554.34
r 1813.89 H1813L9 Commissions Account.	
alance on 1 January 1879 .....	E 296.99
venue in 1879 .....	858.86
	M 155.85
penditure in 1879 for advances to emigrants, support for the needy, travel expenses, etc. ....	495.22
Balance on January 1, 1880P660.....	63
NewAork, A). Jan. 1880. I. Birkner, Kassirer.	

Report de- allgemeine" SasflrerS der Prediger" und Lehrer" Widtven" und Waisen-Saffe für da- Jahr 1879.

Receipt: Monkey stock on 1	
Jan. 18798320.....	05
Au- the Illinois District (Kaff. ?. H. Wunder).	
". Contributions8460.....	.20
5. gifts .....	847.59
	----- 81307.79
AuS the Middle District a. Contributions by Kaff. Teacher M. Tonzelmann8	
.....	.207.00
by Kaff. Teacher T.	
Grahl .....	81.00
	----- 8 291.00
d. Gifts by Kaff. Tonzelman " .....8309 .46	
by Kaff. Grahl .....	.571.21
	- 880.67 -- 1171.67

From the Western District (Kaff. Teacher E.

d. Gifts .....	556.57
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From the Northwrtl. District (Kaff. C.Mßfeldt)

d. Gifts .....	388.48
	----- 657.83

From the Northern District (Aassirer Teacher	
I. S. Simon) a. Contributions8313.....	.75
d. Gifts .....	176.19
	----- 489.94

From the Eastern" District (Kaff. I. Lirkner)

d. Gifts .....	292.57
	----- 374.57

AuS to the Jowa Distrlict (Kaff. k. Ph. Studt)	88.44
Support monies paid out in the previous year "varm received back	
.....	21.85
Yield of the "Rudloff Legats" .....	40.50

	Summa 85260.46
v. Output:	
Support administered to 41 widows and 75	

To a studying orphan boy from the proceeds of the "Rudloff- LegateS" .....	40.50
BersendungSunkosten .....	14.69

	Summa 84925.75
Monkey stock on Jan. 1, 1880 .....	334.71

85260.46 85260.46 \* \* \*

As the dear readers can see from the above report, the faithful God has again proven to be the fatherly provider for widows and orphans. Shortly before the end of the year we still had to complain about a significant deficit and call upon the help of the brethren, and behold, at the end of the year we not only had enough, but still had a surplus. In thanking all dear donors in the name of our preachers' and teachers' widows and orphans, the undersigned "asks" at the same time that they continue to be remembered with love.

South St. Louis, Mo. in January, 1880.  
E. F. W. Sapprr,  
d. Z. allgemeine Kassirer der Prediger- und Lehrer-Wittwen- und Waisrn- Kaffe.

Kür Vu- Lutheran Orphanage at" Kiudleiu JESu near St. Louis.  
(Conclusion.)

Don Unnamed from k. Döfcher's parish in New Orleans through teacher Roschke 85.00. Bon k. EstelS children in Pierre, Nebr. from the piggy bank 4.00. By the Allg. Kassirrr I. T. Schuricht by I. Birkner 1.00, H. Bartling 28 00, E. Eißfeldt 4.45. H. Schackemüller by k. Tramm in VinrnneS, Ind., 1.00. Women's Association of the Gem. of D. Gräbner in St. Charles, Mon., 12.00. N. in Hoffnung-burg. Mo., by k. Claus 5.00. C. Wehking at the Dreteinigk.- Distr. in St. Louis 10.00. St. Paul's congreg. in N. St. L. by the Loll. Rodender'. Weffel, Busse, Bod- ler 25.00. Mrs. M. Hofrichter in Laron, Ill, 1.00. Grs. on TeinerS infant baptism di rch ?. Kaspar in Lee To., Ter., 5.10, by himself 1.00. A. Klein by k. Rösener in Harris Co., Ter., 5.00, I. Tisza 6.00. part of Christmas tree roll, of Germann's Gem. in Ft. Smith, Ark., 6.60. I?. Steerage comm. in St. Louis, Christmas Toll. 20.52. Toll, by Mr. L. H. Sieving in St. Louis from A. Meyer 2 sacks of flour, H. Wiebracht 1 p. of corn meal, I. Wahl <L Co. 1 p. of Mrbl, from himself 1 Bill. Flour. By Vorsteher Hartmann of the women's club in D. WesrlohS parish 5.00. Jüngl. club in D. Bartels' congreg. in Minerstown, Mo. 8.10.

The orphan father E. Leubner has received: Christmas gift from Mr. I. Kimpel through Mr. k. Grupe in Cape Gir- ardeau, Mo., 5.t 0. Mr. L. Hofmann in DeS PereS, Mo., 2.00. N. N. in Kirkwood, Mo., 3 sacks of flour. Mr. Sieving MissionSfeftroll. sr. Gem. at Adair 30.00. By k. Streckfuß, half of the MissionS- festcoll. sr. Gem. at Davenport 16.63. By k. Herrmann of sr. Gem. women of D. E. Better- Gem. on Honey creek, Mo., 1 quilt, 1 sheet, 3 aprons, at State Crntre 5.00. By ?. Delete by sr. Gem. at Victor 4.48, at Sigournev 5 dresses. 2 shirts, 2 pr. underpants, 11 sausages, 1 ham, 2 pieces of pork, 1 gall. Fat. Bon whose children 3.39. By dens. of I. Sommerer 2.00. G. Mertz in Des PereS 2 socks of apples. Mr. Strecker in St. Louis 1 hat, 2 parths of bread and gingerbread. Mr. C. Busch at Ballwtn, Mo. 1 bor tandy. Mr. Drers in Lt. Louis brod, gingerbread and candy. Mr. Etzel there game.

fachen, Pfefferkuchen and Tandy. Mr. Meyer this. 2 p. Flour. Minna Beck 2 TurkeyS, 1 bor Tandy. HH. Hauaisen and Lang" 1 bbl. apples. Hrn. A. EggerS received with thanks: 1 parthi" toys. A. Bopp in DeS PereS 9 shawIS, 6 caps, 6 hats, 6 pr. stockings.

Mr. k. I. F. Büngr has received: From Mrs. B. in Neu-Bielefrld, Mo., 5 00 Brockmeyer there 1 quart do. Mrs. Brenstrdt that. 81.W. To the women Kaiser and 2 bbl. potatoes. By D. A. Brömer in Tincinnati, O., from s. Confirmands and Lindeman" Eel pound of pearl barley, 20 p. oat groats, 20 p. rice, 20 p. 5.32, from the pupils of Mrs. E. Wyneken 3.21. Mrs. A. John in Qukncy, Ill. to plums. Dr. Rohlfing 2.50. Gem. de- k. Brandt 5.50. books 5.00. From the Jmm.District in St. Louis, evening coll. on 2nd Lhrist day 27.65, by pupils of 2nd Klaffe 1.80. By k. Lüker in Onaga, KS., by school children" .60, Mr. Schäfer.45. ZionSgrm. in Hamilton Co, Nebr. by ?. Citizen 20.00, Mr. H. Neumann that. 5.00. Mrs. I. Körner in St. Louis 5.00. Mrs. N. N. in LollinSville, Ill., .50^ Mr. G. Rohr in Hermannsburg, Mo., 2.00. Zion congreg. of ?. Weis- brodt in Mt. Olive, Ill, 20.00. Bon dem same, thanksgiving community: By the Messrs. kk.: F. I. Biltz from its Gem. 82.00, H. Kowert from offering for God's gracious keeping on Christmas Eve, 5.00. Bro. A. Jung in deff. Gem. 3.00, I. M. Moll v. deff. Gem. 4.50, H. W. Rabe v. deff. Gem. 2.00, St. Louis I.I 0. D. E. W. Kähler the. 2.M. For L. Huber of MemphiS from his I. H. O. Partenfelder v. deff. Gem. 4.00, I. Fackler ". einz. Grm.-Gl. 2.00, E. I. Bormund, Mr. Benies, IO.IIO. By Loll. Könrmann in the BethlehemS congreg. Sander from himself 1.00, and from G. Möller, A. FrmzÄ and Wittwe Frenzel at St. Louis from Mrs. Twietmeier 2.00, Mrs. Barthel .50, Mr. E. Engler 1.0". each .50. By Aassirer I. P. Rademacher ander Jowa-Distr.-Kaffe 23.05, u. aus From the Women's Club of the Zion Distr. in St. Louis 24 pairs of girls' pants, der Jll.-Distr.-Kasse 24.00. 6 shirts, 3 pr. stockings, 1 pr. shoes, 2 Schurzen. Women's Club in the Jmm. District 24 knadenanzüge, werth 80.00, 15 Pr. wollene Strümpfe. Wittwe Mirßner in Jmm.-Distr. 1 Comfort. Women's Association at Jacksonville, Ill, for- Orphanage 7 dresses, 1 shirt, 6 towels, 6 pillow cases, 2 ComfortS; forS Asylum 6 petticoats, 6 petticoats, 3 Schützen. Bon d. bakers Strecker and DrerS cakes and tandy. Mrs. Boigt in Bremeu 1 Pr. boots, 1 Knadenjacke. From the women's club 1 shirt.

All" kind" giver" in the name of our dear orphan children and the administration council- sincerely thanking  
St. Louis, Jan. 21, 1880. I. M. Estel, Cassirer.

Ovr. 3<l öd Uutgor 8trs.

Body of Preachers and Teachers Widows and Orphans of the Illinois District have been received:

1. contributions r
From the Dk.: H. Engelbrecht, L. F. Hartmann, G. W. Brüg- man" 5.00 each, I. Rauscher", I. Feiertag, W. Uffenbeck 4.00 each, Lh. Kühn 1.00. From teacher L. Appelt 2.00.

Two. Gifts:  
From the comm. of D. Bohlen 1.25. WeihnachtScoll. of the Gem. of ?. Kollmorgen 7.62. By the women's club in the parish of k. Dörmann 12.0>l. By k. Burfeind from H. Steege 1.00, Mrs. Bod" 2.00. By k. Engelbrecht from Mrs. Ernst 1.00, Mrs. N. N. 3.00, Mrs. Nrß 1.00. From Wittwe Tuckhorn by k. Döder- lein 10.00. ReujahrScoll. of the parish of D. Döderlein 8.85. WeihnachtScoll. of the parish of k. BuSzin 5.iX). Of the comm. of k. E. Hieher 3.25. H. Blume by k. Hieher 3.00. Gem. in Brecher by teacher Dorn 14.25. Gem. de- D. Loßner 7.50. by k. Hartmann by A. Lücke and F. Meyer each 5.00. By D. Sapper by the Gem. in Neu-Gehlenbeck 8.10, by N. N. that. 5.00. By the Singchor of teacher Reifert 10.00. Collecte at the Stöckmann - Ratde'ichen wedding by k. Döderlein 10.00. Emma Schet by k. Kühn 1.00. By Kassirer H. Bartling were delivered 8116.25. Chicago, Ill, Feb. 6, 18E). H. Wunder, Kassirer.

Freeing the preachers' and teachers' widows' and orphans' monkeys (middle districts)

are ringangen r  
1. contributions:  
Bon den kk.: F. W. HuSmann 84.00, I. H. Bethke 2.00. Teacher I. H. L. Beyer 3.00.

Two. Gifts:  
By ?. Stairs, eggs in LanrSville, Ind, ChristmasScoll. sr. Parish 9.00. By k. F. R. Tramm from Mr. H. Frevert 5.00, Miss E. Frvvert 1.00. By k. C. G. Hiller, ges. auf d. filb. Hochzeit de- Hrn. Threß, 5.00. By k. Kunz von sr. Parish, 10.00. By Mr. ?. Hu-mann, New Year's coll. of your municipality. Gem. 7.00. By Mr. F. Melchior sen. that. 1.00. By k. H. Jüngel of N. N. from sr. Gem. .50. k. I. H. Werfelmann from a Gem. glied 5 00. by D. Bethke from his Gem. at Arcadia, Ind. 6 20. by D. Th. Wichmann from Mrs. Kipp as a thank offering 5.00. (S. 863.70.) Indianapolis, Jan. 31, 1880, M. Tonzelmann, Kaffir.

Received
By ?. F. Wolbrecht in Okawville, Ill, 810.00 for Stud. Roll in St. Louis (of which 5.00 from Mr. Tarl Schrick of his congregation), 5.00 for Stud. SondhauS in; Springfield, 5.00 for Stud. P. Schult" there, 5.00 for the Widows and Orphans Fund, 1.00 for Negro Mission and 1.00 forS Orphanage near St. Louis by Mrs. Fricke.
By k. Kleist at Washington, Mo, 5.00 for Stud. R. Kai- ser in St. Louis, grs. on Hrinr. ScheerS wedding.
For inner mission in the West: from D. T. Ponitz's Gem. in Towing, Ill., 2.00.
I. T. Schuricht, Treasurer of the General Synod.

The following gifts of love have been received by the undersigned for the mission in Iowa: By D. Strobel from his. Parish at Taloma 83.00. By k. Horn, MissionSfeftroll. sr. Gem. at Adair 30.00. By k. Streckfuß, half of the MissionS- festcoll. sr. Gem. at Davenport 16.63. By k. Herrmann of sr. Gem. at State Crntre 5.00. By ?. Delete by sr. Gem. at Victor 4.48, at Sigournev 1.35. By k. Weber from his comm. 9.00. By k. Streckfuß from his comm. at Davenport 5.70. By D. Extinguish from an unnamed 1.00. By D. Horn- Gem. bri Adair 2 woolen horse blankets.  
Dexter, Iowa, Feb. 2, 1880.

By Mr. ?. Seegrr of the municipality of Somrrville 85.25 to have received, certifies with heartfelt thanks  
Baltimore, 2 Feb 1880, Emilee, ver". Summer.

Freestyle da- HsS-ttal 1" St. 8-aiS

From the Woman's Club at St. George (St. Louis) 2 dozen towels. Mrs. Brenstrdt that. 81.W. To the women Kaiser and 2 bbl. potatoes. By D. A. Brömer in Tincinnati, O., from s. Confirmands and Lindeman" Eel pound of pearl barley, 20 p. oat groats, 20 p. rice, 20 p. 5.32, from the pupils of Mrs. E. Wyneken 3.21. Mrs. A. John in Qukncy, Ill. to plums. Dr. Rohlfing 2.50. Gem. de- k. Brandt 5.50. St. Louis, 6 Frdr. 1880. F. W. Schuricht, Cassirer.

The undersigned has also received the following gifts of love for his needy community: By the Messrs. kk.: F. I. Biltz from its Gem. 82.00, H. Kowert from offering for God's gracious keeping on Christmas Eve, 5.00. Bro. A. Jung in deff. Gem. 3.00, I. M. Moll v. deff. Gem. 4.50, H. W. Rabe v. deff. Gem. 2.00, St. Louis I.I 0. D. E. W. Kähler the. 2.M. For L. Huber of MemphiS from his I. H. O. Partenfelder v. deff. Gem. 4.00, I. Fackler ". einz. Grm.-Gl. 2.00, E. I. Bormund, Mr. Benies, IO.IIO. By Loll. Könrmann in the BethlehemS congreg. Sander from himself 1.00, and from G. Möller, A. FrmzÄ and Wittwe Frenzel at St. Louis from Mrs. Twietmeier 2.00, Mrs. Barthel .50, Mr. E. Engler 1.0". each .50. By Aassirer I. P. Rademacher ander Jowa-Distr.-Kaffe 23.05, u. aus der Jll.-Distr.-Kasse 24.00.

On behalf of the community sincerely thanking  
T. F. W. Measure, Rev.

For poor students received with heartfelt thanks by Mr. ?. Wille in BrownSville, Mo., at Mr. E. Dierker's wedding collected 3.55. Through Mr. D. Bensen from the worthy women's association in his parish at MemphiS (especially for Stud. Dorsch) 10.00T . F. W. Walther.

Freestyle the -iest seminary library.  
With heartfelt thanks receive" from Mr. k. L. A. Graves: llukvnrokksr, Dsmplum LLvekislis 1613- Löber- Dogmatik (da- used in the new impression" copy of the year 1711). M. Günther.

Erhulte":
For Stud. Aug. Rehwald of Bro. B. in WolcottSville 81.00.
Gunther.

The receipts of "Herre" Bartling and Eißfeldt unfortunately had to be left behind due to lack of space.

Display of new safe.

Christian Forget-me-Not. Published by the Luth. Publishers' Association. New York. 1880.

Under this title, a very small, beautiful booklet has just appeared, which contains a Bible verse and a song verse for each day of the year. With the exception of the first and last page, each page contains the Bible verses and song verses for two days in the year, while the opposite page is left blank, so that this little diary can also be made into a notebook. We wish the widest distribution to this lovely little book, which offers the Christian a piece of life's bread for every day of the year. Whoever wants to make a valuable gift to a confirmand, and yet does not have much to give away, has herewith a good opportunity; for the selling price is a small one, namely:

1. finely bound with black cover printing, 1 copy costs 30 cents postage free, bet lots 25 cents, in which case, however, the postage is to be "borne" by the buyer.

2nd Finely bound with gilt cover pressing and gilt edges, 1 copy costs 50 cents, taken in lots 45 centsS, but postage extra.

Man adressire: Luth. publishing society, 180 8square, 15ov cork. W.

[Walther]

What is a "Lutheran"? or, Why do you call yourself a "Lutheran"? Columbus, Ohio: Ohio Synodical Printing House. 1879.

It gives us great pleasure to be able to inform our readers that a pamphlet of 20 pages in octavo with the above title has recently appeared. It is the translation into English of the German tract "What is a Lutheran? or: Why do you call yourself Lutheran?" with which our readers are probably already familiar. As far as we can judge, the translation has turned out excellently. We owe it to the faithful work of Mr. P. Trauger in Petersburg, Ohio. May many hands now take hold of this beautiful gift! There will be few Germans who should not occasionally meet with Americans who either call themselves Lutherans or who desire to become more closely acquainted with the Lutheran Church and "doctrine. With this tract, therefore, Germans are offered a suitable means of helping such Americans to a thorough understanding more quickly than is possible by means of an oral presentation. The price is: 5 cents for one copy, 50 cents for a dozen, and 84.00 for a hundred. Man adressire: Uev. 3. D. DrauAsr, ketsrsdurxx, O. W.

[Walther]

Changed address":

U "v. H. Lrnuor, Loeoksr, ^Vill 6o., Ill.  
ksv. Ll. Dosve, Dntekiv, Lris Oo., 15. K'.  
Rsv. L. ^Idrsokt, Lrsmnsn, KVUrastin Oo., IAinn.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.  
Entered at the Post Office at St. Louis, Mo., as second-class matter.

Vol. 36. St. Louis, Mo., March 1, 1880, No. 5.

What we believe of the election of grace," teach and confess.

(Continued.)

Ninth set.

We believe, teach and confess: 1. That the election of grace does not consist in a mere foreknowledge of God, which men will be saved; 2. That the election of grace is also not the mere purpose of God to redeem and save men, therefore it is a general one and extends to all men in general; 3. That the election of grace does not concern those who believe in time (Luk. 8,13.); 4. That the election of grace is not a mere resolution of God to make all those blessed who believe to the end; we therefore wholeheartedly reject and condemn the heresies of the rationalists, Huberians, and Arminians, which are contrary to this.)

\*) We confess that we are sorry to have to give all our dear readers such "strong food" (1 Cor. 3, 2 Ebr. 5:12.). But since "our" doctrine of election by grace has been publicly denounced as a crypto-Calvinian one, and since this question of controversy by no means concerns only the theologians, but also you laymen, we feel compelled to go into the doctrine of election by grace a little more deeply in our "Lutheran" (but only so far as it is clearly revealed in God's Word), although a simple believing Christian knows enough about it, if he knows only so much about it as is contained in "our" dear little Dietrich's Catechism. But because God's word wants that also lay Christians do not always remain "children in understanding", but grow in all knowledge, and finally also become "masters" in it, who are also able to teach others (1 Cor. 14, 2V. Ephes. 4, 14. Ebr. 5, 11-14. 2 Petr. 3,18.), so we ask them: First, that they take the Holy Scriptures at hand, and therein carefully read and consider the main passages dealing with the election of grace, with fervent prayer for the illumination of the Holy Spirit; secondly, that they take at hand the dear Book of Concord, our pure Lutheran confession, and therein "study with all diligence" especially the eleventh article of the Formula of Concord; Thirdly, that they do not immediately shake their heads when they come upon sentences which they cannot rhyme and which therefore offend their reason, but that they then take their reason captive to the obedience of Christ (2 Cor. 10:5.), and humbly say with Samuel, "Speak, O Lord, for thine

First, the distinction between the eternal providence (praescientiam) of God and the eternal election of his children to eternal blessedness is to be diligently noted. For praescientia vel praevision, that is, that God seeth all things beforehand, and knoweth them before they come to pass, which is called the providence of God, is over all creatures, good and evil; for he seeth all things beforehand, and knoweth them, what is, or what shall be, what is done, or what shall be done, whether good or evil; because in the sight of God all things, whether they be past or future, are unseen or present. As it is written Matt. 10: 'Do you not buy two sparrows for a penny? nor does one of them fall to the earth without your Father.' And Psalm 139: Thine eyes saw me when I was yet unprepared, and were all the days written in thy book, which were yet to come, and there was none of them? Item Isa. 37: 'I know thy going out and thy coming in, and thy raging against me? The eternal election of God is called praedestinatio, that is, God's ordinance of salvation is not made over the pious and the wicked, but over the children of God alone, who were chosen and ordained to eternal life before the foundation of the world was laid, as Paul says in Eph. 1: "He hath chosen us in Christ Jesus, and hath ordained us to adoption. (Article 11. p. 704. f.)

2 Jakob Heilbrunner: "Although it is true of himself, as God's Word teaches, that few are chosen in comparison with the multitude of the rejected, yet the Calvinists' doctrine is false, that from the mere secret and inscrutable counsel of God, without any appearance of unworthiness, the greatest part of the human race is created and ordained to eternal ruin. In this sense, some noble and pure teachers have used a general election of grace in a broader sense. Therefore, the Book of Concord soon confesses, in one sentence

Servant hears." Thus also the mysterious doctrine of the election of grace will gradually become clearer and clearer to them, and at last become a rich source of heavenly consolation. By the way, after we have proved that our doctrine of the election by grace is no other than that of the Lutheran Church, as it is laid down in its confession, we also intend, God willing, and God giving time, strength, and grace for this purpose, to prove that "this" doctrine and no other is contained in Holy Scripture.

In the second part of this article it is written that the theologians do not all use the same words in this article; and in the reported responsibility of the Saxon visitation it is written that by some pure church scholars the word "election by grace" is interpreted in a broad sense to all men, because (as far as the will of God is concerned) no man is excluded from the grace of life by God's decree and purpose, as otherwise the Calvinists teach. But because controversy has lately arisen about this mode of speaking, since one part wanted such speech to be the real thing, but the other (part) that it was a non-real thing, and because the latter part has come under suspicion from some, as if it taught that all men, believing or not believing, are really and in fact self-sacrificed, it is better and advisable (indeed, also necessary for the sake of the peace of the churches), by keeping one's opinion, as it has been explained above, that the doctrine of the universal love of God, of the universal merit of Christ, also of the universal promises of the Gospel, should be opposed to the Calvinistic doctrine, that the grace of God is not a universal one, than that a proposition suspected of ambiguity, and nowhere expressed in holy Scripture (that the election of grace is a universal one) should be opposed to them, and that, out of zeal for peace and concord, we should in future abstain from the aforesaid mode of speaking." (1K6868 6e praedestinations. S. Oonmlial 649. f.)

Martin Chemnitz, the principal author of the Formula of Concord, writes: "Nor must we think, as if God by his predestination had only prepared salvation in general, but had not thought of the persons who are to be saved, but had undecidedly reserved this for them, that they should strive for that salvation out of their own powers and efforts and strive to attain it. But God, in his eternal predestination and purpose of grace, has graciously considered all and every one of the elect, who are to be saved through Christ, and has predestinated and elected them to salvation, at the same time decreeing beforehand how he will save them through his own efforts and endeavors.

His grace, gifts, and power to call, lead, and keep us to the blessedness elect... Rom. 11, 7. it says: -Israel seeks, but does not obtain; but the...desecrated by gainful employment or pleasure... Sunday church-prepared in Christ beforehand." (Enchiridion p. 210.) election obtains, but the others are hardened/ So the election nevergoers form only a minority in many areas of town and country.

J. Wynckelmann, professor at Giessen, wrote in 1614: "It is saidmisses its goal, and therefore the elect always reach the goal of theEspecially in Saxony (i.e., the Prussian province of Saxony), domestic that many highly respected theologians have asserted a universal election. 2 Tim. 2,19: 'The firm foundation of God standeth, and hathactivities such as washing, baking, and slaughtering are postponed to election of all men. I answer: I do not deny that this is so; but they have this seal: the Lord knoweth them that are his.'" (Deputat. isaxo<sup>h</sup>. p. 755.Sunday. The lords of the manors, who set a good example by spoken somewhat more freely before the excited controversy, which<sup>f</sup>.) celebrating Sundays in a Christian manner, exist only too seldom. In

also befell Augustine and other Fathers of the Church before the Luther: "We let Jonah here (Ion. 1, 5.) have committed a greatPrussia, Pomerania, Brandenburg, and Posen, the manorial day excited controversy in other principal pieces of doctrine; namely, theygrave sin, by which he would have been eternally damned, if he hadlaborers often have only Sunday to cultivate their own fields. On have taken the word election by grace in an inauthentic sense for thenot been written in the elect number in the book of life." (Walch VI, Sundays, house-trading flourishes, especially by Jews who observe general will of God against all men. Hence the sense must be retained, 2607.) According to this, Luther evidently did not teach that even the their Sabbath, but on Sundays roam the villages peddling and and the manner of expression (liuKua) corrected." (Vi8p. tk. in asaäsm.temporal believers, because they too were called to the church, were concluding business. Especially Posen and Pomerania complain about OisWsna kadit. Dom. V. p. 179.) elect. this. The district synods around Berlin take particular umbrage at such

Johann Gerhard: "Against Huber, notice that one must distinguish J. W. Baier: "The object of predestination is sinful men, but those incidents as the opening of the Berlin cattle exhibition on Ascension the purpose of God to make men blessed, that is, to offer them thewho believe to the end, and these altogether and alone.... It is not Day, the holding of races on Sundays, and the holding of gymnastics means of salvation, and the election, which happened according to this seldom said of those who are baptized that through baptism they are demonstrations during the hours of worship.

purpose. The purpose is a general one, and has no other cause thaninscribed in the book of life, since they actually enter into the number As consequences of the everywhere increasing Sunday the general love of God; but this purpose is not yet the election itself; of believers or citizens of the kingdom of grace and at the same time desecration is mentioned in the moths of one of the present reports: but the election is done according to that purpose, and relates not onlyinto the number of heirs of eternal life. But the blessed Kromayer "Alienation from God, unbelief, disturbance of marital and family life, to the means of blessedness "ordained of God, and offered" to men,judges that this is an abusive (oataoKrWtiea) way of speaking."prevalence of gluttony, unchastity, crimes against property, murder and but also to the persons of those who salutarily use these means! by the(Oompenä. p. 575. 584.) suicide, accelerated consumption of the vital energy of the individual power of the Holy Spirit." (Vi8pub. isa<sup>o</sup>Zio. p. 726.) as well as of the people, damage to prosperity, increase of

Sebastian Schmidt, the great Strasbourg exegete of Scripture, "Not only are those who believe to the end the elect in general, so that insubordination, promotion of the social-democratic movement."

wrote in 1656: "The meritorious cause of this predestination is Christ, this would be the whole conclusion of perpetual election: 'All who It is also evident from other reports how, in consequence of not who has purchased it for us by His sufficiency. Therefore we are calledbelieve to the end shall be saved,' without any application being madehearing and despising the divine Word, a terrible wildness and moral elect in Christ Ephes. 1, 4, predestinated by JEsum Christum v. 5, to particular persons, but also: 'Certain persons, e.g. Peter, Paul, Davidcorruption of the adolescent generation is gaining the upper hand, and predestinated according to God's purpose and grace, which was given2c., are elect.' Rom. 8, 35. Ephes. 1, 4. 2 Tim. 1, 9. In accordance with the existing penal institutions and penitentiaries can scarcely contain us in Christ JEsu before the time of the world, 2 Tim. 1, 9. Ephes. 1, the truth, the Concordia formula in the 11th article says: -And in suchthe multitude of young criminals.

11. 1, 11. So that it is not the same thing with predestination, as withhis counsel, interposition, and ordinance, God hath not only prepared What shall we now say on this side to this terrible moral misery in God's purpose of man's redemption. For as to the latter, the love ofsalvation in common, but hath also prepared all and every personsconsequence of the contempt of the divine Word in our old fatherland - God was moved to appoint a Redeemer to the human race; but the(*omnes et singulas personas* i. e. all and every single person) of thefor in the Lutheran regional churches the situation is no different and predestination of God takes care to assign the benefits of redemptionelect, who are to be saved through Christ (qui per Christum salvandibetter than in Prussia - what shall we say to it?

to such and such a man according to that purpose to the end, whichsunt), in grace (*clementer praescivit*), chosen them to salvation, and On the one hand we must say: It would hardly be so terrible and actual assignment and care Christ has already merited." (^pkorismialso decreed that he would bring, help, promote, strengthen, andappalling if the mass of preachers were of the right kind, who were able tttsol. p. 292.) preserve them in the manner now reported, by his grace, gifts, andto preach God's word with proof of the Spirit and power; for where these

J. Wandalinus, the accurate Danish theologian, wrote in 1703:effects." P. 803. (according to Müller 708.1" (Veras tk. L<sup>u</sup>opsis, p. 58.are to be found here and there, there is also no lack of congregations "Predestination or election is an eternal act of God by which he has<sup>f</sup>.) that are not afflicted with such corruption. But some of the preachers chosen, not a mere counsel by which he has determined to elect."

sanorum vsrd. S. 133.)

Luther: "Apokal. 3. the Holy Spirit punishes the churches at Pergamo 2c. And are without doubt chosen and not chosen among these gewest." (Walch X, 2000.)

I. Gerhard: "To those who maintain that all who believe, even those who believe at the time, are the elect, we oppose this irrefutable argument: All the elect will be blessed. Those who believe for a time and then fall away again will not be saved. So those who believe for a time and then fall away again are not the elect.

(Sent in by Dr. Sihler.)

## What is the ecclesiastical situation over there in our old fatherland?

At this year's General Synod of the so-called Protestant Regional Church in Prussia, the highly important issue of the prevailing Sunday observance was also brought up; loud complaints resounded from all provinces. It was reported "that the authorities often work in the typing pools, that the officials of the post office, the telegraph and the railroads are granted little Sunday rest, that work is done on the state railroads, public buildings, telegraph lines, and that on the general day of penance and prayer, trains of pleasure are let off at reduced prices. Therefore, it is not surprising that the common man spends Sunday



Trumpet. What wonder that they too are to blame for the growingIf he were to increase and strengthen bloodshed instead of resisting itbe; for this prince, otherwise richly gifted as a statesman and general, destruction! as far as possible, he would surely be frightened by it and let naturalwas unfortunately an evident infidel and a scoffer.

On the other hand, it cannot be denied that the mass apostasy right take its course. In the twenties and thirties of our century, however, God gave grace from the Christian faith and the contempt for the divine word, the But the preachers of the court, even if they preach ten times theand first awakened Christian witnesses among pastors and academic hatred of Christ, the self-idolatry of the human spirit, and the impudentfaith of Christ, are unfortunately those whose consciences areteachers and increased their number in the course of the decades. In and shameless denial of God in our old fatherland is a terriblenoticeably dulled by the curse of the Union, so that they do not taketheir oral and written testimony, God's Word and the Christian faith judgment of God on our other people. And the natural fruit andevery word of God seriously and do not punish, as Nathan did againstbased on it came to be honored again, but this testimony of the consequence of this is precisely the deluge of moral corruption in allDavid and John the Baptist did against Herod, without regard to theLutheran pastors and theologians was directed only toward fighting spheres of life that has poured over it. This corruption, however, person, whether it be the sin of the princes or of their courtiers. Insteadand overcoming rationalistic unbelief, and in this they made common extends not only to the coarser masses of the people, but also to the of this, they prefer to wear soft clothes and to be in the houses of kings,cause with the like-minded Reformed preachers. educated, who, as they say, can very well "live and die outside the and to put soft pillows under their heads and pads under their arms. These circumstances were used by the unfortunately ill-advised shadow of the church. How differently did, for example, the righteous Lutheran court councilors and Byzantine court theologians of King Frederick William III of Prussia and caused him, as (so-called) head bishop of his non-

In both of them, in a coarser or finer way, the desire for profit orpreachers Spener in Dresden and Urlsperger in Stuttgart do in their pleasure prevails; on both sides, as lying and apostate Christians, they time, who freely punished their princes and their court servants with Catholic regional church, to issue an agendum for the orientation of are either mammon servants or epicureans, men of pleasure andand according to God's word, and thereby fell out of favor with their public worship in his country, which had the purpose of initiating an carnality, sometimes both at the same time, an idolatrous race. And toPrinces rather than falling out of favor with God through the omission ecclesiastical union between the Lutherans and Reformed of his country under the name of an "Evangelical regional church". increase this spiritual and moral corruption, to strengthen the spirit of of just punishment!

fraud and nonsensical speculative rage, the billions that flowed from But to return after this digression, it is not my intention this time to France to Germany after the end of the war of 1870-71 have describe the sad and deplorable condition of our people in Germany. contributed abundantly to this from the outside. Just as the silver fleets from a religious and moral point of view. I only want to call attention to of America, which flowed for three centuries into the Spanish treasury,one main point and return to the beginning of this essay for the made the lazy Spaniards poor, but the industrious Dutch rich, so it has conclusion.

now happened with this money of France, which, through ungodly This main point is that the ecclesiastical union, which is contrary to misuse, has only increased the curse and ruin in Germany. There isScripture, this curse-worthy deception of Satan in the nineteenth almost no longer any talk of a prosperous average affluence; wealth century, also bears a large part of the blame for the present terrible and poverty, capitalists and the working class, are coming into ever ruin of the poor German people, and that primarily through the sharper contrast. unfaithfulness of the Lutheran pastors. To prove this, I must, of course,

In the German Diet, however, sit mostly the liberals, i.e. suchelaborate a little further. King Frederick William III. of Prussia was blood of Christ, in order to satisfy the Reformists, and the words: "Christ people who, according to their prevailing sentiments, are either open indeed a God-fearing and otherwise just monarch, but in ecclesiasticalspeaks" were prefixed to the words of institution, to indicate that in atheists and materialists and epicureans, or rationalists and matters of limited understanding and of the same inclination as his these words nothing at all was said of his true and real body and blood humanists, but on both sides decided enemies of the divine Word andancestors, who since the defection of Prince Johannes Sigismund in in the blessed bread and wine of Christ. Unfortunately, too, among the the Christian Church, and who fight against them, sometimes openly, 1617 from the Lutheran to the Reformed Church were always intent otherwise Scripture-believing theologians and teachers at the sometimes in disguise, be it the Roman or the so-called Protestant or on ecclesiastically uniting the Lutherans and Reformed in their country universities, who vigorously attacked rationalistic unbelief, there were Protestant national church. or on forbidding the Lutheran pastors to punish the heresies of the some who maintained that the doctrine of Holy Communion was a

What else can these gentlemen do by their majority resolutionsReformed Church orally or in writing with God's Word. In the 17th secondary doctrine, and that the difference in it was more a matter for than, at the expense of civic morality and the salutary restriction for the century, the Lutheran orthodoxy resisted this request of the reformed the theological school and science than for the Christian people, for benefit and good of the commonwealth, unduly extend and expand the sovereigns. And this is what e.g. Paul Gerhardt, our much-loved poet whom it was enough that they believed in Christ in the first place. real or pretended rights of the individual to the detriment of the of genuine Lutheran hymns, then pastor in Berlin; For although his Since our Lord God, according to his gracious rule, is accustomed commonwealth, and to plant their own liberalistic and humanisticsovereign, "the great Elector," released him from the written promise to bring good out of evil, as we sinners unfortunately know very well swindle, which is already in the people, even more and more in them? not to preach or write against the teachings of the Reformed Church,how to do the opposite, that unrighteous agendas and these and

How harmful and wrong it is, for example, in the case of penal in the expectation that Gerhardt would comply with his request, the similar assertions of scholars contrary to Scripture became the cause, regulations, that the corporal punishment of any criminals is entirely faithful and tender, conscientious servant of God, who, as is wellthat a small group of sincere pastors and professors and Lutherans abolished and changed into imprisonment, and that through the same known, abundantly revealed Christian love in his delicious hymns, didfrom various congregations, mostly in Silesia, recalled the confessional pathological humanism also the princes are so influenced that they not comply with his sovereign's request and preferred to be removedwritings of their church, took them again and diligently researched them almost do not sign the death sentences of convicted premeditated from his office; For, as is well known, the secular princes had and haveby comparing the Scriptures. murderers and change them into life imprisonment! This, arrogated to themselves such power through the pernicious union of church and state in their lands.

unfortunately, is also done by the otherwise God-fearing Prussian King In the 18th century with the rise of unbelief, of rationalism, whose and consciences that only the confessions of the Lutheran Church, or and German Emperor; and from this it is evident at the same time what triune God was none other than: God, virtue, and immortality, the rather the unaltered Augsburg Confession of 1530, were founded on kind of court preachers and pastors he has; for if they would thoroughlyPrussian kings did not, of course, particularly assert that unirreligiousGod's Word, as it reads, and that with the Reformed, who for 300 years sharpen his conscience with God's word, that by such humanisticand ecclesiastically uniforming tendency, and Frederick II, as is wellvarious erroneous confessions (as the "Lutherans"), it was not possible sparing he acts decidedly against the judgment of reason and of the known, said that in his country everyone could be blessed accordingfor them to find a solution. law written in the heart, and thereby commits murder and to his own liking, i.e., according to his own arbitrary way.

<p>z. The Church of the Holy Spirit, the Church of the Holy Spirit, the Church of the Holy Spirit, the Church of the Holy Spirit.</p> <p>They also recognized that according to God's Word and the confession of the Lutheran Church, the secular sovereign, as the so-called chief bishop, had no right before God to prescribe anything to the non-Roman church of his country by all kinds of commandments and ordinances and the authorities he had appointed in matters of doctrine and faith.</p> <p>This twofold healthy, scriptural knowledge and conviction they naturally announced orally and in writing, and as righteous Lutherans they fought against the intended ecclesiastical union as absolutely contrary to Scripture and confession.</p> <p>And what effect had this their testimony upward? The "moderation and mildness" of which the unruly agendas of the sovereign bishop were overflowing, immediately turned into the most shameful violence and injustice. The faithful Lutheran pastors were regarded as rebels and insurrectionists against the king's majesty, expelled from their posts, fined, thrown into prison, and later persecuted by the police like common criminals against the civil laws, when they wandered about in poverty and misery in order to minister Word and Sacrament to the little clusters of Lutherans who remained faithful from time to time.</p> <p>But what did the large number of Lutheran pastors do in the almost entirely Lutheran provinces of Saxony, Pomerania, Westphalia, Prussia, and especially in Silesia, from which the Lutheran movement emanated primarily, and in which, apart from a large number of Roman papists, especially in Upper Silesia, there were hardly three small Reformed congregations? What did these pastors do, who were not unaware of the testimony of their fellow ministers and the shameful persecution of them for the sake of their testimony? Did they also recall the good confession of their church, to which they were still partly bound by the old order of things when they were ordained and to which they had pledged official loyalty? Did they, too, awaken from the sleep of security, carelessness, and indolence, or from their pietistic, emotional stupor, and rally with their fellow ministers around the banner of the pure Lutheran confession, like one man, and take up the fight with them against the ecclesiastical union that was contrary to Scripture?</p> <p>Yes, indeed! In the face of this spiritual development of power, the King of Prussia would have become aware of his powerlessness in the area of the church, and such a process would have made the union impossible elsewhere in Germany as well; but the Lutheran church, faithful to the confession, would then have been revealed all the more gloriously as the right-believing visible church, precisely as a result of this unionist hostility, as the city on the mountain, which let its light shine into all lands and showed its pure doctrine also in holy conduct and godly being.</p> <p>Unfortunately, however, the opposite happened. The large number of pastors in those almost entirely Lutheran provinces went happily and cheerfully into the Union's gauze bag and allowed themselves to be deceived and blinded by the devil, who also presents himself in it as an angel of light. One part did it out of complete indifference, another out of dutiful obedience to His Majesty, the chief bishop and king at the same time, and, as they thought, in accordance with the fourth commandment; a third did it in the hope of receiving a new order.</p>	<p>The first part did it in the aforementioned emotional and sentimental pietistic folly, in morbid sentimentality and in the foolish delusion that the Union was a work pleasing to God, which would put an end to the old quarrel between Lutherans and Reformed.</p> <p>The congregations, however, who were called Lutheran, but who had never heard and learned the sound Lutheran doctrine even from their emotional and pietistic pastors, and even less the Lutheran punishment of the Reformed heresies, followed as patient sheep their shepherds, who showed themselves here only as shepherds, and so they went into the Union fold by themselves.</p> <p>In this and similar ways, not only in Prussia, but also elsewhere in Germany, the so-called "evangelical or Protestant state churches" have come into being, but in reality they are unchurched state churches. The Lutheran Church has indeed been swallowed up by them, and their goods and foundations have been illegally stolen and devoured by them. And in view of the present superiority of the Union, it can only seem a deplorable self-deception when "Lutheran-minded" pastors, as they are found in the August Conference and other assemblies, think they can be Lutherans and remain in the Prussian State Church no less. In vain are their eloquent speeches about the excellence of the Lutheran Church and its pure confession; in vain are their complaints and sighs over the unlawful oppression of this Church; in vain are their resolutions to obtain the lifting of this pressure by continued petitioning; In vain are their hopes of thereby achieving the transformation of the legal status of the Lutheran Church (namely, on the impotent paper) into a strong and real fact; in vain is their rapturous delusion that the Lord, through very special and unforeseen events, will again help the Lutheran Church. They are blinded by this very fact, that they do not act as ecclesiastical characters in the present, follow the guiding star of the divine word in Romans 16:17, and leave the Babel of the unchurched state churches.</p> <p>(Conclusion follows.)</p>	<p>Apart from external influences, the number of immigrants rises and falls periodically. Thus from 1853, in which year it amounted to 12,000, it gradually declined, until in 1858 it numbered only 3000. At the beginning of the sixties it rose again to 9,000, and reached its highest number in 1872, namely 18,917; from then on, probably also in consequence of the bad times, it decreased again rapidly, until in 1877 it amounted to only 3802, and now, as I have said, it is again on the increase. We should therefore not spend the influence we have once gained at an important gateway to this country, but keep it as long as we can serve the immigrants and it pleases God. The agent's activity is becoming known and acknowledged in ever wider circles from year to year, just as his advice and assistance is being sought more and more frequently, both verbally and in writing.</p> <p>During the past year I have received orders to receive and transport 87 souls. Of these, 18 went back to Germany, the rest to the far West. In addition to these, advice and assistance was given to many others; for no ship lands on which people do not arrive who are in all kinds of distress and embarrassment concerning their onward journey or their accommodation.</p> <p>2. letters with orders of all kinds from Germany and America I have received 91 in all; I have written 80.</p> <p>The funds sent to me for expected immigrants have been properly delivered to them. Advances have been made to several persons; others have been provided with work and an honest living; finally, I have also given support to some individuals and families.</p> <p>I have procured a total of 15 ship's tickets. These have resulted in commission fees of H30.00 for our emigrant fund.</p> <p>In conclusion, I would like to mention that from now on I can issue ship's tickets to and from Germany myself. Also tickets for the whole journey, not only across the sea, but also from any place in Germany that lies on the railway to any railway station in this country, and as cheaply as they can be obtained anywhere from an agent.</p> <p>It is with sorrow that I learn again and again that many of our Synodal Conference do not seem to know that I, their own agent, am taking care of all this here in Baltimore for the benefit of the travellers, and that up to now a profit of H2.00, in future of H3.00, has flowed into our emigrant treasury, not into my pocket. Therefore, may every member of our association keep this circumstance in mind, so that, if the opportunity presents itself, he may donate this benefit to the mission. Finally, may everyone who has a little love for the poor immigrants carry our emigrant mission and its further prosperity on a praying heart. May God do so for the sake of Christ.</p> <p>Wilhelm Sallmann, 166 D. cratt 8t., Baltimore, Uä. * * *</p> <p>The gradual revival of almost all business in our new fatherland has also had a not inconsiderable effect on the increase of immigration. To all appearances, this will also increase significantly this year, since there are already a greater number of instructions for immigrants here than ever before. It also seems as if the</p>
	<p>Report on our emigrant mission to Baltimore in 1879.</p> <p>Since the annual reports on this mission have already been published so often in the "Lutheran" that everyone can form a fairly accurate picture of the necessity, difficulty, and success of the emigrant mission here, only a brief overview of what has happened in the last year will be given this time, so that the readers may again remember this work with love.</p> <p>As far as immigration as such is concerned, it has again assumed greater dimensions. While in 1877 only 3802 persons arrived, in 1878 4748 souls, in 1879, on the other hand, 6656 immigrants landed again, on 25 German and 42 English steamships; of these, about 5058 were German compatriots. During the voyage, only 2 persons died on the whole, an old woman and a small child.</p>	



advantages, which the port of Baltimore offers, are more and more the state of Teras, who would like to conduct the investigation in myfor the blessing from God, who is a rich rewarder in time and eternity. recognized. For it lies much deeper into the country than that of New stead. This was done; two meetings were held there, with Pastor GeyerIn this case, too, the Savior's word applies: "Inasmuch as ye have done York; and those who wish to go westward not only reach the place of of Serbin presiding. In these meetings, five of the seventeen chargesit unto these brethren, ye have done it unto me." - Any gifts can be their destination more cheaply and cheaply, but they are also offered brought against Pastor Braun were discussed, in which he was foundaddressed to: Rev. Timotksus Stlemke, Houston, Harris Co., Texas.

the advantage of being able to continue their journey from the landing- guilty and had to be declared unworthy of the office of preacher, as is place immediately after their arrival, without first having to pass amply demonstrated by the minutes of the meeting. Because Pastor through the city, as the railway carriages are boarded directly at the Braun nevertheless did not want to voluntarily resign from his office, steamer itself, and depart from there. It may also be mentioned here the congregation felt compelled to remove him from his office and to what the prices for a steerage passenger are at present, namely: from renounce him.

Baltimore to Bremen H30.00, from Bremen to Baltimore H27.00; there and back H50.00.

In view of all this, the Emigrants' Commission believes that we should continue our work here, since it has not been in vain, as many who have been served by it will remember with gratitude; it therefore asks the dear brethren to continue to remember the mission here with a mite here and there.

As far as the state of the treasury is concerned, it is as follows: Income P215.86. Expenditure: current annual salary of the agent W. Sallmann H120.00, debts paid off H95.86; thus total expenditure H215.86. Remains old debt to Mr. Sallmann H196.91.

Finally, we remind the dear treasurers of the various districts of the resolution of the "Second Synod of Delegates" p. 56, where it says: "Resolved, that the district treasurers be instructed to forward the fourth part of all monies received for the Emigrant Mission, without specifying the place, to the Emigrant Mission in Baltimore." We request that the funds be sent to our Treasurer, Wm. Schaumlöffel, 219 Bark ^vs., Baltimore, N..

Baltimore, January 1880.

On behalf of the Baltimore Emigrant Commission H. Hanser, Secretary.

(Sent in by Pastor F. Köstering.)

## The community in Houston, Texas.

The congregation in Houston has lost its entire church property. In the summer of 1879, the congregation felt compelled to file a complaint with the officials of our synod against Pastor Braun because of his teaching, his conduct in office and his conduct. Thereupon, on the occasion of the last Western District Synodal Meeting, Pastor C. Braun was consulted regarding the serious charges brought against him. Finally I advised him to resign from his office in Houston, since he could no longer work there in blessing; his congregation was obviously going more and more backwards, and he would bear the main blame for it if it was finally destroyed completely. He promised me that he would consider the matter and discuss it with his congregation and inform me of the result. But he did not do what he had promised me in the presence of a witness.

In October of last year I received a letter signed by 22 members of the congregation in Houston, urgently requesting an immediate investigation on the spot. However, because I could not make such a long journey immediately, I asked the congregation to send two or three preachers from

What has finally been the outcome of this sad affair? That the congregation lost its entire church property. After they had deposed him from his office by a proper church trial (to which he did not object), he threw himself into the arms of the churchless Germans, of whom there are many in Houston, and formed with them a free congregation, which took possession of the church property for itself.

What should the rightful community do? Seek justice from the secular authorities? They did not want to do that. She knew that she would achieve nothing by doing so. She therefore decided to let her church property go. Her main concern was to find a preacher who would teach her God's word purely and faithfully and who would also be the right man for the circumstances in this city. After a short examination, God heard the hot desires of the congregation. Pastor Stiemke, who had been chosen by the congregation, was finally convinced of the divinity of the job and was installed there on the first Sunday after Epiphany.

So the congregation in Houston asked for the most necessary - a faithful preacher - but they have neither a church nor a school in which they could meet. In addition to this, they are on average impecunious people who will find it difficult enough to raise the necessary parish salary among themselves. It is therefore really necessity that compels a church. If I therefore dare to be the mouth of this hard-pressed congregation and bring their request before their fellow believers, then I do so in the firm conviction that help is needed here. There is also good hope that the help here will bring a rich blessing. Houston is a hopeful city, which already has almost 40,000 inhabitants, among whom are many Germans. It is the next destination of the new immigrants who want to settle in the State of Texas, because it is only 50 miles from the Mexican Gulf and is directly connected with it by a waterway and railroad. Railroads also run from here to all parts of the sky, which is why it is also a major trading center in the state of Texas. I mention this to show the readers that Houston is undoubtedly a suitable mission field for our Lutheran Church; therefore one should all the more strongly support the needy congregation there and help it to erect a modest house of worship.

Well then, beloved fellow Christians, whoever is able to help, let him also meet this need for Christ's sake with a gift, and let him receive

Theurer "Lutheran"!

In preparing to share with your dear readers I hope that this story will contribute to showing those parents who still send their children to the Sunday schools of the enthusiasts, as well as other readers, how immensely dangerous these Sunday schools can be for the souls of the children who attend them.

Above all other false believers, it is the Presbyterians who know how to cloak themselves in a great halo before the world with their prayer-meetings, their strict Sunday-sanctification doctrine and their temperance swindle. And how anxious they are to take care of the youth (?), in that ladies and gentlemen give Sunday afternoons to bring the lambs to the good shepherd! There is no denying that some of them are quite serious about it. Should one not think that they would use the dear Christmas feast especially to make the infant Jesus so dear and valuable to their children and pupils? We shall see.

It was on the 23rd of December, 1879, that I called on a friend who is a member of the *Presbyterian Church* and a teacher in its *Sunday School*. He was about to go to his church, where Santa Claus was expected there that evening for the gaudium of the Sunday School pupils, and invited me to accompany him. I accepted the invitation and went along. When we arrived at the church, it was already quite full of people. A good part of the latter behaved in a genuinely young American boorish manner, laughing, whistling, shuffling and stamping their feet like young donkeys, and so on. In the midst of a number of boys I saw a banner held by the head of his class, with the inscription: Banner that. My friend explained to me that this banner was always given to the Sunday School class that had the most good marks at the end of the month. So an award! I almost had great respect for these marked masters.

Now the signal was given for the beginning, which was then also made by the singing of a spiritual marching song. The pastor then asked all present to pray with him. He asked for blessings for the Sunday School, for today's *exhibition*, for the good people who had given the children this joy 2c. But nothing was heard from the Christ Child! After the choir had sung again, the Superintendent of the Sunday School reported on the state of the Sunday School during the past year.

At the end of the report he exhorted the parents present to urge their children to learn their Sunday School lessons diligently. And why should the children study hard? Is it because they want to increase their knowledge and become true Bible believers? No, not a word was said about this. The main reason given was that a class might become *banner class* and receive the banner.

But it got even better (i.e. even worse)! For a dispatch arrived from *Santa Claus* that he could not yet appear so soon. In order to entertain the children during this time, a gentleman was introduced, who wanted to pass the time with singing. This balladeer sang four songs with the explicit remark: "For the little people! Two of his songs would have been acceptable at a children's party in the open air or in a society for the little people, as they stimulated the laughing muscles of the listeners to the highest degree. But these songs were certainly out of place for a children's party in church. The content of the other two songs, however, was truly outrageous. Or, isn't it disgraceful when a song is sung to children in their house of worship by a boy and girl who are already good to each other as children, then exchange declarations of love in a frivolous manner as a youth and a virgin, and later sit together on the *porch* "*rocking a cradle to and fro*" 2c.? The last song was not much inferior to this, in that in it an Irishman confessing to his priest, and also confession itself was made ridiculous. - And to such hocus-pocus the pastor asks the dear God for his blessing!

But now *Santa Claus* made his appearance by crawling out of an artificially erected chimney with his six children in theatrical costume. By chattering all kinds of nonsense at the very place where the pastor stands on Sundays, preaching the word to his congregation, he handed out the gifts that his children had given to the people concerned. I had enough and went home.

Thank God that I can add something pleasant to this sad account. By the grace of God, this wretched deception helped to open the eyes of my companion to the nature of the Presbyterians; and may the time not be far distant when he, who has long been Lutheran at heart, will also shun the outward fellowship of false believers and go where God's word is preached pure and clear. God grant that!

Etc.

A "r ecclesiastical" chronicle.

I. America.

**The Islanders** who have settled in Manitoba, a part of the British territory in North America, in recent years are in great distress. Their plight is called attention to by the President of the Norwegian Synod, Rev. H. A. Preus, in the Columbus church paper. So far, this synod has taken care of their church needs and maintained their pastor Thorlaksen, who studied in our local seminary, and otherwise helped them. But this is not enough; these Icelanders cannot support themselves there and therefore want to move to Dacotah. However, they lack the necessary means to do so, for they must leave their property behind as compensation for the support they have received from the English government. Pastor Preus, therefore, urges the members of the Synodal Conference to consider the plight of the Lutheran Icelanders.

**A curious paper.** According to the report of the "Luth. Kirchenzeitung," a religious paper is published in Pennsylvania under the title of "The Manna of Heaven," which thus introduces itself: "The Manna carries no confessional purpose in view. It makes no personal reputation under its various appellations." The "Manna" editorship seems to have made great efforts to

to make efforts to bring her paper, the language of which, judging from the above sample, no one will probably understand, to the people. She offers the one who collects 40 signatures a "self-playing trumpet" and "*music boxes*" as a reward.

**The Roman priests** are jealous of their papal indulgences. The other day a poor layman in Rochester, N. I., interfered with their trade. He sought to remedy his great poverty by having an indulgence slip, bought years ago in Germany, printed and sold for 5 cents. The Roman priest, enraged, was quick to sue the man for fraud. It is true that what the man did was a swindle, but isn't the actual indulgence stuff an even bigger swindle? Whoever wants to be swindled with indulgences will undoubtedly get off cheaper with that lay indulgence merchant.

G.

**Revivals.** From time to time, more serious people in the gospel communities come to the conclusion that the whole revivalism, which is based on contempt for God's ordained means of grace, is really nothing. A certain Dr. Cuyler, who knows revivalism from thirty years of experience, recently wrote, among other things, as follows. "A revival which is not founded on sound doctrine is like the flaring up of pine shavings, passing away in smoke. Say as little as you can about revivals, and fix your own eyes and the eyes of your hearers on JEsu Christ. If an outpouring of the Holy Spirit does not take place through the use of such means, it will not take place through the use of others. If the Word of God is not sufficient to awaken the people, plans devised by men certainly will not. A revival that does not produce the preaching of the gospel will not be accepted by God." - Compare with this what Luther already says in the Schmalkaldic Articles in reference to the enthusiasts: "And in these matters concerning the oral, outward word, it is to be firmly maintained that God does not give His Spirit or grace to anyone without or with the preceding outward word. That we may preserve ourselves for the enthusiasts, that is, spirits, who boast of having the Spirit without and before the Word, and thereby judge, interpret, and stretch the Scripture or oral words to their liking, as Muenzer did and still does much today, who want to be sharp judges between the Spirit and letters, and do not know what they say or put.... All this is the old devil and the old serpent, who made Adam and Heva also enthusiasts, and led them from the outward word of God to spirituality and conceit, and yet did it also by other outward words. Just as our enthusiasts also condemn the outward word, and yet they themselves are not silent, but chatter and write the world full, just as if the Spirit could not come through the writing or oral word of the apostles, but through their writing and word it must come. Why do they not leave their preaching and writing until the Spirit himself comes into the people before their writing, as they boast that he comes into them without the preaching of the Scriptures?"

II. foreign countries.

**Significance of the Lutheran Separate Church in Saxony.** The "Sächsische Kirchen- und Schulblatt" (Saxon Church and School Gazette) of December 25 of last year reports the consecration of the new church of our brethren in Planitz and adds: "The Zwickauer Wochenblatt brings a detailed description of the consecration, a sign of how the whole separation is 'no longer a thing in the corner', but a phenomenon that must be reckoned with. We share it in more detail and with recognition of the willingness of those to make sacrifices, in order to once again send a serious "Wake up" and "Thue down" to the regional church.

to call out to them. In our deepest soul we regret that so many, even in higher circles, still look upon this movement with disdain and are so blind to the dangers threatening the national church. - Wherever we hear of conversions to the Free Church, we hear the toleration of false doctrine in church and school listed as the main reason. If the last great teachers' meeting, with its lecture on religion, which abolished positive Christianity, and the silence of the representative of the highest school authority on the subject, brings quite a few new members to the Free Church, who can be very surprised at that?"

**Abthuong eines öffentlichen Aergernisses.** In Berlin, a serious nuisance has finally been removed. The free religious community there was ordered by the police to delete the second line of the inscription on their graveyard of the dead, which, as is well known, reads "Make life good and beautiful here! There is no hereafter, no resurrection!", to be deleted, or to be supplemented according to the meaning, or to change the wording. The community assembly decided to remove the inscription on the gate completely by placing a board in front of it, "until the whole inscription would be allowed again", which God would prevent.

(Pilgrims from Saxony, January 11.)

Correction.

Wilton, Muscatine Co, Iowa, 15 Feb 1880.

We are only now seeing a supplement to the church bulletin of the Iowa Synod of last year, wherein we find an appeal to the pastors and congregations of the Iowa Synod to pay the legal expenses which our opponents got by suing us.

Now this is none of our business, in fact we think it is quite proper, as our opponents would never have sued us if they had not been assured by the Iowans of payment of the costs of the suit.

But this we must with indignation repudiate, that the liberality of Iowa pastors and congregations is strained by wholly false representations and calumnies of innocent people and parties, and therefore beg the "Lutheran" to record the following correction:

Our opponents in Wilton say that the Missouri Synod have made our cause theirs, and have collected \$20.00 for us, and President Grossmann goes on to say that the money was quickly raised in the Missouri Synod for the appeal.

The fact is that up to now we have been independent and have paid all our expenses out of our own pockets and have neither asked for nor received a single cent from anyone.

As further proof that the Missouri Synod made our cause theirs, they cite the fact that we asked Mr. Körner and Professor Schmidt to help us in our defense, neither of whom was connected with the Missouri Synod; and if Mr. President Wunder testified for us at our request, they brought a crushing mass of Iowa professors and pastors to the witness stand, which unnecessarily protracted the trial. Mr. Iowans forget that they, not we, were the plaintiffs.

The Iowans did not even have the appearance of a right to complain, since Pastor Strobel declared immediately after his return from the synod in Madison that he could only remain pastor if the congregation left with him, which they did unanimously, and which was also recognized as a fact by the presidium of the synod. It was not until 8 months later, for quite different reasons, that there was turmoil in the congregation, which the Iowans, according to

They tried to use them in their own way for their own benefit, but in doing so they only caused unspeakable misery.

There is much more to report, but we will stop here and refer to the booklet written by Pastor Strobel: "Ursache und Verlauf der Schaltung in Wilton" ("Cause and Course of the Schism in Wilton"), which is available from the "Concordia Publishing House" of the Missouri Synod. Herru Pastor Klindworth's"! Writings give enough information. In the hope that the scepter of the wicked will not remain over the little group of the pious, the board of the congregation that left with Pastor Strobel humbly subscribes.

Death notice.

On February 8, after a long suffering, Mr. J. Ludwig Dornseif, the former teacher of New - Gehlenbeck township, Madison county, Ill, passed away, in the faith of his Saviour, in the 55th year of his age.

G. A. Schieferdecker.

Inaugurations.

On the Sunday of Septuary Sermon, Rev. F. Karth was installed by the undersigned in his "new" congregation at New Brunswick, by order of the rhrw. Formula. presidency of the Illinois District.

A. H. Brauer.

Address: Rsv. R. R. Lnrtd,

Worcksn, Muaison Oo., Ill.

Rev. L. F. Ebert, called from the Lutheran congregations at Belle Plaine and Richmond, Shawano To., WiS., two of my branch, was installed in his" new office on Sunday Septuagesimä by order of Mr. Praeses Strafen by the "undersigned" assisted by Mr. k. Diehl into his" new office. Father H. Dicke.

The Rev. P. Rupprecht, appointed traveling preacher for Iowa, was installed in his office by the undersigned on behalf of the President, I. L. Crämer, before the congregation at Dexter, Iowa, on the Sunday after New Year's Day. I. Horn.

Address: Rsv. ?. Rupprsokt,

Osxtor, vsllas Oo., Iowa.

On the second Sunday after Epiphany, Pastor T. Stiemke was installed in his new Triangle Church in Houston. Presidium Western District in his neum DreieintgkritS Grmgemeinde zu Houston introduced by me.

P. Rösener.

Address: Rsv. 1'. 8tiomks,

klouston, Llarris Oo., Isx.

By order of the honorable President, Rev. Bryer, Rev. E. I. Sander was installed in his congregation at Liberty, N. A., on Sunday Quinquagesimä, the 8th of February.

E. Zollmann.

Address: Rsv. L. I. 8anäsr,

Oodooton, 8touden Oo., X. V.

On Sunday, Sexagesimä, Rev. A. H. Brauer was installed in his new congregation at Brecher by the undersigned on behalf of the rhrw. Presidium- of the Illinois District- assisted by Hrren RR. Nuoffer and Wangerin.

E. A. Brauer.

On Sunday Quinquagesimä, the 8th of February, I instituted, in the denomination of Mr. President Punishments, Rev. P. G. A. Schaaf, of Town Aurora, near Elaremont, Minn. D. Kothe.

Address: Rsv. R. O. 8od""k,

Olarsinoat, Vockgo Oo., Lliov.

Church dedications.

On the first Sunday after Epiphany, our newly built St. Peter's Church, a backstring building, 74 feet long and 36 feet wide, with a 92-foot tower, was consecrated to the service of the Triune God. Festive preacher warm the ehr". President Stubnatzy, Professor Stellhorn and Professor Diederich. The latter preached an English sermon.

Th. Fr. F. Hahn.

On the 4th Sunday of Advent, in Town Wausau, Marathon Co., WiS., the newly built church of the Lutheran Trinity congregation (a frame building 26X40) was dedicated to the service of the three-united God. Rev. A. Schröbe! of the Wisconsin Synod preached the sermon. The undersigned said the dedicatory prayer.

W m. Weber.

On the 4th" Advent Sunday (the 2nd of Advent, 1879), my local congregation near Jeffersoa City, Mo. (the Lutheran Zion congregation) had the joy of dedicating their newly built church (a brick building 24X36) to the service of the Triune God. R. L. Better preached the dedicatory sermon and R. R. Falke the confessional sermon.

H. Wesche.

On the 2nd Sunday of Advent 1879 the Lutheran congregation of St. Paul at Good Harbor, Lrlrenaw To., Mich. consecrated their newly built church (24X44 with 56 foot high steeple) to the service of God. Because of the long distance from sister congregations, the undersigned had to officiate alone at the celebration.

Johannes Karrer.

On the 4th Sunday of Advent 1879, the newly built church (34X56 with 80 foot high steeple) was dedicated in Jackson, WiSc. Morning- preached k. Georgii, afternoon- the undersigned.

G. W. Muller.

The Eastern District

of the Synod of Missouri, Ohio, &c. St. meets, s. G. w-, April 21-27, at the "First German Lutheran Congregation" in Pittsburgh, Pa. N. Sörgel, secretary.

\*

All who will come to the Synod are requested to report soon to Llr. Raar, 77 N"ßss 8tr. to report, whereupon they shall be directed to their quarters by

I. P. Beyer.

Conferenz displays.

The combined Auglaize and Fort Wayne Conference will commence, s. G. w., on the afternoon of March 30 (Eastern Tuesday), at the church of Dr. Sihler, at Fort Wayne, Jnd. Main topic: Theses on Article VIII. of the Concordia Formula.

H. W. Querl.

The Purged Columbus Conference meets, s. G.', March 30, at the church of Mr. k. H. Schub at Tanal Winchester, O. Submissions for discussion: catechesis on sin; theses on election of grace by Prof. W. F. Lehman."

Th. MeeS.

Northern Iowa DistrictS Conference.

On account of notices received, serve notice on all members of the Conference that the Conference, s. G. w., will be held at Webster City from the 6th to the 8th of April.

Miss Eisenbeiß.

Entered the Saffe -e- "Western" District:- For the synodical treasury: Receipt of Wrinhold's firm in Perry To., Mo., 4150.00. St. John's congregation of R. Scholz in Holt To., Mo., 3.36. I. G. Höbn in Metra, Iowa, 1.00. k. Heinrmann'S Gem. in New Bielefeld, Mo., 6.00. R. Mödinger'S Gem. in New Orleans 23.80. k. Estel's St. John's Gem. in Pierce, Nebr. 4.15. R. Lenk's Gem. in St. Louis 10.00. DrekeinigkeitS District there 8.65. k. Bartets' Gem. at Beckville, Mo. 510.

To the Tollge maintenance fund: J.G.Höh" in Mete", Iowa, 1.00. For inner mission: Salem- Gem. in Perry To., Mo. by k. Janzow 6.20. Bon of the firm "Weinbold" in Perry Co. in Perry, Mo., 100.00. St. JohanntS-Gem. de- k. Scholz in Holt To., Mo., 2 60th T. Rossmueller by k. Scholz das. 2.00. Dilling 1.00. R. Obermeyer- Gem. in Littlr Rock, Ark, 17.00. R. Ma- Gem. in West Irgua, Tex., 6.25. R. SchwankovSkyS Gem. in Baden, Mo., 10.25. R. Weseloh'S Gem. at Kimm-wick, Mo., 4.00. R. Gräbner- Gem. in St. Charles, Association 18.00, from the congregation in Addison 9.00. For T. Kambeiß: by k. Süß in Fayette To., Tex. 2.35. For poor students in St. Louis: F.I. in St. Louis 42.00. For Mrs. R. Ruhland: Elis. Brunke by k. Mödinger in New Orleans 1.00. Wilh. Stegelmeier that. .50. For the Deaf and Dumb: From "Wrinhold's" firm in Perry To., Mo., 30.00. T. by k. Scholz in Holt Co. mo., 2.50. Coll. of R. Matthias' Gem. in Paola, Kans., 8.00. H. Niernann by R. Biltz in Concordia, mo, 2.50. R. MaackS Gem. at St. Charles, Mo., 50.00, by himself 2.00. R. Heinemann's Gem. at Neu-Bieleseld, Mo., 21.25. R. LenkGem. at St. Louis 23.55.

To the housekeeping cashier in Springfield: from the "Weinhold" company Gustav Klotz 1.00. (S. 415.51.) in Perry To., Mo., 25.00.

For da- Orphanage near Boston: T. by R. Scholz at Holt To., Mo., 2.50. For the orphanage at Addison: T. by k. Scholz at Holt To., Mo., 2.50.

For Mr. M. Wyneken: By R. Biltz in Concordia, Mo., from Br. R. 3.M, H. D. Br. 2.00, H.^L.'2.00, N. N. 1.00, from the JünglingS-Berrin fr. Grm. 10.00, from the women's brret" sr. Gem. 20.00, from F. K. 1.00.

For the Cincinnati congregation: by k. EndreS in Utica, Nebr. of 22.75, and by: W. Pieper, A. Bulgri", T. Pieper each .25, Uffellmann, B. Faber, A. Momer, A. SackschewSky, A. Hoffman", W. SackschewSky, Ferd. Rä'ding, W. Göke, A. Göke, Bro. Hoffschneider, Bro. Piper, H. Stuhr each .50, N. N.. H. Göke, G Ticken, Joh. Heiden,^Fr. Hoffschneider each 1.00, W. Heiden. Carl Heiden, H. Weltmann 2.00 each, Bug. Junge 5.00.

St. Louis, Feb. 20, 1880.

'S. Roschke, Kasstrer.

""come i" the saffe of the Illinois district:-

For the synodical treasury: from R. Wagner's congregation in Chicago 41.50 (belated). Don k. Lochner's congregation there Christmas Coll. 20 W, New Year's Toll. 14.84. By H. Koboldt of the Effingham congregation, Christmas coll. 9.00. By I. W. Diersrn of R. Brauer's Grm. in Trete, Christmas and New Year's Toll. 26.75. From R. Schuricht's parish in St. Paul.

by Coll. Rubin 6.IX), by Kasstrer Albrecht au- the Abnrdm.Kaffe 19.00. ?. StrieterS Gem. in Proviso 20.00. k. RödrS Gem. in Arlington HeightS 12.27. k. BurfeindS Gem. in Rich 6.85. Christmas Collect: from k. Döderlein's congreg. at Homewood 11.00, k. PvhS Grm. at Palatine 3.70, k. Müller-congreg. at Randolph 8.00. R. Hiebei- congreg. at Matteson 5.50. R. Eirich-congreg. at New Minden 21.80. R. OttmanS congreg. at CollinSville by I. H. Kuhlénbeck 11.95. Au- R. NachtigallCross congreg. at Waterloo 3.60. k. Delete- St. Joh. congregation in Ebford Township 4.50. I'. GotschS Gem. in York Tentre by F. D. Meyer 9.00. R. RamelowS Grm. in Elk Grove 10.32. R. Brauer's Grm. in Lhampaign 4.o0. k. Grupe'S Gem. in Rodrnberg 8.01. k. Schroeder's congreg. in South Litchfield, ChristmasS - and Evens. - Collecten, 11.50. R. Hartmanu in Woodwortb 5.00. Teacher F. Militzer's contribution 2.00. (Summa 4256.77.)

For the building fund: k. Döderleins Grm. kn Homewood 8.54.

For innrr Mission: From Chicago: by R. WunderGrm. 25.00, R. Wagnrr- Gem. 37.00, R. Succops Gem. 46.00, k. LrhmannS Grm. 16.50 (from drr Mission-büchse 6.50); by R. Englirbrcht, from drr Gem. 15.50, from Frau Ernst and Jakob Ehrmann 1.00 each; by R. Reincke from Aug. Schwarz 1.00; from k. Bartlings Gem. 18.00, by R. RödrS Gem. in Arlington HeightS 10.00, by R. Döderlein t" Homewood by H. Nietseldt 2.00. by R. Achenbach in Venrdy, Epiphany - Collecte, 14.00 and by H. Biernann 10.00. k. RauschertS Gem. i" Dalton 5.00. By W. Martin from R. Wangerin- Gem. in Altamont 7.55. (S. 4209.55.)

For inner mission in the West: Through teacher A. Dorn from the congregation in Brecher 15.00. k. Eirich- Gem. in New Minden 18.60. Through C. Bockelmann of R. Wangerin- Grm. in Town Sumner 8.00. k. SchurichtS Gem. in St. Paul, Epiphany - Coll. 11.22. (T. 452.82.)

For the heathen mission: By R. Succop in Thicago from M. L. .60. By k. Döderlein in Homewood from Wittwe Tuckhorn 10.00. (S. 410.60.)

For the Negro Mission; R. BurfeindS Gem. inRich 8.45. By R. Rcinke in Chicago from Gustav Klotz .75. By R. Döderlein in Homewood from H. Benzemann 2.00. (S. 4l 1.20.)

For the Emigrant Mission: k. RödrS Gem. ia Arlington HrightS 10.00.

For the Emigrant Mission in New York: By I. H. Auhlenbeck of R. Ottmann's church in CollinSville 6.45. By R. Nachtigall in Waterloo a "S sr. Kreuz Gem. 3 25. (pp. 49-70.)

For the emigrant mission in Baltimore: By R. Nachtigall at Waterloo au- sr. Kruz-Grm. 2.15.

For dm college household in St. Loui-r By I. H. KuhlInbrck of k. OttmannS Grm. in CollinSville 11.20.

For poor students in St. Louis: Through R. Wagner in Chicago from the Jungst. Verein for F. Lücke 25.00.

For poor students in Springfield: R. DörmannS Ge", in Dorkville 10.00. k. Hieber's Gem. at Matteson 2.60. k. BurfeindS Gem. at Rich for Lerb 19.30. (S. 431.90.)

For poor students in Fort Wayne: By k. Krebs in Aurora, grs. bri H. FickrnscherS wedding, 3.60. By k. Wagner in Thicago by the Jüngl.-Derein for grandmother Reutzel .50 by same. Mr. Eckhoff by k. Nething in Lincoln, Mo., W. Dallmann 15.00. For W. Köpchen: by Eh. Heidemann in Addison .50; au- St. Chicago: by R. Retnke from Auguste Schwarz 1.00, Barbara Krönke .25, by R. Englbrecht from Mrs. N. N. 1.00, by k. Wagner by C. Timian .50. (p. 421.85 )

For the Seminary household in Addison: By R. Schroeder's Gem. in South Litchfield, New Year- - Toll., 6.35.

For poor students in Addison: by R. Wagner in Chicaao from the Women's MissionS 20.00. Monthly Collects from k. Schroeder's Grm. at South Litchfield 10.50. by k. Nachtigall in Waterloo, contribution from himself 4.00 and from teacher H. Keller 2.00. By F. D. Meier from k. GotschS Gem. in York Centre 10.00. By R. H. RamelowS Gem. in Elk Grove 10.00. By R. Achenbach in Verredy by W. Maßmann 5.00. Contribution by teacher E. Rose" in Addison 1.20. (P. 477.35.)

For Wittve Ruhland: By R. Grupe in Rodrnberg by H. Mensching 1.00.

For yu Gmrinde in Spirit Lake, Iowa: By R. Englirbrcht in Chicago from I. Knölk .50 and from the Gem. in Addison 10.00. (S. 410.50.)

For the deaf and dumb in NorriS, Mich.: k. BohlenS Gem. in Summit 4.51.

k. RödrS Gem. in Arlington HeightS 10.00. By R. Reinst in Chicago from Gustav Klotz 1.00. (S. 415.51.)

# Der Lutheraner.

For needy in Ford County, Kans.r D. Hieher- Gem. at Matteson 3.25.  
To the congregation at Rockford, Minn: By F. D. Meyer of k. Gotsch's G'M.  
at York Eentre 2nd <10.  
For the orphanage at St. LouiS: By D. Schuricht in S". Paul by A. H. .50. By  
k. Achenbach in Venedy by W- Maßmann 5.00. (p. \$5.50.)  
Addison, Ill, Jan. 19, 1880; H. Bartling, Cassirian.

Incoming to the Aaste of the Middle District:  
To the syn odal cashier: Don ?. Horst- Branch \$3.40. k. Jor' parish in  
LoganSport 4.40. k. Stiegemyer- Gem. in LaneSvtlle 7.00. k. HeitmüllrS Gem.  
a. d. Cliftv 5.25. k. SchoenebergS Gem. at La Fayette 31.50. d. WendtS Gem.  
at WaymanSvrille 4.75. st. Johns Gem. at Cleveland 8.70. d. Hu-manns Gem.  
at Euclid 6.30. d. SauerS Gem. at Dudlevtown 18.90. x. ZageIS Gem. brt Fort l>".  
Wayne 18.46. k. Zucker- Gem. at De^ fiance 5.75. D. HugeS Gem. at Bremen  
15 80. hrn. M. Wolff das. 2.M. D. Schmidt's Gem. at Indianapolis 24.67. D.3.  
Hiller- Gem. at Pomeroy 4.50. k. Nützel congregatn at ColumbuS 4.53. D.1.cong.  
BethkeS congregation at Arcadia 5.75. Mr. F. AbrenS at Fairfield 3.00. D.in L'  
SeuelS congregation at Indianapolis 18.69. D. BrömerS congregatn at  
Cincinnati 17.00. D. GruderS St. TbomaS congregatn 3.24. D. St. JobanniS  
congregation 2.43. D. MeyerS congregation at Adams So. 46.48. k. Stocks  
G.m. at Fort Wayne 20.t 0.

To build a professor's residence in Fort Wayne: k. Jüngel's congregatn  
near JonrSville 13 80. k. FritzS Gem. m Ho- hart 3 50. D. Dreyer- Gem. atSbe'  
Dallonia 3.56. D. Seitz' Gem. at Columbia City 1.00. Mr. W. Schaper 2.00. D.  
Schöne- berg's Gem. at La Fayette (incl. 1 Actie donated) 55.00. k. Kretzm  
"s congreg. in Jackson Co. 7.30. bus D. Brueggemann's both congregations  
6.00. D. SallmannS Dreieinigk.-Gem. 6.00. Dessen Jacobus-Gem. 4.00. D.  
TrammS Gem. in VincenneS 1("25. Bus D. HugeS parish in Bremen 4.50 and  
6.5 ". D. KolbeS Gem. in Jndepndmnce 14.36. D. BethkeS Gem. in Arcadia  
22.00. Bus D. NiemannS Gem. in Cleveland belatedly 3.75. k. RupprechtS  
Gem. in North Dover 11.52. D. Bruega- mannS Gemm. 1.1.00. k. ModrS Gem.  
in Vandrrburgh Co. 10.00. From D. BodeS Gem. near Fort Wayne 10.00.  
To the widow's fund: Wittve Tetkenhorst through D. Jüngrl i.IIO. D. DulitzS  
Gemm. in Hanover and Lüneburg 6 95. k. Schmidts Gem. in Jasper Co. 2.00.  
D. Karrer in Bielefeld 4.00. l". Zucker's parish in D,fiance 9.75. Marg. Schol  
by k. Brackhage 10.00. k. Huge in Bremen 4.00. By members of sr. G "m. 2.00.  
Aindtauf.oll. by A M. Vollrath 2.15. k. HahnS Ge", in Adams Co. 2.40. D.  
HaffoldS Landgem. at Hunting- ton 2.00. Mrs. M. M. Sck>. In Liverpool .51".  
Messrs. W-. W I. Schmidt, F. Heß, I. G. Fischer in Cleveland 1.W each, D. the.  
16.00. D. Kolbe in Jndependence 5.00. k. Stocks Gem. at Ft. Wayne 13 30. d.  
Seemeyer, Willshire 5.00.

For Negro mission: k. Dulitz's congregation in Napoleon 16.25. Mr. H.  
Hoop's 1.00. Mr. Bro. Bokelmann 1.05. Teacher Lrut- ner's class in Cleveland  
1.49. Mr. Carl Schulz in Harlem, Ill, 1.00. Laroline Guenther 1.W. For Lulle  
Rock: from the Bible Ver- rin in Indianapolis, for the purchase of Bibles and  
other books 25.00. For New Orleans: from the Bible Ver- cine in India-

napoliS, for the same purpose 25 00.  
For Inner Mission: D. Brueggemann's branch l.w. D. HorstS Filiale 2.33. N.  
R. by k.Wendt 1.00. k.BrackhaaeS Gem. 9.80. From the MissionSbox of D.  
Schwan's Gem. in Cleveland 1.65. D. BrömerS Gem. in Cincinnati 16.85. ?.  
StiegemeyerS congregation in LaneSvrille 6.00. D. Schllesselmann-  
congregation in Reynolds 16.14. Its congregatn in Goodland 1.09. For the  
Westl. district: D. Seemryer- Gem. in Willshire 16.05. D. DulitzS Gem. in Flat  
Rock and Napoleon 8.85. L. 5.00. k. Zucker- Gem. in Defianre 5.25. ?. HugeS  
Gem. at Bremen 10.8t" and 8.80. D. SeuelS Gem. at Indianapolis 15.57.  
women's club by dens. 30.00. D. Gruder's congregation at Van Wert 3 42.  
BibrIverein at Indianapolis, for the purchase of Bibles and other books 50.00.  
D. Niethammer's congregation at La Porte 35 72.  
Note: In my last receipt, under this heading, instead of: Sugar- Gem.  
in Defianre 8.00", it reads:  
Gem. in Mark Township, Defianre Co.  
To the seminary house in Addison: k. Niemann's church in Cleveland  
66.10. k. HugeS Gem. in Bremen 6.37.  
For Wittve Ruhland: Unnamed in Liverpool .50.  
For D. M. W.: HochzeitS-Coll. brt Hrn. Schulenburg in Farmer- Rktreat  
8.15.

For the Cincinnati community, Mr. Carl Westenfeld at Fort Wayne 3.00.  
For emigrant mission in New Uork: Wittve Rauch in Loganeport 3.00.  
For poor students in Fort Wayne: 1. for Ruhland: women's club  
Kendallville 3.20. 2. for W. Brink: women's club in k. SeuelS congreg. in  
Indianapolis 7.50, k. BethkeS congreg. in Arcadia 5.60. 3. for Elöter:  
weddings coll. at Mr. Krämer's in Fort Wayne 7.08. 4. in general: weddingS  
coll. at Mr. H.

Busching that. 6.50.  
For sick pastors and teachers: k. JüngrlbeiJaneS-  
ville .70. whose parish is 9.50. D. SritzS Gem. near Columbia City 2.95. Mrs.  
M. M. Sch. in Liverpool .50.  
For poor students iu Springfield: PauluS-Gem. in " " k. DulitzS St.  
Hanover .95. L. 3.50.  
For poor students in St. LouiS: N. R. by k.  
Brüggmann 5 IIO.  
Cure seminarian cad in Addison: by ?. Ph. Schmidt 5.00.  
For the deaf and dumb: Teacher LeutnerS Klaffe in Cleveland 1.67.  
Unnamed in Liverpool 50. D. KolbeS Gem in  
  
Jndepeneenre 7.00.  
For orphanages: 1. at St. LouiS: D. RunkelS Gem.  
1" Aurora 32.00, Teacher GrahlS class at Fort Wayne 1.32. 2.  
In Anson: teacher LeutnerS class in Cleveland 1.59, k. Schlesscl mannS  
Gem in ReynolrS 8.54, drssen Gem. in Montirillo 1.31  
Surplus from Christmas tree at Reynolds 1.22, Mrs k. Sauer For Wayne on  
5.0t>, Hermann unv Paul Sauer das. 1.00 each.  
Fort Wayne, Jnd, 3l. January, 1880. L. Grahl, Cashier.

Incoming into the "aste de- Rordtvestlichen Districts:  
For poor students in Springsteld: Bon Frirderlike Schwarz in Granville  
\$.150.  
For poor students at St. LouiS: k. Rohrlack Gem. 7.00. k. LlöterS Gem.  
5.16. D. Georgtis Gem, 3.16.  
For the deaf and dumb in RorriS: By k. Jäkel in Milwaukee 4.50. k. AbnerS  
Gem. in Green JSIr 7.55. D. SchützS Gem. 3 00. k. BöscheS Gem. of  
Watertown, Minn. 5.00. weddingScoll. at F. But'h's in Waltham 6.50. N. N.  
1.00. k. Frederick's Gem. at Waconia 8 70. k. Ross' Gem. in Henderson  
16.00. D. KotheS Gem. in LewiSton 10.00. k. KollmorgenS Gem. in Atwater  
4.65. k. Maurers Gem. in Belvidere 3.65.

For the deaf and dumb in RorriS: By k. Jäkel in Milwaukee 4.50. k. AbnerS  
Gem. in Green JSIr 7.55. D. SchützS Gem. 3 00. k. BöscheS Gem. of  
Watertown, Minn. 5.00. weddingScoll. at F. But'h's in Waltham 6.50. N. N.  
1.00. k. Frederick's Gem. at Waconia 8 70. k. Ross' Gem. in Henderson  
16.00. D. KotheS Gem. in LewiSton 10.00. k. KollmorgenS Gem. in Atwater  
4.65. k. Maurers Gem. in Belvidere 3.65.

For synodical reports: k. Hudtloff 2.0l).  
For the synodal treasury: ?. Damm- Gcm. in Bloomfield IO.t "O. k. Müllers  
Gcm. to Ledar Creck 10 l>0. 5 eat Filial in Kirchhain 5 25. D. SeuelS upper  
congregation 16.30. whose lower Gem. 8 42. D. Rennicke- congregatn in  
Rockland 2.79. whose Zion- congregatn in Morrison 9.12. k. Zorn- Gem. iu  
4.00.  
Holy-Spirit- congreg. in WilliamSburgh 6.04. Three-  
Aem. in Milwaukee 28.00. St. StrpdanS congreg. the. 22.00.  
Congreg. the. 18.44. Cross- congreg. the. 7.75. I. Pritzlaff das.  
H. Grüber --r. in Watertown 5.00. D. Damms Gem. in Bloomfird 4.74.  
D. Dessen Gem. in Weyauwega 3.71. D. Prägers Parochie 5.53. k. KotheS  
D. SchützS parish in Rocdesier 2.20. k. MarkworthS  
D. KolbeS Gem. in Caledonia 9.08, at Wolf River 5.75, at Rat River 3.38, at Fr  
D. Keller's Gem. in Racine 4.86. D. Strasen's  
D. Walker's Gem. in New London 2.91, on Maple  
D. Pragers Parochie 5.53. k. KotheS  
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### The little ship of Christ.

In bright sunshine lies sea and land And everywhere deep peace  
and rest reigns, When Christ comes with His own to the beach, That  
He may sail to the other shore.

After a weak little ship was manned. Christ took his seat with his  
band of disciples; Soon all the sails were unfurled And no one  
thought of impending danger.

There- little ship hurries along from its course, And in good spirits all  
are still on board, And already they calculate in their minds How  
quickly the appointed place will be reached.

But suddenly the calm sea roars on, Most terribly excited by the  
whirlwind; The weak little ship sways to and fro, It seems that all are  
soon lost.

The crew, well accustomed to storm and distress, Stands powerless  
in such battle and strife, They see before them only certain death,  
Their ship doomed to certain ruin.

And Jesus Christ, who was in the little ship, At whose word this  
voyage began. Seemed not to foresee all the danger, Which mightily  
approaches his own.

He lay in the back of the ship and slept. Quite unconcerned with the  
surge of the waves, Until the voice of the terrified disciples cried,  
"Lord, help! we are all lost."

And not for nothing did her cry for help resound.

The Lord arose, and at his word of omnipotence, By which he  
created the heavens and the earth, The storm and the wind at once  
hushed.

Quite still and calm was the sea, The dark sky again clear and pure.  
And soon the little ship without a complaint will enter the safe harbor  
to the Ruhr.

O LORD JESu! strong hero, O LORD of hosts, Thy little church sails  
through this world And often also comes into great trouble, When it  
is pursued by the evil enemy.

Adversity often seems unknown to thee. When Satan storms  
against this little ship; And yet thy strong, mighty hand Holds it, that  
it may not depart from its course.

It hastens to the safe harbor. For you faithfully keep watch on the  
same and lead your own to eternal rest, after the journey on earth is  
completed.

H. Loßner.

### What we believe, teach, and confess of the election of grace.

(Continued.)

10th set.

We believe, teach, and confess that the cause which moved  
God to choose the elect was his grace and the merit of Jesus  
Christ alone, and not any good thing foreknown by God in the  
elect, nor even the faith foreknown by God in them, and  
therefore reject and condemn the doctrines of the Pelagians,  
Semipelagians, and Synergists, which are contrary to this  
doctrine, as blasphemous, horrible, heresies, revolting the  
Gospel, and therefore the whole Christian religion. \*)

In the Epitome, the Formula of Concord concludes the article on  
the election of grace with the following mottoes: "Accordingly, we reject  
the following errors: 1. as when it is taught that God does not want all  
men to repent and believe the gospel. 002 That when God calls us to  
himself, he is not in earnest that all men should come unto him. 003  
That God would not have all men to be saved, but, notwithstanding  
their sin, hath ordained them to damnation by the counsel, purpose,  
and will of God only, that they cannot be saved. 004 Item, that not  
only the mercy of God, and the most holy merit of Christ, but  
also in us is a cause of salvation.

\*) We call our readers' attention especially to this, our 10th sentence. It  
really concerns the pivotal point around which the controversy concerning the  
election of grace revolves at the present time. Nearly all the newer  
theologians, even those who wish to be believers, teach that man's  
blessedness rests not only in God's hand, but in the last resort of man's own  
hand, that is, in man's own free decision, foreseen by God; whereby God robs  
us of the honor of owing our blessedness to Him alone, and the same is given  
to man in an idolatrous manner. The most learned do this with full  
consciousness, because they strike at the rock of HriKS; others imprudently  
repeat it after them.

God's choice, for the sake of which God has chosen us to eternal life.  
Which are all blasphemous and frightful erroneous doctrines, thereby  
depriving Christians of all the consolation they have in the holy Gospel  
and use of the holy Sacraments, and on that account should not be  
tolerated in the Church of God." (Concordia Book p. 557. Compare  
"The Concordia Formula Core and Star." Second Part, p. 66.)

Again, in the second part of the Formula of Concord, in the  
eleventh article, it says: "And inasmuch as the mystery of providence  
is revealed to us in God's word, and if we abide by it and keep to it, it  
is indeed a useful, wholesome, comforting doctrine; for it powerfully  
confirms the article, that we are justified and saved without all our  
works and merits, purely by grace, for Christ's sake alone. For before  
the time of the world, before we were, even before the foundation of  
the world was laid, when we could do no good, we are, according to  
God's purpose, saved by grace in Christ unto salvation, Rom. 9, 2 Tim.

1. All opiniones and erroneous doctrines of the powers of our natural  
will are thereby put away, because God in his counsel before the time  
of the world considered and ordained that he would himself create and  
work in us all things that pertain to our conversion by the power of his  
Holy Spirit through the word. This doctrine also gives us the beautiful  
and glorious consolation that God has so highly esteemed the  
conversion, righteousness, and salvation of every Christian, and has  
so faithfully meant it that, before the foundation of the world was laid,  
he took counsel concerning it and decreed in his purpose how he  
would bring **me** to it and keep **me in it**. Item, that he had so well and  
certainly intended to preserve my salvation, because it might easily be  
lost out of our hands through the weakness and wickedness of our  
flesh, or torn and taken out of it by the cunning and violence of the  
devil and of the world, that **he had decreed and placed it in the  
almighty hand of our Saviour Jesus Christ, from which no one can tear  
us, in his eternal purpose, which cannot be lacking or overthrown.**  
John 10: wherefore he also decreed that I should be saved.



Paul says Rom. 8, 28. 39.: "Because we are called according to purpose, who then will separate us from the love of God in Christ?" (p. 713. f.)

And there it is: "Because our nature is corrupt through sin, worthy and guilty of God's wrath and condemnation, God owes us neither word, nor spirit, nor grace; and when he gives it by grace, we often cast it from us, and make ourselves unworthy of eternal life, Act. 13:46. 13:46; and such is his righteous judgment, which he has visited upon various countries, nations, and persons, that, when we are held against them and compared with them, we may the more diligently learn to recognize and praise God's pure, undeserved grace in the vessels of mercy. For those are not wronged who are punished and receive the wages of their sins; but in others, when God gives and upholds his word, and thereby enlightens, converts, and preserves men, God praises his pure grace and mercy without their merit. \*) When we go thus far in this article, we keep on the right course; as it is written, Hos. 13:9, 'Israel, that thou shouldest perish, the iniquity is thine; but that thou shouldest be helped, that is purely my grace.'" (S. 717.)

The same: "By this doctrine and declaration of the eternal and **saving election** of the elect children of God, God's glory is fully and completely given, that out of pure mercy in Christ, without any merit or good works on our part, he makes us blessed according to the purpose of his will,\*\*) as it is written Eph. 1:5 ff: 'He hath ordained us to filial adoption unto Himself, through JESUS Christ, according to the good pleasure of His will, to the praise of His glory and grace, by which He hath made us acceptable in the Beloved?' Wherefore it is false and unjust, when it is taught, that not **only the** mercy of God, and most holy merit of Christ, but also in **us, is** a cause of God's election, for which God hath chosen us unto eternal life. For not only before we have done any good, but also before we are born, hath he chosen us in Christ, yea, before the foundation of the world was laid, and that the purpose of God might be according to election, it was said unto him, not of the merit of works, but of the grace of the caller, thus, The greatest shall serve the least? As it is written: I loved Jacob, but I hated Esau? Rom. 9,11. ff. Gen. 25:23. Malach. 1,2. f. Likewise this doctrine gives no one cause either for faint-heartedness or for a stinging, wild life, when men are taught to seek eternal election in Christ and his holy gospel, as in the book of life, which excludes no penitent sinner, but leads to repentance and a good life.

\*O dear readers, who belong to those who have been thus pardoned, pray God that He may preserve you from the dreadful sin and unspeakable ingratitude of attributing your blessedness, and thus also your choice of grace, at least in part to yourselves, namely, to your own so-called free decision, and thus shamefully denying the true grace and mercy of God that you have experienced!

\*\*If, in the end, everything depends on the good conduct and free self-decision of man, then, in the end, everything depends on the work of man, which man accomplishes only with the help of divine grace. What a frightful, wtder Christian doctrine!

The Holy Spirit, who entices and calls all poor, afflicted, and afflicted sinners to the knowledge of their sins and to faith in Christ, promises the Holy Spirit for cleansing and regeneration, and thus gives the most constant comfort to afflicted, challenged people, so that they know that their salvation is not in their own hands; Otherwise they would lose it much more easily than Adam and Eve did in paradise, indeed every hour and moment; but in the gracious election of God, which he has revealed to us in Christ, out of whose hand no one will snatch us, John 10:28, 2 Timothy 2:2. 10, 28. 2 Tim. 2, 19." (p. 723. f.)

But that the Formula of Concord only "repeats and explains," as it says itself, the doctrine of the earlier symbols of the time of the Reformation, is evident, among other things, from the following words of the Apology of the Augsburg Confession: "If our salvation and righteousness were based on our merit, the promise of God would still be uncertain and useless to us, for we can never be sure when we have earned enough. And this pious hearts and Christian consciences almost well understand, if a thousand worlds did not suppose that our salvation was upon us." (Article IV. p. 102.)

Luther writes about the words of Peter: "(To the chosen strangers). ... according to the providence of God the Father" (1 Pet. 1,1. 2.): "I will therefore say: That you have been chosen, you have not obtained by your strength, work or merit, for the treasure is too great, that all men's holiness and righteousness are far too small to obtain it. For this you were Gentiles, knowing nothing of God, having no hope, and serving dumb idols: therefore without all your doing, by pure grace, you come to such unspeakable glory, namely, because God the Father from eternity has provided you for this purpose; so make the provision of God quite sweet and comforting, as if he were to say: You have been chosen and will remain so, for God, who has provided you, is strong and certain enough that he cannot lack his provision, provided you also believe his promise and consider him to be a faithful God. From this we are to take briefly this doctrine, that the provision is not founded on our worthiness and merit, as the sophists pretend, since the devil could make it uncertain and overthrow it at any moment; but in God's hand it stands, and on his mercy, which is unchangeable and eternal, it is founded; wherefore it is also called God's provision, and for this reason it is certain and cannot fail." (Erlanger A. Vol. I.II, p. 5. f.)

He said: "There are two reasons why it is necessary to teach these pieces. The first is that we may be humbled, know ourselves, and long for grace. The other cause is Christian faith. For for the first, God has certainly promised grace to all those who humble themselves from the heart, recognizing their sin and sorrow. But no man can know himself well, or humble himself aright, unless he knows that he cannot be helped by all his works, ability, readiness, will, or good intentions, but that his salvation and blessedness depend on other help, that is, on God's help (opere) alone. For when a man is in such a state as if he himself could help him with something, as little as he would, to salvation, he stands and trusts in himself, not even despairing of his own salvation.

Fortune. Therefore, he does not humble himself before God with all earnestness and from the bottom of his heart, but takes his place, time, work, and way, thinking to help himself to salvation, even hoping in his heart that it will help. But he who has learned with certainty that all our salvation is in God's hand and will, he utterly despairs of all his ability and strength, and does no work for him, but suffers and expects God to work in him. He would be closer to grace and happiness than the saints of works with all their free will. Therefore these things must be taught for the elect's sake, so that they may humble themselves before God with all their hearts and recognize their worthlessness and be saved. Others, who are contrary to this humility, and would forbid the teaching of such futility (desperation) to ourselves, would also have us leave a little to our free will, as we are able: they secretly think much of themselves and their works in their hearts, which is then grievously contrary to God's grace. This is one reason why I say that those who are to become truly godly must first despair of themselves and all their works, so that they may seek and obtain God's grace?" \*(XVIII, 2118. f.)

He writes in his golden preface to the Epistle of St. Paul to the Romans, as can be read in both the Altenburg and Weimar Bibles: "In the 9th, 10th, and 11th chapters he (Paul) teaches of the eternal providence of God, wherefore it originally pleads who should believe or not believe, who can be freed from sins or not; that it may ever be taken out of our hands and placed in God's hand alone, that we may become devout. †) And this is most urgent. For we are so weak and uncertain, that if it stood with us, not one man would be saved, but the devil would surely overcome them all. But now God is certain that his oversight is not wanting, nor can any man resist him, we have still hope against sin." (XI V, 125.)

Nikolaus Selnecker, co-author of the Concordia Formula, writes: "This is a great comfort to the pious and assurance of blessedness, that faith, righteousness, life, and blessedness do not depend on nature, reason, the flesh, consent, the will, works, or one's own merits, nor on any other creature, but that these are the work and gift of Almighty God. Therefore they are of the same mind as

\*Luther thus testifies here that those who make salvation, instead of depending solely on God's mercy, dependent on man's own free decision and on his good conduct, and let it rest on that, as, for example, the gentlemen of Iowa, are thereby fighting against God's grace and man's salvation.

When Luther says that faith flows from providence, it is evident that, according to Luther, providence does not flow from faith, or, which is the same thing, that even foreseen faith was not the moving cause for God to elect believers. But we must not conclude from this that Luther, in the above words, wants to express the Calvinistic false doctrine that unbelief also flows from providence. Rather, Luther teaches in countless passages that the elect are saved only by grace, but the rejected are condemned only because of their unbelief. To cite but one passage, Luther writes: "Predestination is to many a cause of standing, to none a cause of falling." (See the "Letters of Luther edited" by de Wette and Seidemann, Vol. VI, page 430.)



...of life and salvation." (In OMV68 6PP. ?aull eommentar. I. 224.)

Thus, in 1597, the Mittenberg Theological Faculty wrote against Samuel Huber, who taught a general election of all men by grace: "The controversy is not whether our eternal election to salvation is to be sought in us, by which God would be moved to choose us. Nor is any cause to be sought in us for our righteousness and salvation, notwithstanding that faith in Christ is irresistibly included in it; but not as it is regarded in man, or in himself, and in his worthiness, but as it regards and apprehends, apart from man alone, Jesus Christ in his holy merit. For this reason it is a dishonorable poem that we Wittenbergers should teach that God has only chosen those who have given him cause to do so. How this man may set the main controversy on this. Accordingly, it is also undoubtedly false that man is chosen for the sake of faith, as Dr. Huber fables of us.... Accordingly, we also reject as false and ungodly anyone who says or teaches that believers choose God by faith before he chooses them, and gives him cause to choose them afterwards. Which Dr. Huber, with an unfathomable lack of reason, blames on us "Wittenbergers," and on which he is neither afraid nor ashamed to set the main controversy, and may still say that our whole reason stands on this. For faith itself comes originally from the eternal election of God, and is not of us, but is wrought in us by God's power alone." (Confession of the Eternal Election of Grace. See: 6on8i1. Witelrei-Aeug. I, 616.)

I. Gerhard: "We confess with a loud voice that we hold that God found nothing good in men to be chosen to eternal life, that he had no such regard either to good works, or to the use of free-will, or even to faith, that, being moved thereby, or for the sake of it, he chose. He chose some." (Ixxr. äö elevt. § 161. Cf. Synodal Report of I. 1877 p.84.)

He writes: "The Pelagian opinion of the foreknowledge of the merits for which election was made is opposed by Augustine with great seriousness in very many passages.... From the first chapter of the Epistle to the Ephesians, which is the proper seat of this article, many proofs may be added: 1. The word election itself signifies a love by grace. 2. God hath chosen us in Christ. (Eph. 1:4) So he found nothing in us for which he chose us. If we could have been chosen for our own worthiness, what need was there of Christ? (3) The end of an act is not part of the act; but good works are in part the end of election. Eph. 1,4. He hath chosen us to be holy and blameless.' 4. God hath chosen us before the foundation of the world, Eph. 1:4; therefore our works have not moved him to predestinate us. (5) God has predestinated us 'against himself' (for himself). So he found nothing in us for which he predestinated us. (6) He hath predestinated us according to the good pleasure of his will, Eph. 1:5; so this is the cause of our predestination.

Predestination, not the purpose of our will. (7) God hath chosen us to the praise of his glorious grace, Eph. 1:6; that is, not for our works, for cause of miraculous healing or raising from the dead. 5. neither is 'if it be by grace, it is not for the merit of works,' Rom. 11:6. (8) That prayer, and continuance in prayer in the distress of death; for this also grace of God is the cause of our election; for it is said, By which God the Holy Ghost raiseth up in us. Rom. 8." (Vick. OarpMvii Isa'o'e. p. 1684. f.)

God hath made us acceptable in the Beloved, his Son, Eph. 1:6; but now that good pleasure is wholly of grace. (9) God hath so chosen us from eternity, as in time he blesseth us in Christ, Eph. 1:4. Now we are blessed in time by mere and free grace. Justification does not depend on the merit of works, so neither does election. Neither works before justification, nor works after justification, can be the cause of election; the former not, because works are not pleasing to God before God pleases the person; neither the latter, because those works are gifts of grace, not merits of grace." (D. o. Cf. ibid. p. 62 f.)

Sebastian Schmidt: "To be sure, this predestination of God happened by pure grace; without any merit of works, whether it be said that they happened by natural or supernatural powers; also without any consideration of these works, nay, even without any consideration of faith, which by its worthiness, whether its own and natural, or imputed, moved God to predestination.... There is no more a cause of predestination in a "predestinated" man than in a rejected one, but it proceeds from the mere divine ordinance, which is based on common grace and Christ's merit, and by its nature excludes any cause on the part of man." (Xpkori8mi tk. Vi8p. XXXIV. §14.17. p. 294. f.)

The great Leipzig theologian Johannes Olearius, in the introduction to the symbolic books which he continues, asks the following question: "Is the Lutheran doctrine of the election of grace related to Pelagianism?" \*) and to this he answers, "No! because it (namely, the doctrine of the Lutherans) ascribes everything to God, and nothing to man, since God alone gives the willing and the accomplishing. But this is not opposed to: 1. the outward hearing of the word" (which must be done on the part of man), "because the actions (*actiones paedagogicae*) which only give instruction are quite different from conversion itself,' and from salutary hearing. (2) Nor faith, which is by no means our work, but God's gift, nor a condition to be fulfilled by us, but a requirement conferred by God himself by grace through the proper means of salvation. (3) Nor the desire of blessedness, because this also is not natural, but supernatural, given by the Holy Spirit, and arising from the Word. (4) Neither the non-resistance which is imputed to man in the foregoing; because even this is a gift of the Holy Spirit, who removes and restrains the resistance which is of us alone, by the proper means of salvation. For the non-resistance is by no means a cause, but only does not hinder the action of a doer; just as both the outgoing and the incoming of the Holy Spirit are the same.

\*) By "Pelagianism" is to be understood the doctrine of the heretic Pelagius, who maintained that man by nature has power to do good in spiritual things, and that therefore he can also earn something from God by his good deeds.

(Sent in by Dr. Sihler.)

## What is the ecclesiastical situation over there in our old fatherland?

(Conclusion.)

But just as in these churches God's Word and the confession of the Lutheran Church, which is based solely on Scripture, has no power and no validity, so it is no better in the so-called "Lutheran regional churches" of Germany. Not only has the creeping poison of the Union penetrated into their marrow and bones, but from time to time things look even worse in them than in this and that unrighteous state church; for in the Kingdom of Saxony, for example, even open Christ-deniers and Christ-haters are appointed pastors, confirmed by the church government, and even honored and promoted. Orderly doctrinal and communion discipline is not to be thought of; in addition, the magistrates of the cities, as patrons, are usually decidedly hostile to God's Word and the church confession, and do their honest best to bring people from the spiritual vermin of the dazzling Protestant association or obviously unbelieving candidates into terminated parishes.

Summa, wherever we look, in both churches in our old fatherland it looks desolate and desolate, and the many healthy or unhealthy, real or supposed labors of love of the busy workers' so-called inner mission are not able to heal the damage and transform the ruin into well-being; For since in both churches the unionist indignation has permeated and engulfed everything, since as a result there is no fear of any word of God, as it reads, the confession of the Lutheran Church, which alone is obedient to the Scriptures, has nowhere any moving power and formative force. The open and secret union is a grave sin, a terrible apostasy from the pure Word of God and the ecclesiastical confession based on it, but at the same time also a great wrath of God and His just judgment upon the Lutheran Church of Germany. -

What wonder, then, if in these two actual churches of union two kinds of pernicious effects are manifested?

One is that none of these unconfessional churches, in whose congregations every pastor preaches what seems good to him or what his listeners like to hear, is able to produce and educate healthy, confessional, evangelical Christians, that is, Lutherans, in whom righteous repentance toward God, true faith in our Lord Jesus Christ and its practice through love and patience under the cross lives strongly in the heart - that is, considered as a congregation; For it is not to be denied that there should not be individual Christian believers here and there, especially where Christ is still preached, albeit in a pietistic and morbid manner.

The other pernicious effect is that these unconfessed churches are unable in their preachers and congregations to resist the urge of the contrary.

For this spirit, which is dominated and driven by the prince of this world, the devil, the ancient enemy of the Son of God before and after His incarnation - this spirit now penetrates the Church of Christ more powerfully than ever, partly from the outside in the field of the state, as well as in that of social life, science and art, and partly those unconfessed churches have this spirit in sufficient strength in their own bosom and grant it shelter and nourishment. For "there are - as the "Allgemeine ev.-luth. Kirchenzeitung" of February 14, 1879, reports professors of theology who openly profess Darwinism (the creation of man from the ape) and endeavor to 'bible' the doctrines of materialism (the God-denying idolatry of an original substance) according to the well-known saying of D. Strauss. There are grammar school teachers who substitute carbon for the Holy Spirit, naturalists who deny any difference in the nature of man from that of animals, and thus also personal immortality. There are scholars who treat the whole content of the Christian faith as a question of chemistry and anatomy, and for all their stems do not see him "who calls them all by name.

"There are philosophers who try to cover up the utter inability of human reason to face 'the depths of the Godhead' by ridicule and scorn, and to bring atheism (the denial of God) into a high-sounding system. There are writers who make the catechism of godlessness and materialism palatable to the people in magazines and novels.

"All these, so far as the spiritual content of Social-Democracy is concerned, are far more dangerous and pernicious to the masses, especially to the hitherto unspoiled mass of the population, than the Social-Democrats proper, who, by the crudeness and pertness of their animalistic conception of the world, do not win but deter, and in whom, with the culmination (the summit) of blasphemy (blasphemy), the retrograde movement must necessarily begin."

Those and other similarly antichristian-minded fellows by no means all live outside of any ecclesiastical association, but still belong for the most part to those two state churches. But what happens against them in the congregations concerned? Are they, as manifest sinners against the first table of the divine law, taken into church discipline? Not so; how could they be? After all, they are almost all respectable, wealthy, learned people, outstanding members of the congregation and of civil society. How could one show so little good living and polite consideration toward them?

But the same shameful cowardice and slackness is shown by the open and secret Union churches against the gross and open transgressors of the other table of the divine law in their congregations. As already said above, the pastors in the state churches are largely to blame for having such heaps of mammon servants, drunkards, fornicators, etc. in their congregations, and they hardly have a good conscience in view of such moral corruptions. Where then should they get the courage to intervene against such and similar sinners with church discipline and to refuse them Holy Communion? And if the latter happens now and then by way of exception, it is very common for the rejected person to appeal to the higher church authority.

actionable and defended by the latter against the pastor.

In sum, both the unconfessional and inwardly unconfessional Union Churches and the so-called Lutheran Regional Churches, which are steeped in Unionism, are absolutely powerless. They are absolutely powerless to produce and educate a truly Christian generation in their congregations, and with this, through God's Word and on the basis of the confession of the church, to offer strong resistance to the attempts of the anti-Christian spirit of the age to seize areas of life, and to make it manifest in its anti-God and anti-Christian deformity as a collaboration of the devil and the Christians who are probably still mostly baptized but have decidedly fallen away and are dying. Each of these churches is already itself so addicted to rot that it has no salt to snatch from this rot those who can be healed. How different and better things look, on the other hand, where free churches arise on the basis of the divine Word and the pure Lutheran confession, in which this very confession gains power and form in the entire ecclesiastical practice and attains strength and validity! In the older and larger Lutheran Free Church of Prussia, which is united under the Breslau Oberkirchenkollegium, it has unfortunately come to pass that it has fallen into a romanticizing false doctrine, namely, that, in addition to the ecclesiastical public teaching authority, the ecclesiastical government is of the same divine institution and order, and as a result of this, a narrow legal spirit has asserted itself in this ecclesiastical body, and the evangelical rights of the individual congregations have been legally restricted and limited. And, as it seems, it got into this aberration because, already in the beginning of the separation from the unchurched state church, the separators put more emphasis and emphasis on the opposition against the sovereign church government than on the suppression and rape of the confession itself.

But, nevertheless, there is certainly a great difference in the state and condition of their congregations, and of the state-church congregations, as such, which may be neighboring; for though there may be individual righteous believing Christians in the latter, and individual hypocrites in the latter, the average difference in the prevailing condition of the two kinds of congregations is not thereby materially changed or affected; for in the Lutheran congregations of this free church there is certainly more godliness, conscientiousness, righteousness, discipline, morality, and respectability than is possible in state-church congregations. Yes, even among the Harmsians and Vilmarians, as much as there is no sound confessional basis in their separation up to now, things are certainly much different and better in a moral respect than in the congregations of the state church.

Unfortunately, it is only the Saxon-Rhenish Lutheran Free Church in Germany that holds fast to the unadulterated and unadulterated ecclesiastical confession, testifies to it, defends it, and propagates it, and allows it to permeate its entire ecclesiastical practice. Admittedly, although she has no ecclesiastical connection with us so-called Missourians, she nevertheless bears our disgrace over there as "the sect which is contradicted at all ends," Acts 28:22; but this does no harm to her or to us, but only to the contradictors, such as the Rev. Diedrich; for this unrighteous loud-mouthed man blasphemes our Scriptures and testimonies without ever having read and examined them, as he himself says; and his servile synod is silent on these matters.

his gross transgressions of the eighth commandment, and no member of it has the courage to shut him up and make him, where possible, ashamed. \*)

As far as we are now informed, in this still small Saxon-Rhenish Lutheran Free Church the Christian virtues and good works mentioned above on the occasion of Breslau, as effects of pure doctrine and good confession, are going on and flourishing in a prosperous and pleasing way, so that a great difference between its congregations and the neighboring ones of the state churches clearly leaps into the eyes of every unbiased observer. And although, as it cannot be otherwise, offenses occur now and then, as in the apostolic, so in the congregations of this free church, they do not remain unpunished, as in those of the state churches; for the church discipline ordered by Christ Matth. 18,15-17. is everywhere in progress, which is nowhere the case in the state-church congregations, because the church regiments as well as the pastors are servilely afraid of the pressure of the unbelieving masses of the people.

But the Lutheran congregations of this Free Church of Germany, which are in complete agreement with us in faith and doctrine, have a much more difficult situation than our congregations here and need all the more the intercession and also the help of brotherly love; for almost all of them are poor, small, scattered in several villages, have lost the right of ownership of their churches, parsonages and schoolhouses built by their orthodox forefathers, and donated church property, must prepare all this themselves and provide for their own pastors and school teachers. For this purpose, they are under police surveillance, and from the biblically-just punishment of the prevailing "contrary to Scripture" practice of the national churches from the mouths of their pastors, charges are sought and found in order to drag them before the civil court and to impose fines and imprisonment on them.

Moreover, our orthodox brethren who have left and are leaving the national church have to endure similar tribulations as those who have been converted to Christ from Gentile or Judaism; for it usually happens that Christ's word is also fulfilled in them in a special way, namely, that their own relatives, even household members, who remain in the national church, become their enemies and consider them to be exaggerated enthusiasts or even apostates.

How much easier we Lutherans have it here in our country, where by God's gracious providence there is a fundamental separation of church and state, and the latter in no way interferes in the internal affairs and government of the former, or even subjugates and fetters them, as is the case over there.

Nevertheless, here - and finally I wanted to say the necessary in connection with the beginning of this entry about the sanctification of Sunday over there - nevertheless, here, with regard to the sanctification of Sunday, an interrelation of state and church takes place. For undeniably the religious and ecclesiastical sense already of the oldest English immigrants in the first half of the 17th century exerted the salutary influence on the later legislation in Massachusetts and other states to enact special protective laws for the worship on Sunday. And so, in this country, for the sanctification of Sunday and the worshipful

\*) Although it must be acknowledged that Mr. k. Meeske has also publicly indicated his disapproval of this procedure.

In Germany, the Christian ecclesiastical custom and the civil law are in harmony in a pleasing way at the Sunday gatherings, which is unfortunately not the case over there; For although there are police laws in Germany to protect the celebration of Sundays, they are not put into operation, and the terribly rampant unbelief and the ever-increasing contempt for the divine word and the church sermon, both above and below, have devoured the former Christian and church customs and at the same time broken down the fence of the protective police laws.

Truly, we Lutherans also have good reason to be heartily grateful to God, and to get over all kinds of ills and grievances in the civil and social spheres, that we live in a country in which the fundamental separation of church and state exists in the constitution, and yet the state not only grants the latter the necessary legal protection for its outward existence, but at the same time, by wholesome laws and ordinances, protects the celebration of Sundays and all gatherings for worship, and cooperates in a friendly manner with the traditional Christian customs.

Unfortunately, it is only to be deplored that especially in the larger cities, where the children of unbelief who have immigrated from Germany have settled in masses and are also often spatially adjacent to one another, the respective state laws are usually not enforced sharply enough by the police officers and upheld with seriousness. As a result, the native-born and immigrant true Christians are annoyed, and the traditional Christian custom of celebrating Sundays is loosened.

"(2) That such merits and benefits of Christ by his word and sacrament should be presented, offered, and distributed to us.

"(3) That by his Holy Spirit, through the word, when it is preached, heard, and meditated on, he may be strong and active in us, converting hearts to true repentance and keeping them in the right faith.

"(4) That he would justify all those who in true repentance by right faith receive Christ, and that he would accept them by grace into the adoption and inheritance of eternal life.

"5 That he also, being thus justified, might sanctify in love, as St. Paul saith Eph. 1.

"(6) That even in their great weakness against the devil, the world, and the flesh, he would protect them, and govern and guide them in his ways, and when they stumble, he would restore them, and comfort and sustain them in the cross and in temptation.

"007 That he would also strengthen and increase in them the good work which he hath begun, and keep them unto the end, where they keep the word of God, and pray diligently, and continue in the goodness of God, and faithfully use the gifts which they have received.

"008 That at last he would make them also, whom he hath chosen, called, and justified, eternally blessed and glorious in eternal life."

Is this not the teaching of our church? Please, tell us with short words whether we are mistaken or not.\*) According to the measure of our knowledge we can recognize nothing else than the teaching of the eighth article, and we intend to stick to it, no matter what one may say to the right or to the left, unless you can convince us of something else from the words themselves.

For the rest, we wish you a long life and much of God's grace and strength, so that in your part you may also help the truth to victory in Christ and Belial. He has therefore been threatened by the Ministry of this profound matter, and so that God's eternal mercy in Christ may be glorified. If you do not give us an evil look because of our importunity, we may come oftener with questions of this kind. Our pastor is also pleased that we write to you. He and we greet you a thousand times. I remain your friend

Josias O. Hioke.

(Submitted.)

My dear "Lutheran"!

It would not, perhaps, be sweet to thee, as thou sittest in such deep thought about the election of grace, and sweatest to be disturbed. Nor would we be so inconsiderate. To draw your attention to something else, since the battle-cry is sounding, and all the guns are being brought up to bring the mind of the Spirit of God to bear upon this doctrine, and to maintain it in credit. But because we want to have the right command and sign of recognition in this very matter and battle, we have decided to turn to you to have the same given to us clearly, simply, and distinctly. We, my neighbor Daniel and I, are not able to follow all the learned arguments, but we would like to know what the doctrine of our Concordia formula of the election of grace is. Now, however, we can only find that, according to § 15 - 23 of Müller's edition, this is their opinion:

"God, in his counsel, purpose, and ordinance, hath prepared salvation in common." L. "God hath providentially purchased unto salvation all and every one of the elect, who through Christ shall be saved." O. "God hath ordained to bring, help, strengthen, and keep them (the elect) unto salvation in that way," according to which he hath ordained:

"(1) That the human race is truly redeemed and reconciled to God through Christ, who by his innocent obedience, suffering, and death earned for us righteousness in the sight of God and eternal life.

**School Teachers' Seminary in Addison.** On the 15th of this month, the newly elected Director E. A. W. Krauß is inaugurated.

**Proponent of suicide.** Carl Heinzen, who has written so much for unbelief, now lies hopelessly on his sickbed. He has given up his newspaper, but he nevertheless now and then lets his thoughts, which occupy him on his sickbed, be proclaimed to the world. Thus he recently had his thoughts on suicide published in the "Freidenker. He says, among other things: "Accordingly, I come to the conclusion that, in the interest of humanity, the state itself should step aside as the mediator of suicide. It should appoint special authorities or competent physicians and enable them to provide the means of death to anyone whom hopeless suffering causes to desire death. The legal regulations could stipulate the following: 1.) Insane persons are excluded,

\*The "Lutheran" can only say that the sender is also on the right track in this high article of our Christian faith. May the Lord keep us all in his truth. Amen.

D. R.

condition or that their lack of awareness will make it easier for them to do so. 2) Each applicant shall repeat his request three times before the competent authority in the presence of witnesses. 3) The means to the end may be applied by him personally. 4) The remedy, approved by the state, must be painless, completely safe, and act as quickly as possible.

- Such an institution of the State would kill thousands who are now "kept alive," as it is called; but it would save just as many thousands who are now kept to torment them. Many an unbeliever will yet shake his head at this. Let the time of trial come, O man, and you will praise in silent endless nights the glory of an institution which will enable you always to command a certain death as a deliverer from your dualities; you will receive a presentiment of the blissful consciousness of being able to "bury" all your woes, the future as well as the present, with all their sufferings and most threatening, in the bosom of Nirvana with a single word." - Who does not find here confirmed the word of the prophet Isaiah (57:21.), "The wicked have not peace, saith my God."

**Terrifying consequence of the doctrine of perfect Sanctification.** From the "Lutheran Church Newspaper" of Columbus (March 1) we learn that recently a Methodist preacher in New Albany, Indiana, named Ponder, hanged himself because, as is reported, he despaired of being able to attain the "perfect sanctification" which he thought he must already have in this world.

## II. Auslund.

**Saxon Lutheran Free Church.** Mr. Pastor Willkomm in Planitz in Saxony" writes in the "Ev.-luth. Freikirche" in the number of February 15: "The confessional peace is said to have been disturbed by the writer of this by the fact that he made a remark with reference to the draft of the agenda in No. 9 of the same paper in 1879. Blatt 1879, he made the remark that the Saxon Consistory had set itself the task of uniting Christ and Belial. He has therefore been threatened by the Ministry of Cultus with a fine or imprisonment, and his former, as well as his present congregation, has been told that if such things occur again, the withdrawal of the confirmation decree will be considered. A request for the withdrawal of this threat has been rejected by higher authorities." - The Saxon Ministry of Cultus has either a Bible in which passages like these: Matth. 10, 34. Luk. 12, 49. are missing, or it does not believe in such passages. - Under what heavy and dangerous pressure the Saxon Lutheran Free Church is living at the present time, can also be seen from the following note in the said paper: "When the 'Sächsische Kirchen- und Schulblatt' brings the news that because of encroachments at a funeral in Mühlau the local clergy there had to file a complaint against the separated Lutheran pastor Kern-Chemnitz, then the following should be noted. The 'encroachments' consisted in the fact that Rev. K., after the notification of the funeral had been dutifully made to the local clergyman and the funeral oration had been held in the house of mourning, dared to accompany the corpse to the churchyard in order to say the blessing at the grave. But it was not to come to that; for before the mourners had lined up at the grave, the local clergyman suddenly appeared and, in a manner "not in keeping with the seriousness of the act and the dignity of the place," ordered Pastor K. to leave the churchyard immediately, which order he did not obey, but otherwise remained silent in order to avoid an angry outcry. Thereupon a member of the congregation said the Lord's Prayer and a blessing, and the mourners, after singing several verses of a funeral hymn, quietly left the churchyard.

## To the ecclesiastical

### I. America.

Kirchhof, pursued, however, by the again 'with the seriousness of the action and the dignity of the place not in harmony' crude invectives of regional church spectators. Where are now the abuses for which a complaint had to be filed? - By the way, the foregoing may serve as a sample of the much-vaunted tolerance of our time. To stand in church, sacrament and pulpit fellowship with declared blasphemers of Christ, who publicly trample under foot all the mysterious teachings of our most holy faith, and thus help Satan, as his apostle, to fill hell, does not appeal to those who want to be believers, The most unbelievable things are done in tolerance, but separated Lutherans, who do not make the name of Luther merely a company in order to deceive people with it, and who, in spite of their separation, must nevertheless contribute to the upkeep of God's graveyard, are not to be permitted that even a blessing be pronounced at their graves. But this does not make it more difficult for us to become blessed, for this requires something more than dying and being buried with ecclesiastical honors."

W. [Walther]

**Mecklenburg.** From the Mecklenburg Regional Church, Mr. Cand. C. Hempfing has resigned from the Mecklenburg State Church, having come to the realization, by the grace of God, that not only the doctrine, but also the much contested practice of the Missouri Synod is the correct one, especially that it is sinful to belong to a church in which all kinds of false doctrine are tolerated and in some cases even boldly raise their heads. We praise the grace of God all the more for this, as this new witness for the eternal truth, a Hessian by birth, was formerly devoted to the false doctrine of Vilmar. We hope to be able to tell you more about him soon. (Evangelical Lutheran Church.)

**Anhalt.** In January of this year, through the first state synod there, the united, reformed and Lutheran congregations were now also stirred into a union porridge in the Koethean part of the state. To ask the congregations first whether they were willing to give their consent to this was considered superfluous according to the way of union that had always been followed until then. It was considered sufficient that the returning members of the Synod should bring the news to the Reformed and Lutherans concerned that from now on they were no longer Reformed or Lutheran, but Uniate; according to which they were to respect each other most obediently. W. [Walther]

**Freemasonry.** According to statistical surveys made by the Freemasonic Central Bureau at Leipzig, the number of Masonic lodges and their members has undergone a considerable increase during the last few years. The number of lodges is r in England and Wales 1187, Scotland 334, Ireland 289, Gibraltar 5, Malta 4, Holland and Luxembourg 46, Belgium 15, Denmark 7, Sweden and Norway 18, France 287, Algiers 11, Germany 342, Switzerland 33, Spain 300, Portugal 22, Italy 110, Hungary 44, Romania 11, Serbia 1, Greece 11, Turkey 26, Egypt 26, Morocco 2, West Coast of Africa 11, Colonies of South Africa 61, India 118, China 13, Japan 4, Australia 229, United States of North America 9884, Canada 535, Brazil 235. In total, there are more than 15000 lodges with a total number of more than 10 million members.

The two more different rhymes of an unbelieving child of the world and a believing child of God at the thought of death.

So Luther writes:

"I live, and know not how long, I die, and know not when, I'm going, and I don't know where. I'm surprised I'm cheerful.

So let them say who will not hear this teaching, nor accept the way, and seek other ways all their lives in vain. For thus standeth and must stand

The heart of man, if it be without Christ, that it doth always hang and struggle in such eternal doubt, terror, and trembling, when it thinketh of death; that it knoweth not whence to go, would gladly escape from death and hell, and yet knoweth not how; as they themselves confess with this rhyme.

But a Christian, knowing this way, and having already begun to walk in it, shall turn the page, and say cheerfully, God forbid that I should die, and go hence, and not know whither. For I am baptized into Christ, and believe that he is my Saviour, and the way whereby I shall go to heaven.

Therefore, though I know not how long I am here, or when I shall lay aside this maggot sack, yet know I that I shall live with him for ever. Whether the old sack shut his eyes and all his senses, and know not where he abideth, there is no matter: for he shall neither know nor feel it, but be carried on his back to the churchyard, and be scraped into the earth, and become powder, until God shall raise him up again. But yet as a Christian I know (praise God!) well where I am to go and where I am to stay, for it is promised to me through baptism and absolution, item in the sacrament. Therefore a Christian should only confidently reverse this rhyme and say thus:

I'm alive, and I know how long, I die, and know well how and when,\*) I go, and know, praise God, whither, I wonder that I am sad." (Walch s edition. VIII, 65 f.)

\*) "Nemlich all days and hours before the world." (Luther.)

Inauguration.

On Sunday Invocavit, Rev. L. Schulze was inducted by the undersigned into the ZionS Lutheran congregation at Schenectady, N. I., which has hitherto belonged to the Gene- ral Synod, on the substitution of Mr. Praeses Beyer. W m. A. Frey.  
Address: Rsv. I., gokulrs. Lox 457. Zeksueotaa^, N. V.

Church consecration.

On February 22 and 23, the Lutheran congregation of St. Paul's in Fayette County, Ill, dedicated its new Gothic-style church (a frame building 96 feet long with a 110-foot steeple) to the service of the Triune God. The consecration of the church was accompanied by the consecration of the organ. Festive preachers were Messrs. kk. Achenbach, Kleppisch and Wangerin. C. G. Schuricht.

The Eastern District

of the Synod of Missouri, Ohio, &c. St. will meet, s. G. w., April 21-27, at the "First German Lutheran Congregation" at Pittsburg, Pa. Subject : What does our Concordia Book teach of the power to forgive "sin" on earth by men? N. Sörgel, Secretary.  
\* \*  
\*  
All who will come to the Synod are requested to report soon to No. kaar, 77 Naxvs Str., whereupon their quarters shall be directed to them by postcard. I. P. Beyer.

Warning.

You are hereby warned of a tramp who travels around with his wife and has approached and swindled us here for travel money under the name of "Wilhelm Hoffman" Father Biewend, and as Carl Bergmann. He pretends to come from one of the congregations of our synod, and is now supposed to refer to a recommendation of mine and beg the pastors as Heinrich Dannenheim. Boston, Mass. March 5, 1880. C. J. H. Fick.

Concordia - Academy of St. Louis, Mo.

In this institution, God willing, the regular admission of new pupils will take place on April 1. The pupils will be given the opportunity to acquire a good general education and to prepare themselves to take up any profession in life. The UntnrrichtSgegenstände are: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History,

Natural history, physics, accounting, writing and drawing. - In the teaching of English, geography, arithmetic, algebra, geometry, physics and bookkeeping, the language of instruction is English; in the other subjects it is German. - Latin is included among the subjects primarily for those boys who later wish to enter a Latin school (Gymnasium); other pupils may therefore be exempted from this instruction if their parents so wish.

Tuition is \$40.00 per year and is payable quarterly in advance. For those parents who find it too difficult to pay full tuition for their children, the Board will grant a reduction. Foreign pupils can get board and lodging in Christian families for about O12.00 per month. - Applications are to be sent to A. C. Burgdorf, Director. 1921 Decatur 8tr., 8t. Douis, No.

Conferenz - Ads.

The next St. Louis one-day pastoral conference will meet, s. G. w., again on the first" Wednesday "ach East."

The North JllinoiS Districts Conference will meet, s. G. w., March 30 to April 1, at the congregation of Mr. D. L. Lochner, at Chicago.

Take either Archer Ave. from State street, corner of Randolph. Car to Haltown Street, or take Wentworth Ave. Car to Koffuth street. L. v. Schenck. \* \*

All members of the Conference are requested to notify the undersigned of their attendance before Palm Sunday. Only those who report in time can expect to be accommodated. L. Lochner.

Concordia Conference, s. G., March 30 to April 1, at k. F. W. Richmann, Lawrenreville, Pa. Timely registration urgently requested. F. WambSganß.

The Arkansas Preachers' and Teachers' Confereaz will meet, s. G. w., March 31 to April 3, at Little Rock, at k. Ober- meyer. Items: Art. II. of the Formula of Concord; mission in the State; catechesis. F. Berg.

The West Missouri and Kansas DistrictSconference will meet, s. G. w., from March 31 to April 4, at the church of Mr. k. Zschoche at Atchison, Kans. I. H. Tis.

Cincinnati Pastoral and Teacher Conference April 1-5 in Indianapolis bet k. C. C. Schmidt. You are asked to come forward. C. Dreyer, v "lloni", 3 "olc8OQ Oc>., Inck.

The DistrictS Confereuz of Northern Ohio will assemble, God willing, in Cleveland, east side, on April 6.

The East Mtchigan Specialconference will meet April 6 and 7 at the church of Hm. ?. Schroeder in St. Clair, Mich. - Registrations are requested. L. Lohrmann.

The mixed Central Conference will hold its meetings, God willing, on the 6th ". April 7, at the church of the Hm. k. Schlerf in JaneSville. Registration requested. C. Dow 1 dat.

The mixed pastoral conference ofSouthern Michigav will meet, s. G. w., April 6 & 7, at Monroe, Mich. at Hm. ?. L. Dammann. Timely registration is desired. H. Gose.

The Texas DistrictS Conference will assemble, God willing, from April 16 to SOstrn at the church of Mr. k. Stiemke at Houston, Texas. G. Birkmann.

The third district of the mixed pastoral conference of Mi" ne- sota will assemble, s. G. w., from the 20th" to the 22nd of April at the home of Mr. k. I. v. Brandt at Blue Earth City. Pick up from Lake Lrystal. Ch. Alpers.

Incoming into the Koste de Illinois District-:

For the synodal treasury: from?. Trautmann's congregation in Gower O5.23 and from G. P. there 1.00. By JenS Johnson of k. KathhainS Gen", in Hoyleton 4.20. By H. Koboldt, communion collecte of the congreg. in Effingham (for salary of 4tm teacher in Springfield) 7.25. k. Mueller's Gem. in Ehester 9.75. By H. Fastr m Strasburg from F. Döhring Sr. 2.00. By W. Martin from k. WangrinS Gem. in Altamont 3.75. By k. Streckfuß of sr. Gem. in Grand Prairie 19.00. By k. Reinke in Chicago by G. Klotz 2.00. k. NuofferS Gem. at Eagle Lake 11.50. Contributions: by k. T. I. Große 4.00, teacher C. Greve 6.00. (Summa O75.68.) For the building fund: Abendmahls Collectm v. k. DöderleinS Gem. in Homewood 5.W u. 6.36. (S. P11.44.) For inner mission: From Chicago: By k. W. Bart- ling by Ph. Reinhardt 1.00; by k. Lehman" by Aug. Reicho" 5.00, L. Zum Mallm 3.00; by ?. Reinke by Mrs. A. Schwartz 2.00, Auguste Klotz 1.00. k. LoßnerS Gem. in Ruessels Grove 7.40. k. B. MießlerS Gem. in Larlinville 3.60. k. Witte'- Gem. in Prkin 20.00. ?. Schieferdeckers Gem. in Hamel, Epi- phaniaSfest Coll. 7.00. k. Kathhain's parish in Hoyleton by

Jen- Johnson 6.20. By ?. Rauschert at Dalton by F. Rauh 6.00. ?. A. Sippe!  
Common in La Rose 3.44, in WaShhurn 3.86. ?. Strikter by Proviso 13.00. By Ph. Reinhardt 2.00. By ?. Goesswein in Altamont, high-tz. Coll. by Gottl. Anna Bergeman" in WolcottSburg 1.50. ?. SeegerS Gem. 1.00. Ge", in Neu-  
?. Otto von Fr. Schroeder at SadoruS .50. ?. Bergen- Gem. in Prairie Town Stümke, 3.05. By?. Döderlirn in Homewood, Coll. by CohrS-KruseschenBergholz 3.50. Maria Frey 1.00. Jmm. Gem. in William-burg 5.00.  
6.00. By an "unnamed" by ?. Frederking at Dwight 5.00. K. Schulz through ?. Hochz., 13.42. ?. HartmannS Gem. at Woodworth 12.04. (p. 830.51.)  
M. Große at Hartem 2.00. (S. 896.00.)

For inner mission in the West: By ?. Hölder in Thicago v. A. G. 3.00. ?. Eh. Kindt. coll. by Bro. Lüker, 4.55. By ?. Riedel in Bloomington by KaSdorff 5.00. Mrs. Anna Rtca in Accident 5.00. congreg. in MartinSville 8.33. W.  
Kühn in Bellevillc 5.00 and K. P. S. that. .35. By ?. Burfeind of his. Comm. in (p. 89.55.)  
Nich 14.20, sr. Gem. in Matteson 4.80 & by F. Wegener in Rich 5.00. By D. Nope. Correction: In my last receipt ("Luth." No. 5) read under the heading:tn Buffalo 12.M. By ?. Beyer 4.50. Gem. in Tonawanda 9.00. ?. SeegerS Gem.  
Nuoffer in Eagle Lake by sr. Gem. 6.50 & by Conr. Hartmann 2.00. (S. 840.85.) "For poor students in St. LouiS" not: "for F. Lücke 825.00", but: for F. Looks. 1.00. Gem. in North Tast 5.00. Hochz.-Coll. at C. Specht's in North East 2.52.  
For heathen mission: by W. Krammann in Dundee from Franz Lange .50.  
by ?. F. Brunn in Jefferson 5.00. D. HeyerS Gem. in Eolehour 3.05 u. 1.M and  
by H. Dornetten that. 6.W. (S. 816.45.)

For Negro Mission: From Chicago: by ?. Bartling by I. Bohnboff 1.00, by ?.  
Reinke from Mrs. D. Schönfeld .50 and Auguste Klotz 1.00, by ?. Succop by  
Mrs. Wackendorf 1.00 and Mrs. Wackentin .15, by ?. Lehman" by Th. Zum  
Mallm 3.00. By ?. Holtermann in Pinckneyville 6.65. By ?. Uffrnbeck in Lemont  
by Wilhelm Zidell .25. (p. 813.55.)

To the Tollege-Hau stop in St. Louis: By k. Stretch- foot of sr. Grand Prairie  
25.00.

For poor students in St. LouiS: By ?. Heyer in Eolehour by N. N. 1.00. By  
?. Wagner in Thicago from the Women's Club 16.00. By ?. Frederking in  
Dwight, Hochz.-Coll. by M. Bürger 3.75. By ?. Miracle in Chicago from the  
women in his Congregation for M. Grosse 7.50. ?. A. Sippel's congregation in  
Varna for Chr. Germeroth 6.70. By ?. Miracles in Chicago by the women in his  
congregation for L. Schwartz 5.00. ' (p. -839.95.)

To college housing in Springfield: ?. LoßnerS Gem. in Ruffels Grove 7.00. 5.00.  
By ?. Lehmann in Chicago by A. Reichow 5.00. By G. Zinke in Pinckneyville,  
coll. in ?. Holtrrmann's comm. 23.60. By ?. Streckfuß by sr. Gem. in Grand  
Prairie 50.00. (p. 885.60.)

For poor students in Springfield: By ?. Schuricht in St. Paul from the  
Women's Association 8.M. By H. Faster in Strasburg by F. Döhring sen. 2.00. 7.90. ?. HildS Gem. in Town Herman 5.05. Ehr. Wetzcl in Freistadt 1.00.  
By ?. Nuoffer in Eagle Lake by Conr. Hartmann 2.00. By ?. Frederking at  
Dwight, Wed. by G. Rächer 7.50. By ?. Steege in Dundee out of the jingle bag  
sr. Gem. for Goldsche 10.00. ?. Wartens' parish in Danville for A. Hintze 5.W. Kaufmann's children 2.00. ?. I. DiehlS Gem. 3.00. Mrs. Wagner in Plymouth,  
Through ?. Stretch foot from sr. Gem. in Grand Prairie for G. SondhauS 10.00. 1.50. A. Th. in Milwaukee .50.  
?. PiffelS Gem. in Benson for E. E. A. Mueller 5.00. (p. 850.10.)

For poor students in Fort Wayne: By ?. Bartling in Chicago from his church \$22.88. ?. Leßmann's church in Berlin 3.50. Ernst Bühr .50. ?. Döhl's Parish,  
for Th. Kohn 15.00, for W. Wrocklage 15.00, from F. Albrecht for Max Albrecht 2.70. ?. Roesch and Company 4.25. Young Reformers of Milwaukee 5.00.  
15.00 and for L. Albrecht from JünglingS-Vvrein 15.00. For the Addison orphan For?. Doescher's Horses 20.00. SeuelS upper comm. 16.67, lower 9.00. ?. P  
boy W. Köpchen: by ?. Steege in Dundee from the collection bag 5.00 and from WambSganßS comm. 11.80. Jmm. comm. in Milwaukee 7.18. ?.  
?. LoßnerS pupils in Ruffels Grove 1.50. For ?. Beyer's orphan boys: from ?. Schulenburg's branch church in Elysian 6.25. ?. Tchilling Township of  
TrautmannS pupils in Gower 1.55 and by ?. Succop in Chicago by Carl KewaSkum 8.40. ?. Hild's congregation in Town Herman 9.50. ?. Ph.  
Brandenburg .10. By ?. Hölder in Chicago from the Jungfr.-Verein for A. Büngr Wambstein's comm. in Hancock 4.00. ?. Friedrich's congregation at Fall Creek  
10.00. For F. Baumgart: by ?. Streckfuß from sr. Gem. in Grand Prairie 10.00 6 p.m. Wedding at A. Forester's in Milwaukee 9 a.m. ?. Markworth's St. at  
and by G. Volkmann 3.W. (p. 891.15.)

To the seminar house stop in Addison: ?. Hartmann- Gem. in Woodworth  
12.03. By ?. Stretchfoot from sr. Gem. in Grand Prairie 25.00. (p. 837.03.)

For poor students in Addison: By teacher Wegner in Milwaukee from E. Milwaukee 1.00. Thank offering from C. Blanke in Plymouth 2.00.  
Schmidt 3.50. By Kassirer I. Birkner in New York 6.50. By ?. Frederking in  
Dwight, wedding--Toll, by G. Frillmann 5.35. By ?. Succop in Chicago from the  
Maurer's congregation in Belvidere 1.00. C. Brach in Racine 2.00. Mrs. Pühn's  
Young Women's Association for W. Ernst 15.00. For the orphan boy Kam-  
peiß: by ?. Steege in Dundee from the collection box 5.00 and from ?. Loßner's  
pupils in Ruffels Grove 1.50. By Jens Johnson from ?. Katthain's church in  
Seuel's upper ward 11.37, its lower ward 8.00. Jmm. ward at Lebanon 24.00.  
Hoyleton for H. Welp 6.60. By ?. Engelbrrocht in Thicago by the Virgins' St. John's ward at KewaSkum 9.35. Mrs. Arndt's ward at Sheboygan 2.00. ?.  
Association for I. Tropp 15.00. ?. St. Mary's parish in Danville for G. Tisza 5.60. I.  
Teacher Ph. Mueller in Okawville for Albert Ries 2.00. (Summa 866.05.)

For poor and sick pastors and teachers: ?. Schroeder's parish in South  
Litchfield 5.48. Teacher Koch in New Minden 1.30. ?. Lußky in Sterling 2.00.  
(p. 88.78.)

For ?. Brunn in dying: By ?. Miracles in Chicago by T. Wolff 5.00.  
For ?. M. Wyneken: By H. Faster in Strasburg by F. Döhring sen. .50.  
For ?. P. Earl in Grant Park, Ill: By ?. Miracle in Chicago by C. L. Poorer  
1.00. By H. Koboldt of St. John's Parish in Effingham 6.62. By ?. Dunsing in  
Strasburg from his own parish. Gem. 8.00, by himself 2.00. ?. Frederking's Hamlin 1.50. ?. Stronger 2.00. Gem. ?. BeyerS in PittSburg 37.20. St. John's  
parish in Dwight 6.00. Parishioners in Addison: by ?. Great 22.00, delivered to congreg. in Williamsburg 6.89, 9.94 & 9.40. St. Michaels congreg. in Wol-  
me 21.25. (p. 8 '6.87.)

For the widow's fund: By ?. Norden in Hinckley by H. Jlsrmann 1.00. By ?. 13.66. Bethleh. congreg. in Richmond 15.00. M. Schlrrf in Baltimore 1.00.  
Steege in Dundee from the Evening MealSkaffe 13.00. Contribution from congreg. in Tonawanda 3.41. ?. Föh- lingrr 2.00. St. Peter's parish in Baltimore  
Teacher I. F. Koch 4.00. By T. Buth v. Reading Society in ?. WagerinS Gem. Eo. 7.32. parish tn Neu-Bergholz 8.83. St. AndreaS parish in Buffalo 8.25. Schaller 5.00. ?. C. Bock 4.00. ?.F. Kleist and congregation in Washington,  
in Bethlehem 4.27. By ?. Müller in Ehester, thank offering by Mrs. Gilstrr, 3.00. parish tn York 14.00. parish in Port Richmond 34.02. parish in Mar- tinSville Mo.,  
Contribution by ?. I. Bergen 5.00. By ?. G. Wangerin- Gem. in Bethlehem 9.00, 9.64. St. John's parish in William-burg 11.St. John's Church in Williamburg  
from H. W. Hömann that. 3.00, A. Geyer 1.00. (S. 843.27.)

For Wittwe Ruhland: Through H. Faster in Strasburg by F. Döring sen. .50. 9.60. St. John's Church in Lollegr Point 13.00. St. John's Church in New York 6.30. From the Weinhold Company in Perry Co. of Perry, Mo. by Teacher  
For the parish in Elkhart, Jnd.r. ?. Strrge'S Gem. in Dundee 8.85. 9.25, 9.40.  
For the congregation in Fatherless, Iowa: ?. Steege-Gem. in Dundee 8.85.  
For the community in Rockford, Minn: By ?. Traut- man in Gower by Wittwe 2.50. Teacher Pair 3.00. Mother LipS in Allcgheny City 5.00. C. Schachler in 4.00, Mrs. M. Linker tn Central 1.00. M. St. in?. MödingerS Gem. 1.00. By ?.  
Mihm 1.00, Earl Mihm 1.00.

For the congregation in Lincinnati, Ohio: ?. FrederkingS Gem. in Dwight 2.00. Gem. at Bayonne City 8.0l). Prof. E. Ttte in Boston 1.00. Wenzel Krebs  
6.10. By ?. Engelbrrrcht in Chicago by Mrs. Helms 1.00. (p. 87.10.)

For Nothleideade in ?. Schwemley's Gem. in Kansas: Teacher Reifer! in Cong. in Farnham 2.40. ?. Michael 5.00. By ?. Beyer 2.50. ?. M. Moll 4.00. ?.  
Chicago 1.00. By ?. Wunder das. von C. Warneke 2.00. G. Srdoldt u. H. Rademacher 5.00. Dreieinigk. - Gem. in Town Ashford 4.45. ?. SeegerS Gem.  
Buchholz in Miüstadt 1.00 each. Fr. Meyer in Addison 3.00. (p. 88.00.)

For the deaf and dumb in NorriS, Mich.: Through ?. Bart- ling in Chicago byEast Boston 5.00. Hm. Uhl by ?. Frey 2.00. S. Heidelberg in Rockville 1.00.  
Common in La Rose 3.44, in WaShhurn 3.86. ?. Strikter by Proviso 13.00. By Ph. Reinhardt 2.00. By ?. Goesswein in Altamont, high-tz. Coll. by Gottl. Anna Bergeman" in WolcottSburg 1.50. ?. SeegerS Gem. 1.00. Ge", in Neu-  
?. Otto von Fr. Schroeder at SadoruS .50. ?. Bergen- Gem. in Prairie Town Stümke, 3.05. By?. Döderlirn in Homewood, Coll. by CohrS-KruseschenBergholz 3.50. Maria Frey 1.00. Jmm. Gem. in William-burg 5.00.  
6.00. By an "unnamed" by ?. Frederking at Dwight 5.00. K. Schulz through ?. Hochz., 13.42. ?. HartmannS Gem. at Woodworth 12.04. (p. 830.51.)

For the orphanage at St. Louis: Through ?. Schroeder at South Litchfield,AndreasS congreg. in Buffalo 12.50. ' Drri- einigk. congreg. in BirdS Hill 14.00.  
Mrs. Anna Rtca in Accident 5.00. congreg. in MartinSville 8.33. W.  
Schaumlöffel in Baltimore 3.00. ChristmasSgaden from the Trifold. congreg.  
tn Buffalo 12.M. By ?. Beyer 4.50. Gem. in Tonawanda 9.00. ?. SeegerS Gem.  
1.00. Gem. in North Tast 5.00. Hochz.-Coll. at C. Specht's in North East 2.52.  
Young Men's Club of the Gem. in Richmond, Va. 22.45. Women's Club of ?.  
Frey 10.00. Gem. in KingSville 2.00.

For inner mission in the West: Bayonne City congregation 15.00. D. Starker  
1.50. Zion congregation in PittSburg 15.00. St. Michael's congregation in  
WolcottSville 2.70. West Seneca congregation 3.00. Eden congregation  
Christmas Collect 5.00. New York congregation 20.75. St. Paul's congregation  
in Baltimore 20.81. Miss. N- N. 2.00.

For Mrs. ?. Ruhland: Jak. Atchele in Baltimore 2.00. A. Einwächter in  
Baltimore 1.00. ?. BeyerS Gem. in PittSburg 7/25. By ?. Beyer 3.50. M. Schlerf  
in Baltimore 2.00.

For inner mission: Mrs. E. Rothe in Boston 200th Cong. in Farnham 1.03.  
Mrs. M. in Farnham 1.00. Bethle- Hems Cong. in Richmond 6.43. ?. Frey's  
congreg. at Aldany 7.00. congreg. at Rockville 5.75. ?. Krafft's comm. in  
Wolcottsburg 4.5t." George Schmidt's. 1.00. Christ. Salchow in North  
1.00. St. PaulS Gem. in Baltimore 10.00. Gem. in Port Richmond 15.00. A.  
Schmidt by ?. Fleckenftein 1.00. Cong. in Wol- cotiSburg 3.61.

ForPaganMission:Epiph.-Toll. of the congregation in East Boston I.M.  
congregation in Tonawanda 7.21.

For the Negro Mission: Bayonne City congregation 15.14. W. Schäfer in  
New York 1.00. Trinity congregation in Buffalo 9.00. F. Schlottrrbeck 2.00. ?.  
Eirich's congreg. in Albany 5 p.m. Christmas Eve loll. of Eden congreg. 5 p.m.  
Epiphany loll, of Haverstraw congreg. 5 p.m. JmmanuelS brm. in WilliamSdmg  
10.2'.

For college maintenanceS fund: Gem. in North Last sfor Fort Wayne 3.50,  
for Springfield 5.37.

For poor students in St. Louis: St. JobanniSgem. in William-burg for  
Purzner 12.50. Gem. in Neu-Bergholz for Rehwal 3.00. ?. Seeger's parish  
1.00. Women's club of ?. Frey for John Pflug 10.00. BirthDayScoll. at H.  
Matthias 8.00. Congreg. in Port Richmond 4.25.

For poor students in Fort Wayne: Washington parish, baptismal  
collections, 6.33. ?. Krafft's church in Wolcottsburg for Kastenhuber, 8.62. ?.  
Seeger's parish, I.M.

For poor students in Springfield: ?. SeegerS Gem. 1.00.  
For poor students in Addison: ?. SeegerS Gem. for Paul Sommer 2.00.  
Women's Club of ?. Frey for H. Drmgcn 10.00, for G. Sommer 5.00.

For ?. Brunn: Mrs. M. in Farnham 3.00.  
For the orphanage at St. LouiS: W. Schaumlöffel 3.00.  
For the orphanage near Addison: Of the same 3.00.  
For the congregation in Sioux City, Iowa: M. Schlrrf in Baltimore 2.00.  
For the township of Ford County, Kansas: ?. Dreyer 2.00. Mrs. Helene  
Bohmer by ?. Dreyer 2.00.

For the Township at Elkhart, Jnd.r Gem. at WolcottSburg 2.69.  
New York, March 2, 1880. I. Birkner, Cassirer.

For the deaf and dumb in NorriS: Schoolchildren in Freistadt 1.00. ?. Ehr.  
Maurer's congregation in Belvidere 1.00. C. Brach in Racine 2.00. Mrs. Pühn's  
congregation 1.00. ?. E. Aulich's church 3.25. Jmm. church in Lebanon 10.00.  
For synodical treasury: ?. C. Kollmorgen's parish in Allvater 2.22. ?. E.  
Seuel's upper ward 11.37, its lower ward 8.00. Jmm. ward at Lebanon 24.00.  
St. John's ward at KewaSkum 9.35. Mrs. Arndt's ward at Sheboygan 2.00. ?.  
Friedrich's congregation at Fall Creek 20.90. Surplus of rice costs 6.10.  
To the seminar in Springfield: ?. G. Barth- Gem. in Pclla 3.35.  
For the community in Houston, Texas: Semman in Milwaukee 1.00. Mrs.  
Plushke that. 1.00.  
Milwaukee, March 9, 1880. C. Eissfeldt, Cassirer.

Income to the coffers of the "Eastern" District:

For synodical fund: From DrricinikettS congregation in Washington  
1836.00. Teachers pair 2.00. Gem. in Bayonne City 46.52. C. Schachler  
in 3.00. BeyerS in PittSburg 37.20. St. John's  
congreg. in Williamsburg 6.89, 9.94 & 9.40. St. Michaels congreg. in Wol-  
cottSville 18.50. Trinity congreg. in Buffalo 10.75. congreg. tn West Seneca"

For the 'Preacher's and Teacher's Widows' and Orphans' Coffee have  
been received by the undersigned: From ?. Ph. Gräbner 84.00. Prof. G.  
Schaller 5.00. ?. C. Bock 4.00. ?.F. Kleist and congregation in Washington,  
Mo., 12.00, Wm. Fricke and F. Schmidt das. each 1.00. To Wittwe Welder  
from a friend in Washington, Mo., 2.00. G. Merkel in Johnsburgh, Pa., 2.00.  
Mrs. Wagner in KimmSwick, Mo., 2.00. JmmanurlS- Gem. in Central, Mo.,  
6.30. From the Weinhold Company in Perry Co. of Perry, Mo. by Teacher  
Roschke 100.00. St. Petri-Gem. deS ?. Scholz in Holt Co-, Mo., 2.25. E. H. I.

ObenhauS in Columbus, Ter., 5.00. by ?. Winkler by H. Edker in St. LouiS  
2.50. Teacher Pair 3.00. Mother LipS in Allcgheny City 5.00. C. Schachler in 4.00, Mrs. M. Linker tn Central 1.00. M. St. in?. MödingerS Gem. 1.00. By ?.  
Hamlin 1.00. ?. Stronger 2.00. N. N. by ?. King 2.00. W. Schaefer at New Aork WriSbrodt by Fr. Reuter 2.50.

2.00. Gem. at Bayonne City 8.0l). Prof. E. Ttte in Boston 1.00. Wenzel Krebs  
in Boston .50. Christmas offerings of the Trinity congregation in Buffalo 6.25.

For the Preachers' and Teachers' Widows' and Orphans' Coffees (of the  
Jowa DistrictS).  
have been received:

1. contributions:  
For 1879: From the gentlemen ??: Bräuer, Trämer, Malloa, Seßler,  
Reisinger, Wiegner each 84.00, Streckfuß 3.00, Gülker, Günther, Rabe,  
Reinhardt each 2.00. Teacher Steuber 5.00.

For 1880: From the gentlemen ??: Bretscher 85.00, Günther, Mallon,  
Seßler, Weber each 4.00, v. Strohe 2.50, Händschke, Herrmann each 2.00.

Two. Gifts:  
From Robin parish, at a house dedication ges. 4.40, R. N. .75, A. Happel  
.85, Au- ?. Brandt's comm. 8.07; Eckert at Victor 5.00. ?. Herrmann- Gem.  
6.93; au- of Col- far Township 1.60. ?. Rabe comm. 1.00. ?. Mallon Township,  
3.00. Sem Mann Township, 4.25. V. Strohe's Township, 18.35. Stephen's  
comm. 9.00. Total 8130.70.

Alfalfa, Iowa, 19 Frbr. 1880.

Ph. Studt.

With heartfelt thanks, Mr. ?. Lenk in St. Louis received a bequest for poor  
students. Lenk in St. Louis a bequest of Mrs. Anna Sepmeier, who died  
blessedly here last year, in the amount of 830.00. Don Mr. ?. T. F. W. Brandt  
in Clarinda, Iowa, 5.00. From "ö. bl." 5.00. By Mr. ?. Stürken in Baltimore from  
the poor box of his parish, in which there was 5.00 with the inscription "for  
poor students".

C. F. W. Walther.

FSr da- Lutheran Orphanage to the Infant JEsu "ei St. Louis	Obtain."	that the speech is accompanied by appropriate gestures. A great scholar rightly calls the language of gestures "silent eloquence. Just as the speaker can make his speech more eloquent through appropriate gestures and facial expressions, he can also hinder the understanding and impression of his speech through inappropriate gestures and facial expressions. If, for example, a speaker consoles with a frown and a threatening gesture, or punishes with a smiling face and a graceful gesture, he will produce little of what he intends, and often the exact opposite. The most important teacher here is, of course, the nature, the cordiality, and the earnestness with which the speakers speak, and, in view of the great difference in the temperament of the speakers, not everyone can deliver his speech in the same way; but not only will such a book as Professor Crull's certainly cure many a one of all the naughtinesses and manners which disturb the listener, and which he has become accustomed to in his discourse, but it will also purify and sharpen his feeling for proper gestures. It must not be supposed that an exposition and study of the art of discourse would have the consequence that preachers would lose the naturalness of discourse, which is so very and only beneficial, and learn to speak in an artificially affected manner. That would, of course, be a great pity and one that cannot be deplored enough. Or no, the purpose of such writings as the one in question is precisely to show what is unnatural in the manner of speaking and to warn against it. The systematic presentation of the art of performance is copied from nature by fine minds. We can therefore recommend Professor Crull's book to all those who have the profession of giving lectures, and all the more so because in our country of fanatical sects and uneducated preachers, the lecture is usually truly affronting. The highly gifted author of our book, who is obviously a master in his field, declares in his great modesty that his writing is only a free adaptation of an English work; but the book shows that he has worked all the less independently, and the rich, excellently fitting examples from German classics, with which he has provided each rule, give the writing a value that no English work could have for us Germans. The book contains 68 pages in octavo and is provided with the most necessary illustrations for the understanding of the given rules. May the Lord also richly bless this work, which has undoubtedly cost more effort than some may suspect.
received since Jan. 21: Bon ?. Siek in Taylorvillr, O., -1.33 whose wife 1.00, Collecte sr. Grm. 3.67. Gem. of ?. Dorn ir Plrasavt Rkdge, Ill, 8.45. A. Huscher in SaunderS Co, Rebr. .25. Weinhold L Lo. in Perry Co, Mo, 30.00. by ? Scholz in Holt Co. mo., 2.50. Childr. up- Coll. by W. Kräme, in Port Hudson, mo., 2.00. Gem. of k. Bock in Antonia mo., 7 pc. woolen yarn, 5 id. Calico, whose school children .50, baa, 2.60, by himself.50 besides 1 pair of trousers & 1 shirt. By k. Hoffman" in Madison, Nebr. from sr. St. John's parish 18.10, sr St. PaulS parish at St. Bernard 6.90. Prusten " Schwartz 1" St. Louis 1 case DrygoodS. L. Kunold at Lincoln, Mo. 1.00 school children of ?. Nothing there 3.00. Wittwe Lirsemeyer ar Second Creek, Mo., 5.00 along with 2 lbs. want yarn. I. Ernst ir South St. LouisS .50. Ch. Fink in Manchester, Mo., 4.00 Minna Wiederändrrs in Serbin, Ter., 1.00. k. Stiemke .50 Teacher Charl's pupils in Benton Co, Mon, 1.00. k. Germann's school children in Ft. Smith, Ark, 10.55. Mrs. Louis, Verlach in DeS PereS, Mon, 1.iX>. Bon Schwenker L Hamvr ir Staunton, Ill, j Brl. MolasseS. Cckhoff L Kreider in Lincoln, Mo., j Brl. do. From d. Drrieinigk. - Distr. in St. Louis coll by Schubarth 2.00, Ahner 2.10, Roack 4.60. From d. Kreuz- Distr. by Körner 3.00, Schumann 9.50. From d. Jmm. Distr. by Günther 6.00, Wilhardt 2.00, Hunina 24.20. From Zions Distr. by Gvhmann 8.80, from N. N. 1 Portmoney mil! 1.00. A "S Dubuque, Iowa, by Mrs. Weiss, G. L. each .50, I Welandt .25, G. Vogel, D. Schmäh each 1.00, from d. school children deS ?. Dornseif 2.95. By l>. Hein in North St. Louis before N. N. 3.00. From the piggy bank of Lorn. KiSker in St. Louis .45. out of the offering box of the comm. deS k. Brewer at Warfield, Iowa, 10.75. Bom women's club of the congreg. of k. Muenkel ir Aurora, Jnd, 1 box of clothing. Don Mrs. Steting at St. Louis 1 parthir of separate children's clothing. From be. Joh. Menkl in St. Charles, Mo., 4. "0. AuS Concordia, Mo. r from F. Brockmann 2.00, W. Ziegelbein 2 20, Mrs. Voigt 1.00. I. S. Rehbein in Boonville, Iowa, 3.80. School children deS Teacher Günther in St. Louis 1.25. Bon Konr. Krauß das. Clothes. HochzritS-Coll. at Mr. Fr. Möllrnhoff's in South St. LouiS 8.65. St. George Nädverein in St. Louis 15 Pr. underpants. High T. Coll. at O. Siekmann's in Beardstown, Ill, 3.15. Bon k. Wol- brcht at Okawviür, Ill., 1.00. Coll. of Gem. of k. Tisza at Lone Clm, Mo., 8.65. N. N at Leavenworth, Kansas, 5.00. Coll. of k. Biedermann at FriedenSau, Nebr, 6.45. comm. of k. Matuschka at Neu-Melle, Mo., 10.00. Mrs. Frei- day at Washington, Mo., 3.00. Wittwe Klone at Dorf, Nebr., 5.00. I. Wirgand at Dubuque, Iowa, 1.00.	For poor pupils of Mr. F. Mummelthel- 1.00. For Stephan and Hermann of the Women's Association of the Gem. of the D. Stock 44.72. For Hu-mann of Mr. H. Cckhoff from k. Nething- Grm. 1.00. For Harsch from the women's association of sr. Gem. 10.00, from the Virgins' Association 10.00, Mrs. N. N. 5.00. For R. Lindemann v. D. Bürger- Gem. 5.00. For G. Wichmann by k. Gümrrr from Mrs. Kath. Bartling 5.00. For Kastenhuber by k. KarrerS Gem. 5.00. For Joh. Bryer by drr Wittwr Schmidt 6.00.	
Sincerely thanking the dear donors in the name of the orphans St. Louis, March 8, 1880. I. M. Cstel, Kassirrr.	For the needy in Kansas	
6or. ok 3ä anä Rutxer 8ts.	received from: H. W. Querl and Schmidt, Toledo, O-, -2.00, I. H. Myrrs, Ambia, Jnd., 5.00, L. B. Guenther, Boone, Iowa, 1.00, John Heitkanip, Dayton, Iowa, 7.75, C. L. Wuggazer, Big Rapid-, Mich, 6 50, M. Michael, Farnham, N. 8-, 1-00, C. RosS, Henderson, Minn., 2.00, W. H. Schaefer, Columbia City, Jnd., 2.00, G. M. Zucker, Defiance, O., 1.00, I. G. Schleier, PottSboro, TeraS, 1.00, Wil. HülSkötter, Venedy, Ill., 5.W.	
For poor students from the Southeastern Conference District of Missouri the following gifts of love have been received since October 3, 1879 r From Mrs. R. in my parish -1.00. From my parish 5.00. k. JanzowS Grm. 8.95. For Meyer unt Pftenhauer in St. Louis from the werthen Jünglingsverein in k Lenk- Gem. 5.00, v. Hrn. L. Fritz in k. Hahns Grm. in Staun- ton, Ill., (?), from wrtrhrn Frauenverein in my Gem. 5.00.	With heartfelt thanks, the undersigned certifies to have received the following gifts for Michigan children: From the congregation at Jda -5.50, at Manistee 5.00, at Unionville 1.43, at Benona 3.00, at Amelith 3.86. From the Woman's Club at Monroe 12.00. Mrs. Hake 5.00. Kindtaufcoll. at Ehr. Rüttinger 2.00, at K. Seidel 3.00, at L. Salvner 2 06. Wed. coll. at H. Schwarz 10.00. Wed. coll. at Leonh. Reichte in Ailmanagh, special for Bro. Hahn, Jos. Schmidt.	
Heartfelt thanks to the dear givers! May the Lord reward them abundantly for their works of love for Jesus' sake.	For the "inner mission of the Synodal Conference" received with heartfelt thanks from Mr. LouiS Frillmann in Oregon City, Oregon, -10.00, as well as through him from Mr. Karl Stüde-ann there 5.00 and from Mr. Johann H. Barck there 2.00C	
The above gifts have long since been given to poor pupils of the Prophet's School. So the cash box is empty. Really poor pupils wait from day to day for the necessary support. I ask you most earnestly to give often and abundantly to the treasury, so that the "poor" can be helped for the sake of Christ.	Certify with thanks to have received from Mrs. Elisabeth Happel of St. Stephen's Parish, Benton County, Iowa, -5.00 in support of me.	
North St. LouisS, Mo., March 8, 1880. c. c. e. Brandt.	St. LouiS, in February 1880. Wittwe CatharineHorn.	
For Mr ?. smsr. Fr. Brunn in dying received from k E. Zollmann -10.00, from ?. C. H. Lentzsch 2.50.	New printed matter.	
Since Mr. k. Brunn is almost entirely dependent on support from here; so I urgently ask his former pupils to remember him again this year with an offering of love and thanks. I am gladly prepared, as in the past, to continue to convey any gifts directly.	Easter Book. Devotions for the Domestic Celebration of the Holy Easter Season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis congregation at Springfield, Ill St. Louis, Mo. To be had at the , Lutheran Concordia Publishing House". 1879.	
North St. Louis, Mo. March 8, >880 C. C. E. Brandt.	Similar to the "Passion Book", the former is intended "for domestic use during the joyful days from Easter to Pentecost". It contains 40 devotions on the story of the resurrection and ascension of our Savior, harmoniously composed by Bugenhagen from the Gospels and the Acts of the Apostles, with corresponding hymn verses and concluding commandments. Here the father of the house has wholesome food for his soul and at the same time, as the priest of the house, for his household. For those hymn verses which are not taken from our hymnal and whose melody is unknown, the melodies are added in four-part harmony at the end of the book. It contains 300 pages in small orthav, and, being well bound, may be obtained through our general agent for the price of \$1.00, in gilt \$1.75. May many hands reach for the dear book and many hearts be refreshed by it!	
Nü. Liane.' vrckvrs be after Xortü 3t. l-ouis 8tutior requested.	Brief Gesture Theory. A Textbook for High Schools and for Self-Instruction by August Crull, Professor at Concordia College at Fort Wayne, Ind. St. Louis, Mo. Printed by the "Lutheran Concordia Publishing House." 1880.	
The following" gifts of love have been received for my branch parish in Waterloo, Iowa: From k. Rohrlack -2.00. k. F. I BiltzS Grm. 4.00. By Kassirrr Schuricht from the Dreieinig keitS Grm. in St. Louis 13.00. By Kassirrr Bartling from at the cashier's office of the Illinois District- 37.56. ?. Hölter's church in Chicag, 5.00. ?. Gotsch's church in York Centre 2.00. By Cassirrr l Simon from the treasury of the Northern District 12.00. By Jassire, Grahl ". Dr. Sihler's comm. 27.80. By Kasflrer Rademachci 4.00. ?. I. StrasenS Grm. 3.00. k. O. SprhrS Gem. 1.00. D. Th. BräuerS Gem. 7.00 and 1.25. D. A. WangerinS Gem. 5.28. ?. G. A. SchirfrdrckrrS Grm. 6.00. k. I. L. Crämre Grm. 17.01. k. E. RiedrS Gem. 10.60. D. F. OttmannS Gem. 4.00. k. M. Eirich-Gem. 10.00. By k. L. L. Jan- zow of members sr. Gem. 4.40 and 5.00. k. I. Fackler- Gem. in Lyons 8.50, in Centre Grovr 3.00. k. I. KilianS Gem. in Serbin 12.00. k. H. C. Wittes Gem. 12.00. D. M. Stephane Gem. 8.50. (Summa -225.90.)	Although the subject matter of this booklet does not correspond to the next purpose of our "Lutheran," it does not contradict it either. Yes, since the "Lutheran", in accordance with its name, has set itself the purpose of serving the Lutheran Church, it cannot help but welcome with joy everything that, even if only indirectly, also places itself at the service of our dear Church, which is the case here. And since our "Lutheran" reaches many more hands than the other organs of our synodal community, we have no doubt that it will gladly bring the news to its many thousands of readers that another publication has come out which is of great value not only for our higher schools serving the church, but also for all ministers in church and school. As the title indicates, the aforementioned book teaches the art of oral recitation in relation to the gestures to be used in it. But now everyone knows how important it is that the oral	
Sincerely thankingTh		
For the congregation at Rockford, Minn. the following additional gifts of love have been received by the Untnrzrich- nette: From Messrs. Dk.: I. H. Sieker, New Zjork, -5.00, E. Sttube, Newton, WiS., 12.00, F. Srifrrt, Stillwater, Minn., 5.00, L. F. Frey, Shakopre, Minn., 5.57, G. Kittel, BurnS, Minn., 4.00, I. F. Gerkens- meyer, Staunton, Jnd., 2.13, L. Schuetz, ASbippun, WiS., 5.0i>, I. H. P. Partnfrldrr, Bay City, Mich., 1.25, I. G. Oehlert, DundaS, WiS., 4 w. By H. Bartling, Addison, Ill, of D. Gotsch, Aork Centre, Ill, 2.00. widow Mihm and Mr. Karl Mihm au- k. Trautmann- Gem. each 1.00. By Hcrnn Birknnr, New York, 2.00.		
God vergrits ll		





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Synod Sermon.

Sent in by order of H. C. Schwan.

Text: 2 Tim. 1, 12.:

"I know in whom I believe, and am sure that he is able to keep me my mite until that day."

"Paule, you are raving," says the world when it hears these words. It sneers at everyone as at a confirmed fool, from whom it deceives the confession that he is certain of his salvation. And the world seems to have reason.

For the great multitude, the nominal Christians, speak of relying on God's goodness and grace; but as soon as it is asked whether they are sure of their hope, they shrug their shoulders and say: Well, hope is not certainty. And even honest Christians sometimes stammer, and cannot utter a hearty "Yes!" when they are asked in answer to their conscience, "Are you perfectly sure that you are in the grace of God?"

The contentious Calvinists, it is true, assert such a certainty; but on a ground against which not only every human feeling is revolted, but which even the holy Scriptures reject with abhorrence. The reason for this is the blind arbitrariness of a despotic God.

The enthusiastic sects boast of this certainty with full cheeks, and no one seems at first sight to be more sure of his cause than they; for they know how to state the time and hour of their conversion most exactly, and how to tell many wondrous things of their sudden breakthrough from darkness to light, from the fear of hell to the joy of heaven. But it is unfortunately only too evident and too common in them that their triumphant exuberance gives place to an all the more desolate dejection as soon as the sweet intoxication of artificially produced feelings has passed away.

Finally, however, precisely that church fellowship which, in number and standing before the world, declares itself the

first, the papal church, and declares it to be by virtue of divine authority, and an infallible article of faith, yea, under ban and curse on all who contradict, she declares: that no man, unless by special divine revelation, can be sure of the forgiveness of his sin, of his state of grace, and of his blessedness.

After all this, should one not really think that there is no certainty of the state of grace, that it is deceivers or cheats who boast of it, that it is a delusion born of spiritual pride and leading to carnal security, a delusion, therefore, that one is not able to fight seriously enough? Should we not think so?

No, my brethren, God be foremost! It would be sad, it would be terrible, if a man could not be sure of his salvation. No, the very opposite of this is taught in Scripture. So also our text today. On the basis of this text, then, let me now begin the doctrinal discussions of this year's Synod, which will "lead up" to this very goal, by speaking to you:

Of the certainty of the state of grace,

and that is to show:

- 1. That there is such a certainty;
- 2. that it is necessary for salvation;
- 3. that it is accessible to everyone.

1.

"I know in whom I believe," begins St. Paul. Here he declares that his faith is not a mere opinion, not a self-made human hope, based only on probability, in which error is certainly still possible. No, he says, know that I do not believe in the dark, for I know in whom I believe, in whom I have hung my dream; I have come to know the man, and I know that I have come to the right man. There is no other salvation, there is no other name given unto men, wherein we must be saved, but the name of him that had mercy upon me, the name of Jesus Christ, blessed for ever and ever. Hereby testified

So the apostle says first of all that he was sure of his **faith**, divinely sure. He continues: "I am sure that he is able to keep my salvation for me until that day. That is, because he has faithfully kept what he promised me, because he has faithfully kept me until this hour, has helped me through it, has saved me through it, has blessed me through it, I have no doubt at all, nor can I have any, that he not only will, but also can, according to his divine power, so that he will also keep for me my side, that is, my faith itself and all that he has given me. faith itself and all that he has attached to faith for time and eternity, grace and blessedness and crown of honour, which have already been laid down for me in a safe place above, until that day when I shall see, have and enjoy all this, when there will then be no need to keep it any longer, because I can never ever lose it again. Hereby the holy apostle testifies two things. The apostle evidently testifies to two things, namely, not only his firm confidence that this supplement has been granted to him, that he himself is therefore in the state of grace, but also - and I do not know how this could be separated; for he who believes his God in one thing trusts him also in the other - his equally complete certainty that he will be **preserved in** the state of grace and will be granted blessedness.

That St. Paul was certain of his state of grace, there can be no doubt. This is not disputed. But, they say, this was a special case, an exception to the rule. Let us see. On what then does the apostle base this confidence of his? Does he refer to any special heavenly revelations which were given him concerning this? Neither here, nor anywhere else. No, he builds his assurance on a foundation which exists for all in quite the same way, namely, on the two things which do not waver and which are sealed by the three who bear witness on earth, namely, on the truthfulness and on the power of him who made the promise. Never and nowhere does he claim this certainty as a privilege of his office or of his person, but he speaks of it here and everywhere as of a common good of all.

of those who know in whom they believe. Yea, moreover, he always exhorts all believers to speak unto him, saying, The Spirit beareth witness unto our spirit, that we are the children of God: for if we be children, then are we heirs also: who shall separate us from the love of God in Christ Jesus? Let every man therefore, even the least true Christian, speak unto him: I am sure that neither death, nor life . . . nor any creature shall separate me from the love of God in Christ Jesus.

And as St. Paul, so all his fellow-apostles and evangelists speak. "Beloved," cries St. John, for instance, to all Christians, than whom all have the same assurance, "we are now the children of God," 2c. "We know that we have passed out of death into life, because we love the brethren." "He that believeth on the Son of God hath such a testimony with him."

And in spite of all this, there should be no certainty of the state of grace for the ordinary believer! One of two things must be the case. Either God should not have redeemed all men, should not offer his grace to all, should not hold out faith to all - and yet he does - or else God should not want us to believe his words, to have any confidence in his public proclamation. So God would let it be proclaimed in the whole world that all men without exception are redeemed through his Son, but - so that no one would confidently count himself among these redeemed. Then God would offer his grace to all men without distinction, but - so that no one would certainly accept it. Then God would confirm his precious promises before heaven and earth with the most holy oaths, but - so that no one would trust and believe him. Then God would have faith preached, but that we might doubt. "He that doubts and is baptized shall be saved," was the sweet gospel there. But shame and dishonor on all who may think so! Only madmen or hardened enemies of God can speak thus. Truly, if nothing else revealed the infernal cunning and wickedness of the antichristian pabstry, there would be enough in this doctrine, which, under the appearance of exquisite humility, aims at nothing else than to deceive God's children of the certainty of their salvation, and in exchange to bring them under the most shameful bondage of men, this doctrine of doubt, worthy of all the curses of God and of men! Nay, either all God's promises are lies, or there must be a certainty of the state of grace. And so it is, my brethren. He that can say with the holy apostle in truth, "I know in whom I believe," can also add, and add also, "and I am sure that he is able to keep my mite unto that day."

It is true that this certainty is of a different kind than the certainty of the eye that beholds and the hand that grasps. It is, after all, a certainty of faith. But let no one think that it is therefore less reliable. On the contrary, by this very fact it is raised above all error and doubt. Eyes, ears, and hands can deceive and have often deceived. Not so faith. The only thing that is unmistakable and infallible is faith, which clings to God's promise and which God himself works in the heart. As impossible as God can lie, so impossible can faith deceive. While it is true: not all believers have these

They have it, however, as long as faith lives, and have it not as a fleeting hope, which now and then smiles at them in uplifted moments, but as a calm, lasting fundamental conviction, in which they live and die.

It is true, moreover, that this certainty may be challenged in the heart, that even righteous Christians may sigh, "I believe, dear Lord, help thou mine unbelief!" Yea, that they must confess with David, "I said, when I was well: I will never lie down: but when thou didst disguise thy face, I was afraid." But what does this prove? That the faithful cannot be sure of their salvation? No, on the contrary, these temptations rather show that as long as faith lives, even the hardest struggles are able to shake this blessed certainty temporarily, but never to overthrow it completely.

It is true that at last the certainty of the state of grace can even be completely lost again. In the case of mortal sins it cannot continue. But where on earth would there be a good that could not be lost? And is a certainty that can be lost a certainty that does not exist?

So then it remains: there is a certainty of the state of grace.

But what the holy word of God teaches, that also the history of the church testifies. Tell me, have those of human opinion fought with wild beasts who would rather be torn by lions than deny their faith? Were those certain or uncertain of their salvation who, singing songs of victory, went on to the most painful death? Let no one object that even blind delusion has at times driven its adherents to astonishing contempt for death. No, that the Christian blood-witnesses went to death as they went into it would not have been possible, had it not been divine truth for-which they died, and had they not been divinely certain of this truth and thus of their salvation. And through all the centuries have not innumerable men sealed this certainty with their blood? Yes, when the infernal doctrine of doubt was exposed by the Reformation, and the certainty of grace was again proclaimed in apostolic power, did not thousands again joyfully go to their deaths for this blessed doctrine?

And now look at the confessions of our church! With what a firm heart do they everywhere speak of the certainty of the state of grace! Say, what is the real aim of public preaching? To lead the hearers to the assurance of salvation. Notice the songs the church sings! Can doubt sing, "I have now found the reason," or, "I know in whom I believe," and, "I am with God in grace," 2c. ? No, victory songs of a doubtless certain faith are our glorious church songs.

In short, he who says that without special divine revelation no man can be sure of his state of grace, overthrows the whole word of God, the whole history of the church, and all Christian experience; but against him also stand up all the millions who, under the curse of the law, yet did not despair, who in the face of death said, "I know that my Redeemer liveth!" against whom heaven and earth stand up with united testimony.

As surely as there is grace, so surely there is a certainty of the state of grace. A grace that was not certain, that did not make certain, would not be grace.

2.

But now, my brethren, assurance of the state of grace is not only possible, but also necessary, necessary to salvation. It is not a thing which a Christian may have, but which he may not have; it is not a mere ornament of the Christian, but something which necessarily belongs to Christianity, without which a true Christian cannot be. Of this now, secondly.

Tell me, what do you think? Would Paul have been a true Christian, would he have been on his way to heaven, if he had written: I actually do not yet know in whom I believe, and am very uncertain whether he will be able to preserve for me my apposition, yea, whether he has even appended anything to me? Nevermore! Well, what is true of Paulo must be true of all others. No one can be a true Christian without certainty of his state of grace. But why is that?

First and foremost because faith belongs above all to Christianity, but without all certainty of the state of grace no one can have this faith. A man who is always in doubt, who never comes to terms with how he stands with God, who is always wavering between fear and hope, hovering between heaven and hell, who, when the sun of happiness shines on him, hopes that God will be merciful to him, but as soon as the evil days come, immediately despairs and despairs again: now and then he may give the appearance of faith, but he has no true faith. He too may be a Christian who is continually troubled with grave doubts; but it is not doubt but faith that makes him a Christian. The believer may become uncertain, but not faith. Faith is not an uncertain, but a certain confidence of that which is hoped for, so certain that it grasps and holds that which is not seen, as if it had it before its eyes and in its hands. Faith that is not sure of grace is like a fire that does not burn. Faith that is uncertain is not faith.

But Christianity also includes a Christian life, a life of love for God and one's neighbor. And from this again follows that certainty of the state of grace is necessary. For only the certainty that God has abandoned all his wrath and has nothing but grace, goodness, and love for us in his heart kindles in our hearts a love in return. Or could he love God from the heart who still doubts whether God loves or hates him? Could he love his fellow Christians as his brothers who does not yet know whether he himself is a Christian, a brother? But now to love all men, even the enemies, as his fellow redeemers, how would that be possible for a man who is still uncertain whether he himself is a redeemer of JEsu Christ?

The struggle against error and sin certainly also belongs to the Christian life. But no one can really win this battle, unless he is sure of his salvation first. No one can overcome error unless he is certain of the truth. But no one can be sure of heavenly truth, unless he has experienced its saving power in himself. Why is it, then, that so many here, who have made the orthodox Church their

What was it that made them so easily seduced into false sects? They were not sure of their faith. Only those who are not sure of their way think seriously. And now a voice cries out to him, from which he is as long as a man serves sin, lets himself be dominated by it, does not will follow false guides. He who is sure says: I have already found the terrified: Too late, too late! Your sins are greater than can be forgiven let himself be freed from it, but wants to keep it, even if it is only one way; I know in whom I believe!

And as with error, so it is with sin. Light, desire, and strength to fight it come only with the certainty that it is forgiven. All the struggle before Dear Synodal Comrades, we are also gathered here this time to that is a mirror fencing with air-brushing; for it is a struggle of one's confess anew the doctrine of Scripture and of our Church concerning own reason and strength. Only when the Holy Spirit has come into the the certainty of our state of grace and to defend it against everyone. to earn God's favor, it will be quite impossible. For then he neither heart through the certain faith that Jesus Christ has redeemed, Are we then all ourselves, is each one of us really certain, divinely knows what grace is, nor wants grace; therefore he will neither really purchased, and won us from all sins, and that he forgives us all sins certain, that he is in God's grace? seek it, nor accept it if it were offered. And this is the cause why so daily and abundantly, only then does the real battle begin, the battle of O, who is still uncertain and would not like to come to certainty? many cannot come to this certainty, who after all, according to all that the Spirit against the flesh. who is certain and does not wish to be preserved and strengthened in is seen, lead a Christian life and would like to be sure of their salvation.

Finally, to mention only one more thing, the denial of the world his certainty? Well then, this certainty is not the privilege of a few Secret self-righteousness, secret sinfulness, is the hindrance. certainly belongs to the Christian life. But this, too, necessarily involves favored ones; no, it is a good of grace within everyone's reach. And Against this the law is the remedy. It exposes sin, even the most hidden sin, and brings self-righteousness to the ground. It shows that the certainty of grace and salvation. No one likes to give up what he now, thirdly, and very briefly, how this may be done. not only our sin, but also all our own best righteousness, is nothing but an insolent garment before God. Therefore let him who always wants

has before he knows what he will get back. No one can be blamed for this, if only he understands how to appreciate the things involved in the exchange. Who, then, in this play also should sacrifice the certain 3. One would think that a certainty of such a high order and such a to be sure of his salvation (and to remain sure) not consider it for the uncertain, who should give up >the world's pleasures before he wonderful effect could only be attained in an extraordinary way. But superfluous to look at his face daily in the mirror of the law, and let him is sure that heaven offers him better? And hence it comes to pass, as this is not so. For what brought Paul to the point where he could so not forget how he is formed.

every true Christian will have experienced, that we are no sooner in earnest, in full earnest, with the denial of the world and of worldly confidently exclaim: I know in whom I believe, and am sure 2c.? It is But blessed is he in whom the law does its preparatory work quite things, until we have become certain, divinely certain, that an true, the Lord had miraculously appeared to him on the way to thoroughly, that he sighs with the apostle, "I wretched man, who shall imperishable, undefiled, and unfading inheritance is really prepared for Damascus; but no one thinks that this appearance was the means of deliver me?" He will soon also be able to add, "I thank God, which hath grace to bring him to the certainty of salvation. Not so. This given me the victory through Christ!" For to him the right means of extraordinary apparition was only a means to bring the snorting Saul grace, the gospel, can now direct its ministry. Blessed is he who with to stand still, to come to his senses. As soon as he lay on the ground, a broken heart hears the sweet message of grace which the sinner he was told: "Go to the city, and they will tell you what you must do! Friend and Saviour paints before his soul. Now that the covering and And now, as he prayed there in the closet for the fulfillment of this scales have fallen from his eyes, he will see JEsu and his work in a promise, what was it that the Lord then had Ananias tell him? Was it different light. And what he sees there will penetrate his heart with such something special that he, but he alone, had to do? No, He told him sweet violence that his mistrust will be overcome, his misgivings lifted, what all men have to do if they want to obtain God's grace and become and he will at last be drawn to the feet of Jesus, seek mercy, find grace, sure of this grace. He was to repent, believe the gospel, and be and be assured of it by the testimony of the Spirit.

As necessary as the certainty of the state of grace is for salvation, it cannot be denied that many go without this certainty and still comfort themselves with the hope that they, too, will one day be saved. One can hardly understand it, but it is so. One would think it impossible for a man to hope for anything good, to have a single happy hour, to taste his morsel of bread, to lie down quietly in bed, before he has become certain that he has escaped the wrath to come. But I know it is possible. It is made possible. One applies all sorts of soothing ointments to the wounds of conscience, one seeks to fill the empty space one feels in the heart with all sorts of equally empty and vain things, one drowns out the loud voice within with still louder revelry, and - one allows oneself to dream that the matter may yet somehow have a good end. Thus one drags oneself from day to day. It is, of course, a terrible life, a life of secret despair, of secretly waiting for the judgment and the fiery rage that will consume the repulsive - no dog would like to live like that - but man, poor man, gets used to such a life little by little. So long as he thinks death is still a long way off, he knows how to reassure himself with the mere possibility that things may yet turn out happily. But that will be different when the last hour really comes and the laboriously anesthetized conscience awakens. Woe to him who even then is not sure that he is in God's grace. He will find that in the face of death it is not easier, but more difficult, usually much more difficult, to attain to the certainty of grace.

He, therefore, who desires to be sure of his state of grace, let him not tread any extraordinary paths, let him not ask for signs from heaven, and let him not inquire ingenuously into God's secret counsel, but let him seek them in the way and by the means which God Himself has ordained for all alike. He need, let in himself need, law and gospel. The first will remove the obstacles that stand in the way, the second will bring him the desired grace.

The chief obstacles are two things, which, though they are so opposed to each other that one ought to give way to the other in reason, yet which, through the devil's cunning and deceit

May the Father of mercies grant that we may all take this path and reach this blessed goal for the sake of His dear Son, and may He bless the doctrinal discussions of this year's Synod with His Holy Spirit! Amen.

What we believe, teach, and confess of the election of grace.

(Continued.)  
11th set.

We believe, teach, and confess that election by grace is not the mere divine foreknowledge or foreknowledge of the blessedness of the elect, but also a cause of the blessedness of the same and all that pertains to it, and therefore reject and condemn with all our hearts the doctrines of the Arminians, Socinians, and all synergists, which are contrary to it.

Thus the Concordia Formula, in its first part, called "Epitome," writes: "But the predestination, or eternal election of God, is only over the pious, well-pleasing children of God, which is a cause of their blessedness, which he also creates, and ordains what belongs to the same; on which our blessedness is so stiffly founded, that the gates of hell cannot overpower it." (Concordienbuch, Müller's edition, page 554. See also "Der Concordienformel Kern und Stern," Zweiter Theil, pages 61 and 62.) The same Concordia Formula further writes in its second part, called "*Declaratio*": "The eternal election of God, however, not only sees and knows beforehand the blessedness of the elect, but is also of the gracious will and good pleasure of God in Christ Jesu a cause, so that our blessedness, and that which belongs to it, creates, works, helps, and promotes; on which also our blessedness is thus founded, that the gates of hell shall not be able to do anything against it; as it is written, 'My sheep shall no man pluck out of my hand' (Joh. 10, 28.); and again (Acts 13, 48.): 'And there believed as many as were ordained unto eternal life.'" (page 705 f.)

Concordia formula: "So also God knows without all doubt, and has appointed to each one the time and hour of his profession, conversion (yvLnão unumysmque voolRe, eouvertere et 1ap8um runsu8 eri^ere velit)." (S. 716.)

Remark. It is true that many theologians in former times thought, and now it is almost universally thought, that the Concordia formula only asserts that the election of grace is a cause of the blessedness of the elect, because it does not take the word "election of grace" in the biblical sense, but in a broad sense, that is, because it understands the whole order of salvation by it; as, for example, the word "gospel" is taken in a narrower and in a broader sense, the gospel in the narrower sense being understood to mean only the joyful message of God's grace in Christ. Just as, for example, the word "gospel" is taken in a narrower and in a more extensive sense, in that by the gospel in the narrower sense only the joyful message of God's grace in Christ is understood, but by the gospel in the more extensive sense also the law is understood at the same time, therefore the gospel in this more extensive sense could be called a sermon of repentance. But this is not so. The Concordia formula by no means speaks of an election of grace in a broader sense, but from the wisest intentions it only describes it more fully than it is otherwise commonly described. That the Formula of Concord also speaks of the so-called election of grace in a narrower sense, and only describes it more fully, is clear first of all from the fact that it says, "The election of grace is not a matter of a more extensive kind.

The choice (of which it speaks) "is only over the pious and well-pleasing children of God. But no one will maintain that the Formula of Concord teaches that the order of salvation and what belongs to it, e.g. the doctrine of redemption, of the means of grace, of a strong calling, of repentance, faith, and justification, of sanctification, of the government of grace, and of constancy, "passeth over the pious, well-pleasing children of God alone"! Thus the Concordia formula would be ascribed the opposite of what it professes and wants to prove; namely, the most abominable Calvinistic particularism would be ascribed to it, the doctrine, namely, that all these doctrines are of no concern to the non-elect! If it be pleaded that the word gospel is also taken in a narrower and a wider sense, and that only the gospel in the wider sense can be called a sermon of repentance, nothing is proved thereby. For if, for instance, any one should say, "The gospel alone passeth over the brokenhearted," no man of understanding would say that the gospel in the wider sense was here spoken of. But the Concordia formula declares that the election of grace, of which it speaks, is only over the pious, well-disposed children of God; therefore it cannot possibly speak of a so-called election of grace in a wider sense, but must speak of the so-called election of grace in a narrower sense, only that it describes the same, as I have said, more fully. But why the Formula of Concord, after stating all the doctrines belonging to the order of salvation, p. 708 f., says: "All these things, according to Scripture, are comprehended in the doctrine of God's eternal election to filiation and eternal blessedness, are also to be understood under it, and are never to be excluded or omitted, when one speaks of the providence, election, and ordinance of God," why the Formula of Concord says this, it does not leave to the discretion of the reader, but indicates it itself in clear words. Immediately before these words, and immediately after stating those eight doctrines, she writes: "And God, in such his counsel, advocacy, and ordinance, hath not only prepared salvation in general, but hath also considered all and every person of the elect, who are to be saved by Christ, in grace, and hath chosen them to salvation, and hath decreed (decrevit=resolved) that he would bring, help, promote, strengthen, and preserve them in the manner now reported, by his grace, gifts, and effect." (p. 708.) With these 8 points the Concordia formula does not want to teach a so-called election of grace in a broader sense, but only to indicate "the way" in which God wants to bring, help, promote, strengthen, and preserve the elect by his grace, gifts, and effects to blessedness, namely, not on a special, but on the quite general way to blessedness. Would to God that later theologians had stuck to this genuinely biblical doctrine of the Concordia formula! But they, unfortunately, departed from it, and many misunderstandings have arisen as a result. In this respect, however, we intend to return to our dear final confession, and also to hold fast to the doctrine of the same by God's grace, according to which "the eternal election of God vel praedestinatio, that is, God's ordinance to salvation does not go.

especially (at the same time) about the pious and the wicked, but only about the children of God, who were chosen and ordained to eternal life before the foundation of the world was laid" (p. 705). 705), and according to which "the eternal election of God not only foreknows and knows the elect's salvation, but is also a cause of God's gracious will and good pleasure in Christ Jesus, which creates, works, helps, and promotes our salvation, and all that pertains to it; on which also our salvation is thus founded, that the gates of hell shall not be able to oppose it. (Ibid.) \*)

As far as Luther is concerned, the passage from his preface to St. Paul's Epistle to the Romans, already quoted in the last number, belongs here.

Luther also wrote in a letter on predestination, which according to Seidemann he wrote on August 8, 1545: "It is true that God chose and ordained some men to eternal life before the foundation of the world was laid, while others were rejected. But because God dwells in secret, and his judgments are secret, it is not granted to us to reach so great a depth. Therefore it is necessary to descend to Christ, to whom the Father gave all judgment, in whom he revealed the secret evil of his predestination. If thou therefore be found in Christ by faith, know that thou art predestinated. If thou be not found in Christ by faith, but persecutest the word, and despisest Christ, and knowest nothing of him, know that thou art rejected. For as thou art found in Christ, so art thou in the Lord God, because the Father hath committed all judgment unto his Son. But this judgment revealed in Christ is that those who believe are saved, and those who do not believe are condemned. For stand, what is that which is sung in the (18th) Psalm: 'With the pure thou art pure †) and with the perverse thou art perverse.' (Ps. 18:27.) If, by the way, it should be spoken according to the divine mind (so far as the immutability of God is concerned), the judgment must stand firm, that he whom God chose before the foundation of the world cannot perish; for no man shall pluck the sheep out of the hand of their shepherd; but whom he rejected, that he cannot be saved, though he have done all the works of the saints. So unchangeable is the doom of God. Thou must therefore also look to the majesty of the electing God alone, that thou mayest obtain salvation through our Lord Jesus Christ.... Predestination therefore does not in any way make any (people) from

\*Note, by the way, that when the Formula of Concord, or other orthodox writings, speak of the right use which certain persons are to make of the doctrine of election by grace, and treat of the question whether certain persons can be comforted by it, both the Formula of Concord, and other pure writings, naturally speak with an indication of the conditions under which it may be done, e. g.: "If thou believest," or, "Provided thou continue in the faith," or, "If thou fall not away." But it is wrong to conclude from this that the Formula of Concord or other orthodox writings teach a conclusion of grace based on conditions, that is, general, undecided, uncertain. From the way in which the doctrine of election by grace is to be applied to certain persons, it is foolish to want to infer the doctrine of election by grace in itself. It is just as foolish as if one were to conclude from the fact that a preacher warns people against a dead, unworthy faith, that the preacher teaches justification not only by faith but also by works.

†) In the Latin translation, eS reads, "*Cum electo electus eris*," that is, "With the elect you are chosen."

children of God become children of the devil, or a temple of the Holy Ghost becomes a temple of idols, or members of Christ become members of harlots (1 Cor. 6:15.) But rather predestination makes the following question, "Is anticipated faith the cause of election?" and and salvation must be distinguished from those effects which are children of the devil become the children of God, the temple of idols answers the same, as follows: "If justifying faith were our work, exclusively peculiar to the election of grace. Faith, justification, become the temple of the Holy Ghost, and the members of harlots constitution (qualification), and virtue, this question would hold. But sanctification, namely, are effects which the election of grace has in become the members of Christ: because he himself bindeth the strong, because that faith is God's work in us, there is no great need of this common with the general order of grace and salvation, but constancy and taketh away his household goods (Matt. 12:29), and delivereth question; to which, however, it is not difficult to answer. Election is or perseverance in faith are exclusively peculiar to the election of them from the dominion of darkness, and putteth them from dishonour certainly God's eternal purpose in regard to those who are to be grace, or effects peculiar to it alone. In this way the question is solved into glory. But those of whom it is said: "They went out from us, but saved. This purpose of God is subject to faith in Christ, which God how one can say that faith flows from the election of grace, while there they were not of us. For if they had been of us, they would have Himself gives according to the order He has established. Therefore are so many temporal believers who do not belong to the elect. remained with us' 2c. (1 John 2:19.), these went out with a will, fell with foreknowledge of faith cannot be the cause of eternal election, the Sebastian Schmidt writes as follows:

a will. And because they were foreknown as such as would fall, they **result and effect of which faith is, as it were**, in us born in time, and **"The final end of predestination**, and that last, is the glory of God, were not predestinated. But they would have been predestinated, if in time it also ceases when we die. Now if foreknowledge of faith were or, as the apostle speaks Eph. 1:6, 12. the praise of his grace, and the they had turned again, and remained in holiness and truth. Take heed called the cause of election, the false delusion of our foreknowledge praise of his glory. The subordinate and indirect final ends (of then: This predestinaton of God is to many a cause to stand, to none of our worthiness and merits, not only of faith as our nature, but also predestination) are the eternal blessedness of the predestinate, victory a cause to fall." (Dr. M. Luther's Letters, Epistles, and Concerns, of our other good works, might easily take hold of the minds. God and not being separated from the love of God in Christ, and collected in full by Dr. de Wette. VI, 428. f.) knows who his own are, and he chose them before the foundation of consolation (Rom. 8, 28. 31. 35. 38. 39.), and sanctification of life; but

To the question, "Does that election come to pass only when men the world. And the cause of this election is none other than the mercy by no means either safety or despair of men (Rom. 11, 20. 23. 24.). repent and believe the gospel, or is it because of the holiness of it and gracious goodness of God through and for the sake of Christ the The best distinction of the **effects** (of predestination or election) is that foreknown from eternity?" Martin Chemnitz, answers as follows: "Paul Mediator and his merit, which must be grasped and appropriated by into general and exclusively proper to it (properly). These (the effects teaches Eph. 1:4: 'He hath chosen us in Christ,' not in time, but 'before faith alone. This faith, because it is the hand or instrument by which exclusively proper to it) are permanence to the end and eternal life the foundation of the world was laid,' and 2 Tim. 1, 9. he speaks: 'He God's grace and Christ's merit are apprehended, cannot be the cause (which we have just reckoned among the final purposes); but those hath called us with a holy calling, not according to our works, but of grace and election, but is that means and instrument by which we (the general effects) are those which do not flow from predestination according to his purpose and grace, which was given us in Christ Jesus appropriate Christ's grace and merit." (Op. cit.) alone, and are not conceded to the predestinate alone, but which from before the time of the world.' For the election of God followeth not after Furthermore, the great theologian and trusted friend of Luther other causes, even to the exclusion of this predestination, befall even our faith and righteousness, but proceedeth from the same as the Urbanus Rhegius writes in a symbol of the Brunswick-Luneburg the rejected, namely, from general grace and its means, by virtue of working cause. For 'whom he hath before ordained, he hath also Lutheran Church: "He who is provided for eternal life believes the the foregoing will, Matt. 20, 16. Ebr. 6, 4. 5. As constancy, though it called, and justified,' Rom. 8:89. Augustine diligently considers what Gospel and mends his life, for God calls him in his time; one in youth, became proper to the predestinated by virtue of the subsequent will, Paul writes Eph. 1:4: "He hath chosen us, not because we were holy, another in old age, according to his will; There remaineth none elect yet was earnestly promised and offered according to the foregoing will or sanctified, or because he foresaw that we should be holy; but he in unbelief and sinful living at last: but whosoever doeth evil, and even to the rejected: So that calling, justification, and other common hath chosen us in Christ," saith he, "before the foundation of the world, continueth therein, he is damned, because he hath no Christian faith: effects, though offered and bestowed upon the reprobate, proceed no that we should be holy and without blame before him. For election, or if he believed, he lived a Christian life, and improved his life: therefore less at the same time from the counsel of predestination, both on the the purpose of grace, is the **effectual cause of** all that pertains to he that repenteth not at last is surely one of the damned. Therefore it ground of a compassionate emotion, and on the ground of a more salvation, as Paul declares in the same passage, vv. 11 and 12, is certain, that he who is endued does not always do what he wills, but abundant grace, which is sometimes added to the common grace, not saying, -Through Christ we are adopted for an inheritance, having is converted, and afterward does what God wills; and he who does evil that it may make it effectual, but that it may make it more glorious. And been ordained beforehand according to his purpose, by virtue of which can and shall be damned, if he continue in evil. As God hath provided thus man may be said, with Luther, to be predestinated to faith itself, all things are done according to the counsel of his will, that we might salvation for Peter, Paul, and the rest of us Christians, even so hath not only in the general signification of the word, according to which be something to the praise of his glory, by the effect of which we also he before ordained and provided for their conversion, Christian walk, God has previously determined to do and give all that he does and believe,' v. 19. " (Dilclüræion p. 210 f.) repentance, and good works, wherein they must walk, and bear gives, but also in this special (8p66i "li) signification which it has in this witness of their profession and faith, Ephes. 2." (I'ormulae Lo. æaau article. Rom. 8, 29. 30. ephes. 1, 4." (^pkori8mi 1k. Vi8p. XXXIV. § 23-promul^ u D. 3. H. I'ollstkillAio. 1710. p. 37 f.) 25. p. 297 sq. Cf. Synodal Report of 1879. p. 37 f.)

Thus Nikolaus Selneccer, co-author of the Concordia Formula, In what way the election of grace is a cause of the In another place the same Sebastian Schmidt writes about the writes: "God knows His own from eternity, and those whom He faith, justification, and sanctification, and that this can be called an words of Christ: "False Christs and false prophets shall stand forth, predestines to eternal life He endows with the Word, effect of the election of grace, although many non-elect also come to and shall shew great signs and wonders, to deceive into error (where faith, justification, and sanctification and stand in them for a time, this it is possible) even the elect" (Matth. 24, 24.), the following: "This is shown by the great Strasbourg theologian Sebastian Schmidt in an excellent, the

\*) It is important that Chemnitz says soon after the words quoted: "From this it is evident with certainty that none of the elect remain in impenitence and unbelief until death" (p. 215), from which it is clear that Chemnitz understands by the election of grace not the general council of salvation, but such a council that goes "only over the" pious, and that is over individual persons, "who will certainly be saved.

We must be sure that it is a matter of mere divine grace in Christ that the elect cannot be deceived. This is proved by the fact that, apart from the grace of election, the elect can be deceived; indeed, it would certainly happen that they would be deceived, as our text clearly indicates. But that they may be deceived, all their merit, all their powers, so far exclude that the same cannot make them unconvincing. For if it were supposed that they were such men only by their merits, whom God could not give up to seduction, but must make unconvincing, they would indeed be unconvincing in themselves, and apart from election. But our passage (Match. 24,24.) makes unconvincing dependent on election. Hence election must be by grace, and the unconvincingness arising from it a matter of pure grace." (Oolle^: bibl. poster. p. 242.)

In his disputations on the Concordia formula, the same Sebastian Schmidt finally writes, among other things, the following: "It is beyond dispute that the effect of predestination is the eternal blessedness of the predestined.... But the other thing (which we notice here) is that the word "eternal life" or "eternal blessedness" is not to be taken here so narrowly as to express only the mere introduction into eternal life, but that eS is to be taken in a wider meaning, so that eS includes in itself permanence to the end. Although, therefore, the Scripture makes mention only of the word 'blessedness,' yet, in order to show what it includes in itself, two distinct effects cannot unjustly be supposed: permanence and blessedness. . . It is, however, the man who perseveres in faith, that is, who uses the new powers of faith in a right way and according to divine order, making constancy his aim; but he cannot accomplish the same without God's assistance, which supports his weakness. But this assistance is the very gift of constancy, which we have called the effect of predestination included in the word 'blessedness.'" (A-i-tioul. k'orw. Ocmo. Rextitio. Disp. XVIII. p. 515, 518.)

(To be continued.)

(Submitted.)

Indulgence stuff in America.

In the "Cleveland Ledger", as well as in the "Chicago Tribune", two influential American newspapers, the following can be found:

The cross of St. Benedict. Benedictus.

"Father" Barnard, Prior of the Abbey of New Melleray at Dubuque, Iowa, is again one of the number of those Roman priests who first rush recklessly into debt, and then, in order to pay it, take their resort to fraud and beggary *en masse*. He has sent to all parts of the United States a circular announcing that, in order to pay off a heavy debt with which the new abbey, as yet unfinished, is burdened, it has been decided to say two masses daily, one for the living, the other for the dead. These masses are to be said for fifty years for the salvation of those who give one hundred dollars for the abbey. If someone gives fifty dollars, he enjoys the blessing

of the two fairs for twenty-five years, and so on in proportion.

At the same time as his circular, Prior Barnard also sends a medal of no value, which he calls "the cross of St. Benedictus," and a description of the blessings it brings. This report highlights with the story that Bruno, the future pope.

It is said that St. Leo IX, in his youth, was bitten by a snake and already near death, saw St. Benedict descending from a ladder. The ladder stood on the bed of the sick boy and its top reached to heaven. In his hand the saint held a shining cross; with it he touched the boy and made him instantly well. The latter then, of course, allowed himself to be received into the Benedictine Order and, probably with the Saint's ladder, climbed the papal chair. In the Circular it says: "So that this coin of remembrance may be a healing means in all distresses and needs of the soul, but especially a protection against the attacks of the evil spirit, the Church has ordered special exorcisms (invocations of the devil) and prayers for its consecration.

"Countless facts prove that through the pious use of this cross and through the invocation of St. Benedict, the faithful receive extraordinary graces from God: spiritual blessings, sudden conversions, especially at the hour of death, the preservation of mothers during their pregnancy, instantaneous suicides, protection against thunder and lightning, storms, sickness, poison, epidemics, dangers, and against all influences of the evil spirit. Also, the cross of St. Benedict is a very effective means of protection against falling addiction; also a remedy which delivers from it.

"This medal can be worn around the neck or on any part of the body. It may be placed on the doors or worn on the part that is suffering. In the case of animal disease, the medal may be dipped in the drinking water of the animal. To obtain indulgence, one may kiss it. In all cases in which we wish that blessings may flow to us from the said medal, one may pray five Gloria Patri in honor of the Passion of Jesus Christ, three Marys in honor of the Blessed Virgin Mary, and one Our Father in honor of St. Benedict. One would do well to say these prayers every day, so that one may enjoy all the more abundantly the blessings of this holy devotion."

Having thus described the miraculous powers of this amulet in quackish fashion, some more details follow:

Pope Benedict XIV, by decree of Dec. 23, 1741, granted numerous indulgences to the wearers of this medal. If one recites the Rosary once a week, or any of various other antics, he obtains a "plenary indulgence" for Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity, Corpus Christi, the principal feasts of the Blessed Virgin, and the feast of St. Benedict. An indulgence for seven years is granted to him who prays the rosary in honor of the Immaculate Conception of the Blessed Virgin Mary once a week; an indulgence for twenty years is granted to him who prays daily for the extermination of heretics; an indulgence for a third of the punishments incurred by a person through his sins, for the conversion of a sinner, and so forth. Finally, the interrogated followers of Rome are assured that "all the above-mentioned indulgences may also be granted to souls in purgatory."

This attempt of the Roman Church to revive indulgences here in America is by no means isolated. The indulgence business once led to the Protestant Reformation, and the Roman Church would hardly dare to sell indulgences for money again in any country in Europe; for this means, translated into intelligible speech, nothing else than: whoever pays money into the hands of a priest now has in return the permission to sin on certain days and during certain times under a special privilege. Thus every divine commandment is thrown to the winds. God's Word teaches us, "If any soul sin, let it die"; but the Roman Church teaches its followers, "If you give money to the priests, wear an amulet, and outwardly mutter a few meaningless prayers, you may sin with complete impunity, and are free from moral responsibility. This blasphemous doctrine, this contemptible, rotten trade, once led to the Reformation, and the swindlers, who are about to revive it on American soil, are thus on the surest way to destroy utterly the remnant of respect for the Roman church, which still clings, for instance, in the breast of some of the people, who are not among its blind and stupid adherents.

To the ecclesiastical chronicle.

I. America.

**Rome and Missouri.** As we see from the "Magazine" of March 6, a Reformed paper, the "*Christian World*" of Dayton, Ohio, has recently claimed that "the Missouri Lutherans are *closely allied* with Rome, i.e., there is little difference between them and the Roman papacy." The "Magazine" then gives the following to the "Christian World" to consider concerning the *close alliance* between Missouri and Rome: "One has only to read the 'Lutheran,' the organ of our Missouri brethren, and one will be taught otherwise. We do not believe that any ecclesiastical paper in this country fights the Roman Antichrist and his lying church more decisively than the 'Lutheran' does. The 'World' is precisely a commonplace Unionist paper, and one cannot expect it to have an understanding of confessional Lutheranism. Therefore, it is not its place to pass judgment." F. Pieper]

**Also a likeness.** The Methodists in Sweden compare their work with potatoes. The Methodist Bishop Wiley said at a meeting in Stockholm: "When potatoes were first introduced into London, only a small sum would have been given for them. Now the value of all potatoes in Europe far exceeds all the wealth of London. So let the Lord give even to the little sowing (of the Methodists) an abundant harvest." The "Zeitschrift", which reports the above, adds: "If only the potatoes did not rot so easily!

**gusher conversion.** The "Gemeindeblatt" of March 1 relates the following incident from the life of Wesley, one of the founders of the Methodist sect: "As Wesley once rode overland, a drunk lying in the ditch to the side of the road called after him: 'Father Wesley! Father Wesley!' And when the called man would not hear, he called still louder: 'Father Wesley! don't you know me?' Wesley fugued: "No! 'Well,' answered the drunken man, 'you converted me only a few days ago. 'Certainly,' answered Wesley, 'I must have converted you, for if the good Lord had converted you, you would not be drunk now.'" Such Methodist conversion as that drunken man experienced-



We Lutherans reject the conversion that had taken place in the first We have learned and experienced, and have also learned it in that he had not borne witness to truth and justice. W. place, and which perhaps had taken place according to all the rules of something. Admittedly, our trust in most of the missionary societies in [Walther] the penitentiary. Nevertheless, the enthusiasts are not above lying to Hanoverland has never been very great, but the fact that we have lost Turkish. The Turkish Mufti, that is, the Turkish Pope, has sent a circular letter to the heads of the Turkish universities, in which he asks them to see to it that the Softas, that is, the Muhammadan students, do not occupy themselves with the Bible and with the writings of the church and an heir of eternal life, is wrought by God through the associations" and help us in faithful love, mostly without their pastors, Christian theologians, and that they have no contact with the Christian teachers of religion. The "Lutheran Messenger of Peace," which reports this, remarks on this: "So the Turk, just like the pope, is afraid of the power of evangelical truth and wants to protect his people against it by a loose dam."

saved. But conversion, which makes one a member of the Christian faithful laymen have joined together in many cases to form "missionary do not occupy themselves with the Bible and with the writings of the church and an heir of eternal life, is wrought by God through the associations" and help us in faithful love, mostly without their pastors, Christian theologians, and that they have no contact with the Christian teachers of religion. The "Lutheran Messenger of Peace," which reports this, remarks on this: "So the Turk, just like the pope, is afraid of the power of evangelical truth and wants to protect his people against it by a loose dam."

ordained means of grace, by Word and Sacrament. Jer. 31:18: "If thou especially the faithful Osnabrückers, who have proven once again that teachers of religion. The "Lutheran Messenger of Peace," which reports this, remarks on this: "So the Turk, just like the pope, is afraid of the power of evangelical truth and wants to protect his people against it by a loose dam."

convert me, I shall be converted." Tit. 3, 5. "According to his mercy he Westphalia and Eastphalia belong together, and just as they once made us blessed by the bath of regeneration and renewing of the Holy stood together in the 30-year struggle against King Charlemagne, so of the power of evangelical truth and wants to protect his people against it by a loose dam."

Ghost." St. Peter, 1 Pet. 1:23., describes Christians as such as are they are standing together again in the struggle and missionary work. born again "of the living word of God, which abideth for ever." F. P. We are grateful to the 31 pastors who have taken up the outlawed [Pieper]

**A Doctor of Theology who also harnesses the horses behind the cart.** The "Zeitschrift" reports that Dr. Ort said in the opening sermon at the last meeting of the General Synod that "a strict orthodoxy has an inhibiting effect on the promotion of works of mercy. perhaps have a hard time against the Consistory and the Associations, A faith, on the other hand, which is more unionistic in nature, drives but the Lord will repay them for the drink of water which they have far greater activity out of this area." Strict orthodoxy, as is well known, offered to us "Hermannsburgers" who are despised and ridiculed. We consists in a Christian confessing before the world the saving doctrine reach out to them gratefully, but we rely on the Lord. Our enemies are recognized in God's clear Word, rejecting false doctrine to the numerous and powerful, but we are not afraid of them, for we fight for contrary, and not wanting to have fellowship with false teachers. A the right and the freedom of the church and for the honor of our Lord Christian who believes by God's grace knows that the doctrine is not Jesus Christ, whose banner of the cross we outcasts and banished his, but God's, and that it is therefore not in his power to relinquish any hold high, and do not doubt: the Lord is with us. It is impossible for us of it. A "more unionistic faith," on the other hand, is the delusion that it not to mention that all the congregations of our free Lutheran Church church, which followed the apostolic, it was customary to regard all is not necessary to be so exact about all the pieces of revealed in Hanover are working and praying for the Hermannsburg Mission as fifty days between Easter and Pentecost as feast days in honor of the doctrine, but that one can arrange a kind of flower reading from the their own with great zeal and willingness to sacrifice. May the dear resurrection of the Lord. The old church teacher Text ullian writes in Word of God. What one considers to be articles of faith according to Lord bless them and all faithful friends and co-workers abundantly his book of idolatry in the 14. chapter: . Chapter: "Bring forth all the his own discretion, and what the opponent, with whom one would like according to His great grace and mercy. No less do we owe great festivals of the nations, and set them in order, and we shall not attain to have "peace" and "fellowship," is so kind as to put up with from thanks to the faithful people of Schleswig who alone maintain our to our Pentecost," that is, that period of fifty days which lies between God's word, on this the "more unionistic faith" wants to stand. And this Indian station at Tripaty. May the dear Lord be a rich recompense to Easter and Pentecost. Ambrose, too, in his interpretation of the "faith" now, according to Dr. Ort, is supposed to impel more to works all dear "mission friends!" - That is indeed very gratifying to read. If seventeenth chapter of the Gospel of St. Luke, writes: "Our ancestors of mercy than the right faith, professing the whole Word of God. only dear Harms would let himself be freed, as he has been from all handed it down to us that all fifty days until Pentecost were to be celebrated as Easter days. Why, then, should we not devote one day much: one must somewhat lose sight of the teaching of God's Word, and return without reservation to the teachings of our Lutheran or another, even after the celebration of Easter, to the contemplation not take it so exactly: then one can be diligent in good works. Luther confession, Hermannsburg would be the right center around which all of the resurrection of the Lord? Gregory of Nazianzus, who was had a different view of this. He wrote: "This is true, where the doctrine faithful confessors who have left the Babel of the German national preferably called the theologian, presented the 'dead and risen Christ' is not right, it is impossible that the life should be right and good, which church could gather. W. [Walther] poetically, so why should we have any misgivings about presenting him in the theological chair? \*) Well then, dear readers, let us in this Vol. 43, 162.) F. P. Majesty King Albert has commuted the sentence imposed on Pastor also prove ourselves to be true children of both the ancient and our [Pieper]

## Fifty-day Easter celebration.

When Johann Gerhard once wanted to hold a public friendly disputation on Christ's resurrection after the celebration of Easter, he spoke in the introduction to it, among other things, the following:

"At this time the resurrection of the Saviour is spoken of in the Christian Church; why, therefore, should it not be fitting that the same should be spoken of in the theological lecture-rooms? In the ancient church, which followed the apostolic, it was customary to regard all fifty days between Easter and Pentecost as feast days in honor of the resurrection of the Lord. The old church teacher Text ullian writes in his book of idolatry in the 14. chapter: . Chapter: "Bring forth all the festivals of the nations, and set them in order, and we shall not attain to our Pentecost," that is, that period of fifty days which lies between Easter and Pentecost. Ambrose, too, in his interpretation of the seventeenth chapter of the Gospel of St. Luke, writes: "Our ancestors handed it down to us that all fifty days until Pentecost were to be celebrated as Easter days. Why, then, should we not devote one day or another, even after the celebration of Easter, to the contemplation of the resurrection of the Lord? Gregory of Nazianzus, who was preferably called the theologian, presented the 'dead and risen Christ' poetically, so why should we have any misgivings about presenting him in the theological chair? \*) Well then, dear readers, let us in this also prove ourselves to be true children of both the ancient and our Lutheran Church, and let us continue with holy Easter contemplations until the joyful feast of Pentecost, the Lord willing, shall open its gates to us!

\*) Disput, theol. ?. III. p. 1396. sq.

## II. foreign countries.

**Pastor Harms** reports in his missionary bulletin of January that the Hermannsburg Mission has lost many human friends, but not God's blessing, through its withdrawal from the Hanoverian Regional Church. He writes: "It is certainly painful for the Fletsch when the Lord withdraws one support after another from under us, on which we have relied, consciously or unconsciously; but it is extremely healthy and wholesome. The Consistory has withdrawn the Kollekte from us, which has pained us somewhat, but has been very wholesome to us; and the faithful missionary friends have replaced by their gifts what we have lost by that prohibition. So we are on our own feet, and I hope we can stand and walk without the Consistory. From now on we will not ask the Consistory for the examination and ordination of our pupils, but will take care of it ourselves, and that will work out just as well. The missionary associations of our Hanoverian fatherland have almost all left us. This has hurt us quite a bit, but it has also been quite healthy and wholesome for us. The thundering word of the Scriptures: Cursed believes he should refrain from judging the matter is very clever; for in this way he has found a good excuse if he is reproached with

**Why did the risen Saviour appear only to his own and not to all the people and not to all the enemies?**

To this question J. Gerhard answers among other things the following:

"If the kingdom of Christ were of the same nature as the kingdoms of this world, Christ would have died secretly, to forestall the shame and vexation of the creed; but publicly he would have risen, and shown himself alive to his enemies in glory and majesty. But he acts in the opposite manner, because his kingdom comes not with outward gestures and outward pomp (Luk 17:20.), and is not of this world (Joh 18:36.)." (Disp. th. p. 1461.)

The false teachers have always shown more zeal and diligence in turning others than the orthodox have in converting others. (Ph. J. Spener.)

**The Eastern District**

The 2nd District of the Pastoral Conference of Minnesota will meet April 20-22 at the church of the undersigned at Claremont, Dodge Co, Minn.

of the Synod of Missouri, Ohio, &c. St. assemblies, s. G. w., April 21-27, at the "First German Lutheran Congregation" at Pittsburg, Pa. Subject; Wh- does our Book of Concord teach of the power of forgiving sins on earth by men?

Each pastor is to bring his parochial bruch with him. Those who cannot come, send the same.

N. Sörgel, Secretary.

Correction

All who are coming to the Synod "erde" are requested to apply soon to Lir. L.. Dasr, 77 Llagss 8t.r., whereupon their quarters shall be anvirsru to them by postcard.

I. P. Beyer.

**For your consideration.**

Since at the next meeting of the Synod we will also have to take preliminary action on the propositions of the Synodal Conference (see Proceedings of the 8th Assembly, p. 27 and following), pastors and congregations are hereby requested to deliberate on them beforehand in a congregational meeting and to instruct the deputies to make known the attitude of the congregations on these points before the Synod.

I. P. Beyer,  
President of the Eastern District.

**The Northwest District**

of the Lutheran Synod of Missouri, Ohio, &c. St. assemblies, s. G. w., May 27, at St. Stephen's Church of Mr. k. Ch. H. Löber at Milwaukee, Wis.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-established, truly Lutheran congregation, to which, therefore, Lutheran preachers must strive with their congregations as their goal?" - The proceedings will begin with Thesis 9. (See "Lutherans," Vol. 32, No. 11.) - Another subject of the proceedings will be the question, "How are our congregations - and especially our confirmed youth - to be maintained in the catechism?"

A Pastoral Conference will be held on the morning of June 3. - Each pastor of the district must submit a complete parochial report. - The Secretaries of the District Conferences shall submit the minutes of these conferences to the Synod for review or discussion.

A. Rohrlack, Secretary.

**The Iowa Districts**

of the Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., May 19-25, at the Lutheran JmmanuelChurch of Mr. 1?. Th. Brauer, in Warfield Township, Bremer Lo., Iowa.

Subject: Absolution.

I. Fackler, Secretary.

1. synod members and guests wish to report to the undersigned 3 weeks in advance.

2. one travels by the Illinoi Central R. R. or by the Burlington, Cedar RapibS and Northern R. R. to Mater loo.

3rd pickup will be at the Illinoi Central Depot on May 18th... Afternoon 5 o'clock.

4. late comers cannot be promised a free carriage.

Tbeod.

Brewer,

Dsuvsr, Bremer 6o., lov".

III. C. R. R. and the Burl., C. R. & Northern R. R. charge only one third of the fare for the return journey from Waterloo, if it is proved by a certificate signed by me that the full fare was paid for the same route on the journey to Waterloo. J. Fackler.

**Synod Assembly.**

The Evangelical Lutheran Synod of Illinois, &c. St., assemblies, s. G. w., May 20, at the congregation of the undersigned, at La Grangr, Mo.

Timely registration is requested. G. Wolf, Secretary.

**Conferenz displays.**

The Southeastern Pastoral Conference of the Western District will meet, g. e. G., May 20, at Frohna, Perry Lo., Mo. Subjects: doctrine of the state of Christ's humiliation; eregetical treatment of the propositions on election of grace communicated in the "Lutheran"; church discipline.

Registration requested.

M. Hrin.

**New printed matter.**

On the duty of Christians to affiliate with a local orthodox congregation. Proceedings of the First German Lutheran Congregation U. A. C. at St. Louis, Mo. Conducted and submitted to print by C. F. W. Walther, pastor of said congregation, according to stenographic notes at the decision of the congregation.

In bringing this pamphlet to the attention of the public, we know for certain that we are bringing a cheerful message to many, pastors, superintendents, and serious church members. It has long been desired to have material for a question that probably moves many congregations: What shall we do with those who come to the service and partake of the Lord's Supper, but do not want to join in the fellowship? The pamphlet will therefore undoubtedly find wide circulation. In order to give the readers an insight into the rich material, we share the 4 last theses. They read: "Thesis 5. Whoever does not want to join a local church of his confession, although he has the opportunity to do so, or separates himself from it, although he remains in the area of it, or whoever does not want to be a member of it, although he has actually become one through baptism or through the entry of his parents into the church during his immaturity - such a person acts unchristian, walks disorderly, and is therefore, if he despises all exhortations to do so, not to be regarded as a brother, nor to be treated as such (1 Joh. 2, 19. 2 Thess. 3, 6.). Thesis 6: The signing of the church order is only a good human order, by which therefore the signers do not first become members of the church, but are only included among the number of mature members of the church who belong to the church government (1 Cor. 14:40. Col. 2:5.). Thesis 7: Those who have received the blessings of the church.

Those who enjoy the office of preaching established and to be maintained by the local church, but not only do not belong to the church, but also, although they are able, do not want to contribute to the maintenance of it and all that belongs to it, neither with counsel nor action, act against God's clear word (Luk. 10, 5-7. i Cor. 9, 13. 14. Gal. 6, 6. 2 Cor. 8, 13.); therefore, if they do not want to be instructed, the privileges of Christian church members are not to be granted to them. Thesis 8: As guests, only those believers who do not belong to the local church should enjoy the privileges of the church, who are on a journey or who come from distant places, where there is either no church or no church at all, or where they have been unjustly banished (Pet. 5, 2. Acts 20, 28 1 Pet. 4, 8). 20, 28 1 Pet. 4, 15. - Rom. 12, 13. 3 Joh. 5-10. Joh. 9, 34-39.)"

The 70-page pamphlet costs 25 cents postage. To be obtained from the "Luth. Concordia - Publishing House" at St. Louis, Mo. (M. C. Barthel, agent). G.

**Our "Pioneer."**

It is probably unknown to most readers of The Lutheran that our splendid English missionary paper, The Lutheran Pioneer, has so far found only 2,400 subscribers in the whole of the great Synodal Conference. Because of this strangely small number of subscribers, the continued existence of this "delicious" paper is almost in question. But it would be a great pity for the SandvoßS Gem. at Augusto, Mo., 2.75. k. Matuschka- Gem. in Neu-Melle, spread of Christ's kingdom if our "*Pioneer*" were to be discontinued. There are Mo., 6.00. Wittwe Wulfekötter das. I.M. Wittwe Rosine Schmidt in Altenburg, certainly many reasons why every Christian householder, whether he can Mo., 5.00. N. Morgnrthaler by k. Bünger in St. Louis 5.00. H. Heimsoth inread English or not, should keep the *Pioneer*. I will give only one reason. See, Benton Co. in Benton, Mo. by the same 50.00. By Dr. Waltber of Louisour children, especially those in the cities, love to read an English paper. If we Frillmann 'in Oregon City, Oregon, 10.00. Karl Stüdmann the. 5-.00. H. Barkdo not give them something good to read, such as our "Pioneer," they often get into very bad, ungodly story-books, or they read with the greatest zeal the Methodist, Baptist, 2c. Children's papers, which are so liberally distributed in the Sunday schools. Thus many a child is lost to our church, and even to heaven, for ever. And whose fault is it to a great extent? - This is also an important part of the inner mission: the distribution of genuine Lutheran writings and publications. Here is a wonderful opportunity for every Christian, especially for the teachers, to do good "most of all to the faith's comrades. - Our "Pioneer" has just begun its second year. It costs 25 Cts. per year and can be obtained from our "Oonooräiu Verlag", 8t. Doms, Llo. J. St.

**Two speeches against the secret sworn societiees or "lodges".** By H. C. S. - The surplus is intended for the benefit of poor school children. - St. Louis, Mo. Printing Office of the "Lutheran Concordia Publishing House." 1880.

These are two addresses addressed to our congregation in Cleveland, O., the printing of which was urgently requested. The first one proves that even an intelligent, respectable man of the world, who knows the lodge system as it really is, cannot join it; the second one then shows that only a Christian, if he understands his Christianity in a different way, cannot possibly become or remain a member of these societiees. After having read these speeches, we must say: On only 48 pages it has probably never been proved so strikingly and so grippingly, and at the same time in such popular language, that no Christian, indeed no respectable man of the world, can become or remain a lodge brother. Every Lutheran preacher, as well as every Lutheran, should not only read this masterfully written book, but should also make it his serious task to spread it as much as he can. It can be obtained through our general agent for the price of 15 cents postage paid.

W. [Walther]

**Proceedings of the Third Annual Meeting of the Synod of the Evangelical Lutheran Free Church of Saxony &c. St. A. D. 1879.**

Our readers already know from No. 22 of last year that our brethren in Saxony 2c. held their Synodal Assembly at the beginning of September. The report of the proceedings has now appeared in print. And it is indeed a valuable document. The interesting annual report given by the secretary, now president, Mr. Pastor Willkomm, is followed by thorough discussions 1. on the doctrine of church government and 2. on the question: "What can we do to keep our children and young people in the church? From the latter we can see the great need in which our brethren find themselves with regard to the school system. Oh, if only many in our congregations could read these proceedings! How many would be impelled to give heartfelt thanks for the great benefit that God has bestowed upon us in our parish schools! How many who are beginning to become lax in this regard would be stirred to new zeal! May the report find many readers among us!

It contains 120 pages, and may be obtained at the price of 50 centsS from the "Luth. Concordia Publishing House" at St. Louis, Mo. (M. C. Barthel, Agent.) G.

**Changed address":**

ksv. Dodkmanv, 213 Hixlr 8tr., ^lIron, O.

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?r. Strietoi-, 132 8dr. ^lIron, O.

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S. ?r. ?skfrnuvn, 1305 Okssuut 8lr., MoorvinZion, Ill.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
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Year 36. St. Louis, Mo. the 15th of April, 1880. No. 8.

Blessed death.

Is. 49.15.16.: Can a woman forget her children? 2c. Behold, in the hands I have marked thee.  
Joh. 1v. 27.28.: "My" sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck fle out of my hand.

Am I then sure... That I may die blessed?  
Is there no obstacle that threatens to destroy me? There are many of my enemies, who always fight against me, Whose purpose and only aim is to defeat me.

Tempts the old snake after all. Turn yourself in unsuspectiously;  
broods, how before the gate is shut she may be mine.  
Satan leads on mountain and tower, tempts with money and honor;  
Soon he'll need stratagem, soon he'll run on the rampage, that he may be mine.

Do I not live in a world of deceit and treachery, Which set itself to task. How does she delight me?  
Does she offer sour and sweet, sugar and spice, Good days, full of relish, That she may overthrow me.

And the very worst enemy (original sin's ruin), Who faithfully means it with serpent and world, May woo me for a servant. The lust of the flesh, the lust of the eyes, the lust of hope, Dwell in the heart, urge in their own breast, To forfeit my salvation.

Sin that overcame me, Tortured in my conscience, Draws me to hell's brink; Moses lets me know. That the curse of the law God's wrath proclaims to me, And death by right and by right Finds me a prey.

Were I now to my own counsel and self-help...: O, then indeed I should pay in hell;  
For I have given my best part for a dessert of tears, And wasted my salvation in a songful way.

But another man steps into the gate for me";  
Takes care of me victoriously, so that I can thank joyfully:  
JESuS has firmly marked me in his hand;  
Has also me as a pledge of pain completely appropriated.

Jesus' work, Word, Sacrament, given to me in faith,  
According to God's will, does not rob me of my inheritance.  
Satan is brought to haste;  
World is overcome;  
My old Adam's power Dampens JESu's wounds.

Sin and anguish of conscience, Like hell's terror, like Moses' curse, Like wrath and death no more awake fear. I rest believing, as his child, In the Saviour's arms, Praise thankful his mercy gladly minded.

Because now out of Jesus' hand no one will snatch me. My joyful praise shall be everlasting and unwavering. So I remain a tempted man, a poor sinner indeed, Who nevertheless faithfully goes to heaven as an overcomer.

Yes, I am quite sure that I will die blessed, and in spite of enemies and obstacles I will inherit heaven.  
Christ's blood, righteousness Cover me already on earth; Will become my splendid heavenly garment, As my bridal adornment!

Ph. A. W.

In order to go a little deeper into the difficult doctrine of the election of grace in our "Lutheran," it must not be concealed from you that there are mysteries here which no man can investigate in this life, because God has revealed nothing to us about them in His Word, and which therefore no man should undertake to investigate. But that there are such mysteries is clearly stated in the Scriptures. A believing Bible Christian, therefore, must not deny this, but when he hears of it, he must do as Paul did, who, after writing of these mysteries, exclaimed in deepest humility and astonishment: "O what a depth of riches, both of wisdom and knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the LORD, or who hath been his counsellor? Or who hath foreknown him, that he should be recompensed? For of him, and through him, and to him, are all things. To him be glory forever and ever. Amen." Rom. 11, 33-36. Now then, dear readers, do likewise! Avoid both ways: first, do not ponder the mysteries of the divine government, but worship them in deepest humility and wonder; second, for the sake of these inexplicable mysteries, do not doubt the doctrines which God has clearly revealed, but hold fast to them, and be sure that there, in eternal life, all things will be gloriously resolved, and that the truth, that God has not willed and sought the death of any man, but the salvation and happiness of all men, will shine bright as the sun for all eternity.

Twelfth set.

We believe, teach, and confess that God, in regard to the mystery of election, has "still much concealed and hidden, and reserved to his wisdom and knowledge alone," which no man can nor ought to inquire into, and therefore reject, if one also wants to puzzle out this unrevealed thing, and, what seems to be contrary to our reason, to rhyme it together with his reason; may this now be done by cal

What we believe, teach, and confess of the election of grace.

(Continued.)

Dear readers, once more we must present you with strong food. Therefore have but patience once more. Wherever possible, this shall also be the last time. However, since we have been compelled to go into the

vinic or by pelagiamsch synergistic human teachings happen.  
\*)

Thus our Formula of Concord writes: "But a distinction must be made with special diligence between that which is expressly revealed and that which is not revealed in the Word of God. For above that which has hitherto been spoken of and revealed in Christ, God has kept secret and concealed much of this mystery, reserving it to his wisdom and knowledge alone, which we are not to inquire into, nor are we to follow, conclude, or ponder in our thoughts, but are to keep to the revealed word. Which reminder is most necessary. For our folly is always more concerned with this than with what God has revealed to us in his word, because we cannot make it up, nor are we commanded to do so. Therefore there is no doubt that God has foreknown (praeviderit) before the time of the world in all certainty, and still knows which of those who are called will believe or not believe. Item, which of them that are converted shall abide, and which shall not abide; which shall return after the fall, and which shall fall into hardening. So also the number of them, how many there will be on both sides, is known and known to God without any doubt. But because God hath reserved this mystery unto his wisdom, and hath not revealed it unto us in the word, much less commanded us to search it out in our thoughts, but hath earnestly forbidden us to do so (Rom. 11:33 ff.), we ought not to reason, conclude, or ponder in our thoughts, but to abide by his revealed word, whereupon he directeth us. So God also knows without all doubt, and has appointed to each one the time and hour of his profession, conversion; †) but because such things have not been revealed to us, we have resolved that we should always continue with the word, but command the time and hour to God.

"On the one hand, the Calvinists try to put together everything in the doctrine of the election of grace that seems to contradict our reason, by teaching that God has from eternity predestined some to good and salvation, others to evil and damnation, according to his will, from which everything can be easily explained. But instead of giving all glory to God alone, as they pretend, they deprive God of all glory by denying God's universal love and grace; nay, they blaspheme God by even making him the cause of sin, death, and damnation. The Pelagian synergists, on the other hand, want to make all incomprehensible things comprehensible by teaching that in man lies not only the cause of damnation (which is true), but also the cause of blessedness, namely, that some are better men than others; though they do not say this so bluntly as the open rationalists do. For we must not be deceived by the fact that even the doctrinal sects speak so much of faith, and even say, with us Lutherans, that faith alone makes just and blessed. For it is clear from all their talk about faith that they regard faith as nothing more than a good work that man must do, as a condition that man must fulfill on his own part, and not as a gift of grace, as Paul writes: "By grace you have been saved through faith, and that not from yourselves; it is the gift of God." Ephes. 2:8. Thousands now mean to preach faith stiffly, and under that name they preach nothing but works, and so abolish the gospel.

†) The Latin text reads: ^puā sv consMuit, qurmāo vittslicet unumczuvmquo voc "ro, Converterst st Inpsum rurdus vrixsrv velit," that is, "He hath appointed a time and hour by Himself, when He would call, convert, and, if he be fallen, raise up every one."

Act. 001 Likewise, when we see that God giveth his word in one place, and giveth it not in another, taketh it away out of one place, and leaveth it to remain in another; that one is hardened, blinded, given into a wrong mind, and another, though **in the same trespass**, is converted again; 2c. In these and such questions Paul setteth before us a certain purpose how far we should go, that we should know the judgment of God in one part. For it is a well-deserved punishment of sins, when God so punishes a country or people for the contempt of his word, that it also comes upon the descendants, as is seen in the Jews; by which God shows his severity to his own in some countries and persons, which we all deserved, were worthy and worthy of, because we behave evil against God's word, and often grieve the Holy Spirit: That we may live in the fear of God, and know and praise God's goodness without and against our merit, in and for us, to whom he giveth and leaveth his word, whom he hardeneth not, and rejecteth not... If we go thus far in this article, we shall keep on the right course, as it is written in Hos. 13:9: 'Israel, that thou shouldest perish, the iniquity is thine; but that thou shouldest be saved, that is my grace only.' But what in this disputation wants to run too high and out of these bounds, there we are to put our finger on our mouth with Paul, to remember and say: 'Who art thou, man, that wilt be right with God?' (Rom. 9:20.) For that we cannot, nor ought we to, search out and reason out all things in this article, is testified by the high apostle Paul, who, when he discourseth much of this article from the revealed word of God, as soon as he cometh to indicate what God hath reserved of this mystery of his hidden wisdom, he presseth it down, and cutteth it off with the following words: 'O what a depth of riches, both of the wisdom and knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? That is, apart from and above that which he hath revealed unto us in his word.' (Art. XI. Second Part. pp. 715-717.)

Johannes Brenz writes: "In order that the gospel may be preached to you, you are also commanded by God the Father to believe the gospel of His Son and not to doubt that you are one of God's elect.... But you will say that faith is God's gift, not a matter of human wisdom or zeal or righteousness....

or diligence! Why therefore does God not give to Caiphas the faith that He gives to Petro or Paulo? To this Paul will soon answer in the ninth chapter: 'Yea, dear man, who art thou, that thou wilt be right with God?' Does a work also say to its master, 'Why do you make me thus?' (Rom. 9:20.) And in the 11th chapter: 'O what a depth of riches, both of the wisdom and knowledge of God! How utterly incomprehensible are his judgments!' (Rom. 11:33.)" (Opp. Dom. VII, k. 650.)

Furthermore, in the apology (or protective writing) of the Concordia formula of 1583, prepared by Chemnitz, Kirchner, and Selneccer in defense against the Calvinists, it is said: "The Christian Book of Concord does not deny that there is a rejection in God or that God should not reject some; therefore, it does not contradict Luther's statement, as he writes in 'Servo arbitrio' against Erasmus, that this is the highest level of faith, believing that God is nevertheless the most benevolent, who makes so few blessed. But to this end, that it does not ascribe to God the real cause of such rejection or condemnation, whither the doctrine of the contrary goes; and that, when it comes to this disputation, all men should put their finger on their mouths, and first say with the apostle Paul, Rom. 11: 'They are broken because of their unbelief'; and Rom. 6: 'The wages of sin is death. On the other hand, when it is asked why God the Lord does not convert all men (**which he might well do**) by his Holy Spirit, and make them believe, etc., he should say with the apostle: How incomprehensible are his judgments, and how unsearchable his ways!' But by no means ascribe to God the Lord himself the willing and real cause of the rejection or condemnation of the impenitent. But if they press upon us, and say, because ye confess the election of the elect, ye must confess the other also, namely, that in God himself there is a cause of reprobation from everlasting, even apart from sin, and so forth. We say, then, that we are by no means anxious to make God the cause of condemnation (which is actually not in God, but in sin), and really to ascribe to him the cause of the condemnation of the ungodly; but will remain with the saying of the prophet Hosea, Cap. 13, where God says, "Israel, thou bringest thyself into misery; thy salvation is with me alone. We also, as we have heard from Luther, do not want to inquire about the dear God, if he is hidden and has not revealed himself. For it is too high for us, and we cannot comprehend it; the more we engage in this, the further we get from the dear God, and the more we doubt his most gracious will toward us. Neither does the Book of Concord deny that God does not work in all men alike, for there are many at all times whom he has not called by public preaching; but that we should therefore conclude with the contrary, that he is a real cause of the rejection of such men, and that he decided it for himself out of mere counsel, that he would reject them and cast them out for ever, even apart from sin, let them never more persuade us to do so. For it is enough, when we come to this depth of the mystery of God, to speak with the apostle Rom. 11:

\*) For if God were to depart from the order of grace which He has established, and were to use His absolute power.

\*) Where are the Lutherans now, who want to stay in these "barriers"? They are truly thin on the ground! If many of the so-called Lutherans would honestly say what they think about the mysteries stated above by the Formula of Concord, they would have to confess that they "consider all this in their hearts to be fundamentally false, even a shameful doctrine. They would say that what the Formula of Concord reckons among the inscrutable mysteries of the divine judgments are not mysteries at all, but things easily explained; but why? - Because, in the last analysis, everything depends on men's own free decision, not only their damnation, but also their blessedness. And this, he says, is the key that excludes everything and makes everything dark bright and clear. Yes, "behind himself!" speaks Luther. - Not all are Lutherans who think and pretend they are. Most of them lack the right reason - the clear recognition of the doctrine of justification, which, to be sure, only the Holy Spirit can teach, but which alone opens it to sinners who are frightened by their sins, by death, judgment, and hell, and who despair of themselves, not to the "safe" and self-righteous.

"His judgments are unsearchable,' and 1 Cor. 15: 'We give thanks unto And when God calls him to repentance, he thinks it is unavailing, and We should save this question for eternal life; but let it suffice us that God, which hath given us the victory through our Lord JEsu that he will yet come to measure; as if it were in our own hands, that God does not want us to search out his secret judgments, Rom. 11: 'O Christum.' What is above this, our Beatific Christ Himself will reveal to us when we might turn to God when we would. But for this the epistle to the what a depth of riches, both of the wisdom and knowledge of God! How us in eternal life." (^poloZla F. C. Heydelberg 1583. 5. 206. 8^.)

Hebrews warns us on the 3rd of the 95th Psalm, saying, "This day, incomprehensible are his judgments!" But does it seem as if God were Chemnitz also writes in his Passion Sermons: "How is it then that when ye shall hear the voice of God, hide not your hearts; think not, unjust not to give his knowledge and faith to all men, whether they be Judas is not received, that he does not receive forgiveness of sin, since we have yet time enough to amend, as your fathers did in the Turks, Gentiles, or impenitents? Answer: How can he be unjust, he repented of what he had done? And what is lacking in his wilderness, whom I gave time to amend forty years; but they because he owes nothing to any man (Match. 20.), and might well have repented and contrition, that he cannot obtain mercy? He had no reproached me, and I sware in mine anger that they should not come let them all die in their sins! Wherefore also the apostle saith, Rom. 9: faith in Christ; he did not believe that God was merciful and forgave into my rest. Therefore the epistle saith unto the Hebrews, Take heed, "Dear man, who art thou that thou wilt be right with God? \* God also sin, and this did him harm; for where there is no faith, there is no grace little children, that ye be not of such an evil, unbelieving, and impenitent seems to be unjust in this, that here on earth he makes it bad for the of God, nor forgiveness of sin. Now our catechism, in the third article heart, but rather that ye take heed one to another, as long as it is called pious and good for the wicked; and reason cannot be at all suitable of our Christian faith, says that man cannot by his own reason or this day, that ye miss not the time of grace, lest ye also be rejected, as here (but the gospel shows the reason why God lays out many creeds strength believe in Jesus Christ or come to him, but that the Holy Spirit the fathers were in the wilderness. We ought not to presume to set a for his own here, and saves the glory there): So also here it seems to must bring him to such faith, for faith is a gift of God; how is it, then, certain measure and goal to the grace and mercy of God, how far and us that God is unjust in that he does not give his word and faith in Christ that God does not give Judah such faith in his heart, that he might have how distant it may extend and where it may turn: But it behoveth us to to all men, and our reason cannot find its way out of this in this life. But believed that he could be helped through Christ? Then we must return take heed diligently, as long as the Spirit of God doeth his work in us, when we get there and into that life, then we will see and understand with our questions, and say Rom. 11: 'O, what depth of riches, both of punishing, warning, and admonishing, and so worketh in us against that God is not unjust, whether he does not give the word and faith to wisdom and knowledge of God, how utterly incomprehensible are his the flesh, it is a certain sign that God calleth us to repentance, and is all men. The light of glory will then resolve this question finely and judgments, and inscrutable his ways! Neither can we, nor ought we, graciously pleased to us, and would gladly convert us; But if thou easily; which resolution we cannot indeed see in the light of grace. to inquire into these things, nor to enter too far into such thoughts, but heedest not these things, but goest thither without repentance and God's punishments and judgments on sin must be known as well as rather to make use of them, lest we wilfully enter into sin, and tempt correction, in all security, trampling under foot all the admonition of the his grace. The nature of all men is corrupted by sin; therefore God God, lest God withdraw his hand from us, and cause us to fall; for law, and comfort of the gospel, know that God hath his secret and owes us nothing but damnation! Since he sometimes gives his word where this happens, we always fall from one sin into another, and terrible judgments, and suffereth such wanton sinners to enter into a and grace, we reject them and make ourselves unworthy of eternal life, gradually slip so deeply into sin, that there is no return afterward, and perverse mind." (Sermons on the Passion. IV, 17 - 19.) as Act 13 of the Jews says. 13. of the Jews. Therefore in this case no we cannot again take hold of the state. As it happened to Judah, who Timotheus Kirchner, the co-author of the Apology of the Formula of unrighteousness can be imputed to God the Lord." (German at first began to deal unfaithfully with the alms that were given to Christ Concord, further wrote in 1583: "How is it that few are chosen, as Enchiridion, p. 142. f.) \*)

by good people and entrusted to him, and when he was not Christ Match. 20. says? Answer: Here we speak of the revealed word, Leonhard Hutter writes: "Pelagius thought he could only refute the immediately punished by God for it, this made him bold and audacious, which says Rom. 11: 'They are broken because of their unbelief,' since error of the predestinators" (who taught absolute predestination) "if he so that he continued in sin, and dared to go on and on; Now that he is it is clearly shown that unbelief is the fault. - Is God then the cause that ascribed to man a free will by which he would be drawn to choose and too rude, and Christ takes him, admonishes him, warns him, and some are condemned? Answer: Not at all; for he swears, and saith do good as well as evil. Yea, at last, in his impiety, he has gone so far punishes him, and also kindly and fatherly wants to lead him away from himself, that he would not the death of the sinner, but that he should as to blaspheme the whole doctrine of predestination as a useless, his evil conduct, he finally also uses a proper seriousness and says: It be converted, and live, Ezech. 018 Therefore we are not to say that yea, a doctrine injurious to the church." (H Oono. LxxUe. p. 1161.) would be better for a man if he had never been born." Then again he the condemnation of the wicked is God's will or ordinance; but rather Finally, John Musaeus writes: "It is difficult to explain to human stands so kindly against him, washes his feet, feeds him with his body to confess that sin is a cause thereof: for the wages of sin is death, reason how this is true, that the counsel of election and reprobation is and blood, and admonishes him with kind words to amend; and what Rom. 6. But could he convert them all together? Answer: There is no an unchangeable one, and yet that man himself is the cause of his is more, when he comes to him with the crowd and servants of the doubt about it, if he would use his omnipotence; \*) but that he does damnation. (kraelect. in Lpitorn. IV 6. p. 347.) Hence, then, the chief priests who were about to seize him, and he comes to him with a not, we have not to discuss him about it. Paul Rom. 9. writes that he Calvinists, in order to explain this treacherous heart under the appearance of friendship, he allows him "showeth his wrath, and maketh known his power, and receiveth with to come to him and be kissed by him. And when Judas, after he had great patience the vessels of wrath. 2c. In those whom he thus lets \*) In the preface to this "Enchiridion or Handbook of Christian Doctrine," Kirchner says that one of the reasons he wrote this booklet was to publicly committed so many grievous sins, continued to walk in safety, not remain in their unbelief, he shows his righteousness and wrath against testify that he "intends, by God's grace, not to deviate at all from the confession heeding all this, the Lord at last withdrew his hand from him, and let sin. For he owes nothing to any of us, but what he gives and does, he of the beatific faith repeated in the Christian Book of Concord, but to persevere, as much as God helps him. So do not forget: what we have shared him fall into despair. From this we are to learn, that we sin not wilfully does out of pure grace, for the sake of Jesus Christ; to whom we owe here about God's unsearchable judgments was not written by "crypto-Calvinists," but by our greatest and most faithful Lutheran theologians," who against our conscience, and abuse the grace of God; for the judgments all thanks and all credit. - Since then faith in Christ is a special gift of were partly the authors of our final confession, and partly the "official" public of God are incomprehensible and unsearchable, Rom. 11. Therefore God, why does he not give it to all? Answer: defenders of it.

let no man think, What harm if I sin willingly, and long spare repentance? God is gracious and merciful, and will not take it so hard omnipotence, is denied by all neo-believing theologians, because they think with me; when I have sinned, if I will once repent, he will soon receive that only this is true faith, which is man's own free act.

me into mercy. So remember

The reason for the damnation of so many people lies in the fact that God has hated them from eternity and has therefore not redeemed them and not chosen them, but has already determined their damnation from eternity!

(Conclusion follows.)

Johann Pistorius,

burned in Holland in 1525 for the sake of the Lutheran faith by the henchmen of the Antichrist.

Johann Pistorius (Beck) already came under suspicion when he was still attending the Collegium because of the Lutheran doctrine, which was also spread to Holland around that time. He was therefore taken out of school by his father and had to help him in the sexton's service for a while. But even now he did not refrain from testifying about Christ to his fellow citizens. Later, his father had him study in Leuven and then ordained as a priest in Utrecht.

The priesthood did not appeal to him at all, and he made no secret of the fact that he had entered the clergy only to please his father; but he reassured himself to some extent by saying that in the priesthood he could also publicly teach and practice the catechism, the main points of Christian doctrine.

As soon as this became known, however, he was cited to Utrecht and summoned to answer for himself. He did not appear, and was therefore captured with his assistant and brought to Worden Castle; however, out of fear of the citizens, and because his enemies did not have full control of the place, they released them, but forced them to leave the country. They went to Wittenberg, but returned home after three months. They were soon cited again to answer for heresy. The sentence was that they should go to Rome and remain three years out of the country.

Pistorius did not return to the sentence, passed through Holland, and comforted the brethren and congregations that had gathered, but was careful not to come into the territory of Utrecht, since his enemies had resolved to kill him if they found him in their dominions. He now no longer kept the sacrificial mass, nor had his plate sheared, nor entered into holy matrimony. Nor was he ashamed, where necessary, of the work of his hands.

About this time it happened that the pope had indulgences granted in the little town of Worden. Pistorius testified with earnestness and determination against this deception of the priests, held diligent confessions in order to draw the people away from the papal indulgences, and in absolution granted the true indulgence of Christ, diligently instructed the people in the wholesome doctrine, comforted the afflicted in Christ, and brought the comfort and peace of the gospel to the troubled consciences. It was no wonder that the citizens flocked to him in droves and that the priest's profit was small. He then petitioned the authorities to ban Pistorius from the church. Then some of the brethren told Pistorius to have a plate shaved again and to say mass, lest the work so splendidly begun should come to nothing again. He believed he had to give in to love and necessity. This, however, did not help him. At the behest of the priest's successor, he was again called before the court. In response to the questions put to him concerning the papacy, the fe

He answered that one serves God in vain and in vain with the doctrines and statutes of men. Because of his entrance into marriage he offered to justify himself if more and also more learned, more understanding people were present. He was taken prisoner (in July 1525 - 27 years old) and led to the Hague.

Now he had to pass many interrogations before the heretic judges. We share the most important part of it. The readers will undoubtedly be heartily refreshed by the strong, courageous, and confident answers of the dear martyr. The questions and speeches of the heretic judges, on the other hand, will once again make the abomination of the antichristian empire quite clear to them.

Montanus (President of the Court of Heretics): Knowest thou this hand and this writing? It is your confession, which you recently delivered to the councilors of the imperial court.

John: It may well be. I have resolved, however, whether you would ask me much, not to give an answer to any article, for I have previously given you a general account of my faith. Therefore, please now listen to the same from me with good will.

Montanus: What do we ask of your protestation! Give answer to me what we ask. Is this your confession?

John: Not a word will I answer, for ye have heard my protestation before.

Montanus: But we will not allow thee such things; but answer what we ask.

Johann: How? Will you force me, then, that I must serve your sacrilegious will with my answer? What an inequity is this!

Now that the assessors had also intervened, drove

Montanus continued, What sayest thou now of thy confession?

John: If I have given an account of my faith beforehand, then you will also hear my answer.

Duvennorth (procurator): Well, then, state your protest.

John: I, John of Worden, protest and testify before you all - sHere the heretics laughed). You are fine fellows indeed. Why do you mock me? Shall you also mock a poor captive man who wants to answer for his cause? O proud Pharisees!

Bucho: Mr. John, the gentlemen here do not indeed mock you, but they are surprised that you think you have made your protestation in a very fine and artful way. But speak on and continue.

Johann: I, Johann of Worden, protest and testify before you in Vienna, that I do not want to conclude anything -

Enchusanus (Assessor): Yea, yea, yea, thou fair closer, who would believe, therefore we also speak, and know 2c. Now from this faith, and think thee a closer in the things of God? thou mayst well be a sacrilegious man to me.

Johann: If you will mock me so shamefully again and again, I will not speak a word more.

Duvennorth: Continue as you began.

John: I, John of Worden, protest and testify here before you all that I do not desire to conclude or to confirm and assert with earnestness anything that is not expressly understood in holy divine Scripture.

Enchusanus: Dear, hold still a while and give me your Bible. Now I ask whether one should believe the Scriptures alone and not also the fathers.

Now here the heretics pointed to the well-known sham proofs by which the Papists seek to prove their traditions, e. g., the prohibition of eating blood and strangled things, Apost. 15. 2c. The holy witness of Christ did not fail to answer.

Bucho: Ah, there is no need for such a long and extensive disputation and responsibility. The masters of heresy only desire to know whether you also believe something that is not expressed in holy divine scripture.

Johann: Truly, nothing, however small and slight it may be. Montanus: So I hear, you think it sinful to believe anything but the Scriptures.

Johann: I believe in no other than the Holy Scriptures alone, as from them alone one can take necessary teaching for salvation and eternal life.

Bucho: Why then says Christ, Matth. 10: He who hears you hears me - ?

John: This is right and well said by those who have been sent out to the evangelical harvest. Truly the preachers of the gospel are to be heard as Christ the Lord himself. - But because ye are come hither with imperial and papal letters and bulls, not to preserve, but to destroy, neither do we deem you ambassadors or ministers of JESUS Christ, but of men; neither therefore will we hear you. For that which was said unto the apostles, He that heareth you heareth me, is none of your business.

Montanus: Thou hast a wicked, stinging, frevele tongue.

Rosemundus: Do you now believe all the books of the holy, divine Scriptures?

John: Yes, I believe all those who are accepted as canonical by inspiration of the Holy Spirit.

Montanus: Now how do you know which books are accepted and which are rejected, if you do not want to believe the church's common knowledge in this?

John: The Church is not above the Scriptures. Neither does the Scripture take its prestige from the church. But since it is finely harmonized in all places, and the spirit of faith requires us to be satisfied with it, it is only right that we should bear true witness to it, and not wait for the church's knowledge and judgment of it. Wherefore also the holy apostle Paul saith, 2 Cor. 4, Because we have the same spirit of faith (after that it is written, I believe, therefore I speak), we also of faith (after that it is written, I believe, therefore I speak), we also the truth of the holy divine Scriptures more than from the judgment of the church. For the church hath no power to impose anything as an article of faith, which is not founded in holy divine Scripture, as recorded by the Holy Ghost.

Enchusanus: But what causes have you, for the sake of which you will not believe the holy old teachers of the church?

John: In the writings of the fathers I can be deceived, but in holy scripture such is impossible. So also the church of Christ has only one



The only teacher of truth is the Holy Spirit, the author of the Scriptures, is held without foundation of Scripture, namely, that the bishop has which, according to the testimony of Peter, 2 Peter 1, is not done by power to ordain priests. John: Well then, I will do it. I, John of Worden, protest and testify publicly before all of you that I am fully resolved not to conclude or to his own interpretation. So no one is to be surprised that the Lord Christ John: What gives this opinion the saving faith? Moreover, I see not defend anything that is not founded in holy divine Scripture, which is directs us to such Scripture, as he says John 5: "Search the Scriptures, what good I have received from such a bishop, but this, that they call to be understood as the Holy Spirit, who inspired it, himself would for they bear witness of me. Moreover the Son of God, Jesus Christ, is me a priest or a priest. have it understood. But for its interpretation it is not necessary that we presented unto us, that we should hear him: for thus saith the voice Enchusanus: Well then, according to your Gospel, how is one to use strange or other words than those with which it is written. In other from heaven unto all men: This is my beloved Son, in whom I am well elected a bishop or ordain a priest? things I believe what the holy common Christian church believes. pleased; him ye shall hear. John: We are not born priests by election, but by water and the Spirit, and are commanded to offer spiritual sacrifices to the Lord. men, which are contrary to the revealed word of God. So you have my To the objection of the papists that the apostles had not described Spirit, and are commanded to offer spiritual sacrifices to the Lord. men, which are contrary to the revealed word of God. So you have my many things, and that this had been commanded to the subsequent Otherwise the church, the bride of Christ, knows of no other priests. protestation. teachers and fathers, he replied: But besides these, the ministers of the word, or pastors, are either (To be continued.) chosen by common election of the church, or called of the Lord himself. Enchusanus: Ah God, what can be said that is more inconsistent than this, that all Christians should be priests? Rosemundus: May women also say mass, preach the word of God to the people, and baptize? Montanus: The law of Moses has no other priests, for those were born of the tribe of Levi. Enchusanus: If all Christians were priests, all Christendom would be troubled, neither would order be maintained in the church; which is contrary to the apostle Paul, who says that all things should be done gracefully and with order. John: My dear, why do you all shout against me, one after the other? Let one speak in the name of you all, that I may know to whom I ought to answer. Montanus: You want to maintain by force that all Christians are priests. John: Yes, they are also. Peter saith, Ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession 2c. Although this be so, yet would I not that every man should subject himself to the ministry of preaching. For there is no man sent for it, except he be called of the Lord, as Aaron was. So then we are all priests who have been made partakers of the priesthood of Christ, provided we also with Christ offer up a pleasing sacrifice, our sensible worship, to our God, and out of a duty of love also pray heartily for the need of our fellow brethren. Enchusanus: Ah, how this man errs so violently! Rosemundus: I wonder that thou art not ashamed of such speeches. Montanus: Thou art, indeed, not with thyself, because thou sayest that all Christians are priests. When the holy martyr tried to make this clear by means of a simile, namely, that all are equal by birth, but one is called emperor by choice, they again fell upon him screaming. Enchusanus: Now it is evident that you do not think rightly of the sacrament of consecration, which you and your master, Luther, so shamefully despise. Rosemundus: So it is. Montanus: What shall we now proceed to do? Enchusanus: Command him to continue in the protestation he has begun. Johann: I don't know what to say because you all stun me so much without stopping. Montanus: Tell us, we will all hold our peace till thou hast spoken.

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Now this is a very fine cause; but how piecemeal you take the Scriptures, may well be seen here, that you are very subtly silent concerning what John adds; for he says, John 20: But these things are written, that ye might believe that Jesus is Christ, the Son of God, and that believing ye might have life in his name. Is it not clear enough from these words that all things which are necessary for our salvation have been described, and that there is no need of other people's writings and decrees? The Lord Christ directs us to the only Comforter, the Master of truth, that we may be led by him into all truth. Enchusanus: You are indeed a bold man, because you boast that you know for certain what books the Holy Spirit has written. Rosemundus: Oh God, how frevele they are who think they have the Holy Spirit! Johann: Dear, how grouchy you are against me and how enviously you laugh at me! Enchusanus: Do you have the Holy Spirit, you great clumsy man? John: Rom. 8. it says: He that hath the spirit of Christ ...is not his. Duvennorth: With your permission, gentlemen, I will also ask him something: Mr. John, dear, how do you know that you are a priest; and how do you believe that he is your father whom you call a father; who has assured you in such matters? Johann: Dear, aren't you ashamed of such a foolish and inconsistent question? If children did, they would be worthy of ruth. There is a great difference, dear sir, whether you believe something that is written in holy divine Scripture, which all pious people believe without doubt, or whether you believe something in other things that are outside Scripture. Faith in God and his word is necessary and wholesome in all ways; but the belief or opinion of other things is neither necessary nor wholesome, but is left to every man according to his pleasure, without any injury to godliness. Montanus: How, do you also believe that you are a priest? Johann: Why shouldn't I believe it? Montanus: Who assured you of this? Who made thee a priest? Johann: The auxiliary bishop. Montanus: Thinkest thou also that he hath power and authority to do this? Johann: Yes. Montanus: Now this is not written anywhere in holy divine scripture; so now you believe something that is

**To the ecclesiastical**

**I. America.**

**The receipts** on the last and penultimate page of the "Lutheraner" take up too much space, according to the opinion of some readers; but, properly considered, we should thank God from the bottom of our hearts that they take up so much space. The "Freie Stimmen" (Free Voices), a non-Lutheran paper, speaks out about this: "When one looks over the number of receipts for numerous charitable causes, as they are often published in the "Lutheraner", one is convinced that these Lutherans are interested in all kinds of church causes and thus life. These many receipts are a hopeful sign for the future of the Lutheran Church in North America. " G.

**Election of Grace.** From the newspaper of our Norwegian brethren we learn the following: "The controversy concerning the election of grace, which has broken out in the Synodal Conference, is of course reported by several of the local papers, also by the Norwegian ones. But it is strange when even church papers, organs of ecclesiastical communities, which are supposed to guide their congregation members in ecclesiastical matters, report on the dispute in such a way that they readily take it as a foregone conclusion that the Missouri Synod teaches falsely. We wish we knew how many of these hasty judges have themselves read only the most important of what has been written in the Missouri Synod concerning this doctrine. From the way they talk, you cannot tell that they have read anything special about it; indeed, some of them seem to think in all seriousness that when they have read about the attack and the accusation, that is enough, so they can immediately pass judgment. Nor do they all reveal a particularly great acquaintance with the Lutheran confession, which one should be able to rightly demand from those who want to be ecclesiastical guides for the Lutheran Christian people."

**Community schools.** The need for parochial schools is also increasingly recognized in the sects. The "Free Voices" report the following statement by a bishop of the Episcopal Church: "No one disputes the right of the state to see to it that its citizens, who are to make and administer the laws, acquire the necessary intelligence. Education is better than ignorance. But is it right for the church to stand idle and leave the education of its children to another power? It is objected that the Sunday school must see to it that the children are brought up in discipline and admonition to the Lord. But who is not convinced\* that the Sunday-school, however well conducted and arranged, is not at all equal to this task? The hour on Sunday, which is often wasted in a bible lesson, and which is sometimes well spent, is not a good time.

is nothing in comparison with the solid work and training in the school Salvation Army. The leader also wears a blue uniform. They carry two hours during the working day. Home education should, of course, make blue flags with a large red star in the middle. They want, as they say, to up for what is lacking, but in all too many of our families religion is no conquer the world for the Lord and have initially chosen New York as more important than in the state schools. Therefore, I maintain, it is the their headquarters. The street varades, however, were not permitted to duty of the church to see to it that even the smallest of the smallest do them. The origin of this whimsical society falls in the year 1865, at which church at all. When the last orphanage was opened, the president not perish spiritually through their indifference and unfaithfulness in time the Methodist preacher, William Booth, in London, declared that the caring for their souls. The best means of doing this, in my opinion, would means hitherto used for conversion were not sufficiently fey, and that be to return to the old institution of the parochial school, where the the cause must be attacked in a different way. He surrounded himself children of rich and poor were instructed daily as much in catechism as with a number of like-minded men, and, dressed in blue uniforms, with in reading and writing and grammar, and where God's Word was not flags in their hands, they went about the streets of London holding prayer further than the Chrtsten people. And there was dancing, eating and regarded as an intruder. This would, however, require increased meetings. Railton claims fle already have an army consisting of 125 drinking, as was often mentioned in the newspapers. But how did it go? The "German Orphanage" went out of business after a short existence. It was announced that the German orphanage had been "officially" dissolved and that the orphans had been handed over partly to their relatives and partly to the "general Protestant orphanage". Thus the "German orphanage", which should exist better than the church orphanages, no longer exists. We cite this to the glory of God, in whom we trust. In the past year we were able to pay off 1331 dollars of our debt to the orphanage. In St. Louis, as the accounts show, a great deal is raised by the collectors asking the brothers and sisters in Christ for a small gift of love each month.

that the money and the effort would not be wasted. If the church reaps the little ones in this generation, it reaps the men and women in the next. The most important question of the present and future does not concern, as some think, the arbitrary use of the liturgy, but is this, whether we shall be able to preserve our ecclesiastical influence on the youth of the people, or whether they shall hopelessly fall prey to unbelief. That is the question now at issue, and if we are wise we will not close our eyes to it, but will honestly and earnestly set about to solve it."

**The Methodists make** fun of their own prayer meetings. The "Christian Messenger" relates - as a good joke, of course - that when a - At any rate, such merchant houses will also give their workmen the wages of which they are worth. If large merchant houses behave in this meeting, and "the torrent of words would not cease," "a good brother way, they will certainly not have to worry about their people being interrupted the tedious devotion" by "beginning to sing a song, saying: striked. "At last, at last, there must be an end to the misery." How can the "Ambassador" in the next column speak of "lack of religious earnestness" when he himself proceeds so lightly? Lutherans, who walk exactly according to God's word, but upon whom the Methodists look down with contempt, would, first, according to the word of God, not permit a woman to speak publicly in the congregation; secondly, they would be afraid of the sin of mocking the saint and taking the name of God in vain. G.

**What the so-called revivals are doing for fruit.** An American church in Boston recently appointed a committee to report on the fruits of the revivals which had recently occurred in that city. The result of the investigation was that most of the persons had not only relapsed, but had even sunk to a much more miserable condition. Nor is anything else to be expected; for whom God converteth not, he is not converted, Jer. 31:18, G.

**The state of the singing choirs** in American churches is shown by the following note taken from the "Christian Messenger": "The other day a Jewess who applied for a position in the singing choir of a church in Brooklyn was turned down with the remark that it was improper for Jews to sing their songs for Christians. Not long after, all "gentiles" were removed from the choir of the Clinton St. Synagogue." Thus it became apparent that so-called Christians were stooping to join in blaspheming Christ in the Jewish schools. G.

**The latest distortion of** Christianity is the so-called Salvation Army, a society that has recently come from England. It consists of one man and seven women. The leader, George Railton, calls himself High Commissioner, the women have military titles: Captain, Lieutenant, and so on. They wear blue skirts with red and yellow lapels and a kind of derby hat. On the band of the hat

The first house, which was also built, was called the "general Protestant orphanage". One wanted to take more account of the rationalist communities in the city. The third orphanage, which was established, was only called "the German orphanage". Not even the rationalistic doctrine was to find a place in it; in short, it was not to be connected with any church at all. When the last orphanage was opened, the president announced in the newspapers: "Other orphan societies rely on the good Lord and want to obtain everything they need through prayers and acts of worship. We don't want to do that, we want to dance everything together, eat and drink and get what we need by lotteries and other amusements." Of course they thought that in this way they would get further than the Chrtsten people. And there was dancing, eating and drinking, as was often mentioned in the newspapers. But how did it go? The "German Orphanage" went out of business after a short existence. It was announced that the German orphanage had been "officially" dissolved and that the orphans had been handed over partly to their relatives and partly to the "general Protestant orphanage". Thus the "German orphanage", which should exist better than the church orphanages, no longer exists. We cite this to the glory of God, in whom we trust. In the past year we were able to pay off 1331 dollars of our debt to the orphanage. In St. Louis, as the accounts show, a great deal is raised by the collectors asking the brothers and sisters in Christ for a small gift of love each month.

Oh, God, it's so bad. On this earth there is no peace, Many sects and many raptures Come together in a heap. G.

**II. foreign countries.**

**Good Remedy for Striking.** In London there are two larger merchant houses, each of which has employed a house preacher and a religion teacher with an annual salary of 400 pounds sterling, whose duty it is to pray every morning with the assembled employees and to give Christian lectures to the young men and girls on suitable evenings.

At any rate, such merchant houses will also give their workmen the wages of which they are worth. If large merchant houses behave in this way, they will certainly not have to worry about their people being interrupted the tedious devotion" by "beginning to sing a song, saying: striked.

W. [Walther]

(Submitted.)

**The Lutheran Hospital, Asylum and Orphanage in and at St. Louis, Mo.**

Since the aforementioned charitable institutions exist within the Lutheran Church and are Lutheran, Lutherans and Lutheran And this desire and hope of his has been fulfilled. Such a dying man is, congregations will certainly welcome and read an annual report about of course, a lovely and powerful stimulus for the other sick people to be them in the "Lutheran". Not only is our hospital in St. Louis called "the anxious for a blessed end. Usually, before the funeral of someone who Lutheran hospital and asylum" and our orphanage near St. Louis "the has died in the Lord, a funeral service is held in the hospital's reception Lutheran orphanage for the little child JEsu", but also in these institutions room, in which the patients who are able to walk participate. 24 persons only Lutheran teaching is conducted and everything is regulated have been cared for entirely free of charge. Others have paid a part of according to God's Word. We would have liked to have made further the board money, others the whole board money, now 4 dollars weekly.

progress. An institution for the mentally ill would be very necessary, since even in Lutheran families and congregations there are more and more such unfortunate people who have to be housed in state a separate building and its own administration for our elderly, single fellow believers. But so far this has remained only wishing. The Lord will help in His time. We owe Him, the merciful, compassionate and powerful God who rules the hearts and hands of men, a great debt of gratitude for the fact that He has so far allowed us to continue the charitable institutions we have begun. Something great has always happened. In the past year, for example, 170 sick, old, poor people and orphaned children were cared for. The costs in general amounted to 5307 dollars. This is a handsome sum. If you think of it beforehand and have nothing in your hands, you might well be afraid. But the Lord our God provides and we let Him provide. We also want to give Him all the glory. With our God we have not been put to shame and we will not be put to shame. Some time ago the un-Irish, the Protestant and the liberal Germans split in St. Louis. They had all hitherto supported the so-called "Protestant" orphanage, which belonged to the Protestant-Unionist Synod. Three orphan societies and three orphanages were formed. The first, the "Protestant", orphanage was rebuilt after it burned down. The second orphanage

The first house, which was also built, was called the "general Protestant orphanage". One wanted to take more account of the rationalist communities in the city. The third orphanage, which was established, was only called "the German orphanage". Not even the rationalistic doctrine was to find a place in it; in short, it was not to be connected with any church at all. When the last orphanage was opened, the president announced in the newspapers: "Other orphan societies rely on the good Lord and want to obtain everything they need through prayers and acts of worship. We don't want to do that, we want to dance everything together, eat and drink and get what we need by lotteries and other amusements." Of course they thought that in this way they would get further than the Chrtsten people. And there was dancing, eating and drinking, as was often mentioned in the newspapers. But how did it go? The "German Orphanage" went out of business after a short existence. It was announced that the German orphanage had been "officially" dissolved and that the orphans had been handed over partly to their relatives and partly to the "general Protestant orphanage". Thus the "German orphanage", which should exist better than the church orphanages, no longer exists. We cite this to the glory of God, in whom we trust. In the past year we were able to pay off 1331 dollars of our debt to the orphanage. In St. Louis, as the accounts show, a great deal is raised by the collectors asking the brothers and sisters in Christ for a small gift of love each month.

We have one more request to bring to the dear friends of our orphanage. We need more teachers. Our orphan father is a teacher, but at the same time he is also a house father and as such has many responsibilities at the school. Father Siegert still takes care of the second class, but he is already about 80 years old. We need a teacher who has good knowledge, especially in the English language, and who does not have many needs and who wants to be poor out of love for the poor orphans. Whoever can point us to such a teacher is asked to do so. After all, teaching is the main thing for the children. And with orphans who go to school regularly, something proper can be done. Now the Lord will take care of this too. But it should also be presented to the public, according to the decision of the orphanage community.

Finally, a few more details from the institutions in question are to be given.

I. From the hospital. As far as the cases of illness and "cures" that have occurred are concerned, reference is made to the following report by our physician, Dr. Schlossstein. Sick people have come not only from St. Louis and the neighbourhood, but also from far away, e.g. from Nebraska, from Minnesota, who sought help here and partly found it. Of the deceased, who had been in the hospital for a longer time, we can have hope, with about one exception, that they have fallen asleep blessed in the Lord Christ. One died on the same day that he was brought to the hospital, another on the second day. Sixteen persons received Holy Communion. A 67 year old man who had emigrated with dek Saxons came blindly to the house with a desire to die here. He refreshed himself at the word of God which was recited and read to him, and often uttered with great joy the hope of soon coming to his Saviour and seeing Him. And this desire and hope of his has been fulfilled. Such a dying man is, of course, a lovely and powerful stimulus for the other sick people to be the anxious for a blessed end. Usually, before the funeral of someone who has died in the Lord, a funeral service is held in the hospital's reception room, in which the patients who are able to walk participate. 24 persons have been cared for entirely free of charge. Others have paid a part of the board money, others the whole board money, now 4 dollars weekly.

II Details from the orphanage. According to the annual report of February 1879, 28 boys and 25 girls remained in the orphanage, making a total of 53. 19 boys and 6 girls were newly admitted, making a total of 25 children. Thus there were 47 boys and 31 girls present during the year, a total of 78. 17 of these children have been discharged; namely, 11 have been returned to their relatives at their request, 2 have been sent to a lesser place.

# Der Lutheraner.

have been given to loose Christian spouses. 2 have gone to the school teachers' seminary in Addison to prepare themselves for the school office there, and 2 girls have entered the service after being confirmed and having served the orphanage free of charge for a while. Accordingly, 61 children now remain, namely 38 boys and 23 girls. Of these, 22 are from St. Louis, 21 from Missouri, 5 from Southern Illinois, 4 from the State of Mississippi, 3 from Tennessee, 2 from Kansas, and 1 each from the States of Virginia, Kentucky, Texas, and Nebraska. Except for 3 Dutch and 2 Irish, the rest are all German. There are 16 orphans, the rest are half-orphans and 8 children of unfortunate parents. The school is attended by 43 children. This year 7 children were confirmed, 5 boys, 2 girls. Since the foundation of the orphanage in 1968, a total of 261 children have been admitted and have been cared for and taught there for a shorter or longer period of time. Some of those who have left to remember the orphanage with love, visit it from time to time, or write letters and report how they are doing. Others seem to have forgotten the benefits they received here. But they will not entirely forget that they have been in the Lutheran orphanage. Their state of health was particularly good during the past year. Apart from minor ailments, no serious case of illness or death has occurred.

III. something from the Asvl. During the past year there have been 145 persons in the Asylum, which is connected with the Orphan Asylum. couple of old married people without children, who were well-to-do, left the Asylum after a few weeks, not being satisfied with paying 16 dollars a month for their board and lodging. 2 others were discharged. At present there are 6 men and 4 women persons in the 2 houses, the men with the orphan boys in the old house, the women persons with the girls in the new house. At the hospital there were 4 persons in the asylum, 2 men and 2 women. Of these, 2 persons, 1 man, who had been completely paralyzed by gout for 7 years, and an old mother, we hope, have entered the heavenly asylum. So there are now a total of 12 people in our asylum. In the near future, however, the number will increase again, since there are urgent requests for admission.

May the gracious and merciful Lord continue to fix his eyes on these adults, travel expenses .r. 212.97, house and kitchen utensils and 1 new cooking stove 144.35, painting of roof, boards 2c. 92.84, farm equipment, blacksmith's bill and 1 new wagon 152.25, salary of orphan parents and for other help 563.00. For college pupil Ernst Holm more spent than taken in, 41.46. Total of expenditure 43704.95. The revenue amounts to ..... -5036.04 Expenditure ..... 3704.95

On behalf of the Board of Directors  
J. F. Bunger.

## Sick Report for the Lutheran Hospital at St. Louis, Mo. uo" year 1879.

On January 1, 17 patients remained from the year 1878, 55 were newly admitted, a total of 72. 43 of these were cured, 5 improved, 3 discharged unimpaired, 9 died; 12 remained in treatment at the end of the year. S were treated for eye diseases, 5 for bronchial catarrh, 2 for pneumonia, 1 for bronchitis, 2 for pleurisy, 1 for pulmonary tuberculosis, 1 for asthma, 2 for gastritis, 1 for intestinal inflammation, 3 for dysentery, 3 for rheumatism, 3 for paralysis, ...marasmus 1, neuralgia 2, epilepsy 3, hypochondria 1, mania 1, dropsy 1, internal fever 7, remittent fever 4, bilious fever 2, typhoid fever 2, typhoid malaria fever 2... Joint inflammation 2, bone fracture 1, bone fracture 3, contusion 1, lymph gland inflammation 1, abscess 1, inflammation of the prostate gland 1, pre-skin inflammation 1, chronic ulcers 3, wounds 2, sarcoma of the cervical glands 1 (Exstirpation) 1. - Died of paralysis 2, marasmus 1, pneumonia 1, pleurisy 1, bronchircrasia 1, of asthma 1, typhoid 1, typhoid malarial fever 1. As to age, died of 20-30 years 2, of 30-40 1, of 40-50 1, of 50-60 3, of 60-70 2. Dr. A. Schlostein.

## Jahresrechnng des ev.-Inth. Hospitals za St. Louis, Mo., from 18 Kebr. 187S to 16 Fetr. 1880.

Intake.	
Paid for by inmates-1046 .....	75
Repaid by the orphanage .....	1M.00
Obtained through extra contributions .....	51.60
Through regular monthly contributions .....	255.95
from the Cross D'strict in St. Louis -49.15	
from the Trinity S-Diftr. there 89.70	
from Immanuel--Distr54 .....	. 10
from Zions-Distr47 .....	.30
From k. Brandt's church in Lowell 15.70	
Total revenue -1454.30	

Issue.	
Remaining debt on last invoice- .....	200.25
Spent on utensils- .....	1.75
For Memories .....	51. "5
For the budget .....	846.63
For operation .....	502.45

1402.78	
Summa dcr output -1663.03	
Remains debt -148.73 F. W.	
Schuricht, Kassirer.	

## Annual account of the edang.-lath. WaisenhanseS znm Kindlein JEsn for a shorter or longer period of time. Some of those who have left zu DeS PereS bei St. Louis, Mo., vom 15. Febr. 1879 bis 5. Febr. 1880.

Intake.	
1) Bequest of the same Frdr. Holschen from the Jmm.-Diftr. in St. Louis of	
-50.00. Further: Charitable gifts through voluntary contributions, wedding and	
child baptism donations, thanksgiving offerings, collections in Lutheran young	
men's and young women's associations, schools 2c., according to receipts in	
the "Lutheran" from: Arkansas -37.95, Canada 10.00, Colorado 2.00, Illinois	
236.53, Zndiana 257.00, Iowa 41.76, Kansas 34.25, Kentucky 5.00, Louisiana	
145.00, Michigan 16.53, Missouri (from St. Louis 1416.57, from elsewhere	
A443.69, add. 1860.26; Collecte at yearSfrst, less expenses, 418.17) 2278.43,	
Nebraska 68.10, Ohio 36.33, Tennessee 21.50, Texas 93.15, Wisconsin	
25.90, Wyoming Terr. 4.90. By k. Beyer of Kinderblatt 150.00. By Kassirer I.	
Birkner 13.50. Summa-3337. ....	83.
2) For board and repaid debts .....	1501.81
3) For sold items .....	196.40

Issue.	
For living expenses -2063.26, clothes and wardrobe 434.82, school	
equipment, freight, doctor's bill, medicine, Christmas presents for children and	
adults, travel expenses .r. 212.97, house and kitchen utensils and 1 new	
cooking stove 144.35, painting of roof, boards 2c. 92.84, farm equipment,	
blacksmith's bill and 1 new wagon 152.25, salary of orphan parents and for	
other help 563.00. For college pupil Ernst Holm more spent than taken in,	
41.46. Total of expenditure 43704.95.	
The revenue amounts to .....	-5036.04
Expenditure .....	3704.95

Reduction of debt by-1331 .....	.09
According to the last invoice, the total debt amounted to 8655 ..	.50
Reduction of debt this year-1331 .....	.09

Remains debt -7324.41	
Of the "gifts received" -81.25 were expressly designated by the donors "for	
the repayment of the debt", which were of course also used for this purpose,	
and about -1250.00 in addition. In the past year we again received abundant	
gifts of clothing, linen, bedding, etc., which significantly reduced the	
maintenance costs of our large family. We also received a great deal of help	
in the form of donated food, especially flour, and fuel (3 carloads of hard coal	
from Hm. Boge in Staun- ton, Ill.).	
St. LouiS, Mo., Feb. 5, 1880. I. M. Estel, Cassirer.	

## Inaugurations.

On Sunday Judica, Pastor G. W. Polack was introduced to his new congregation in Paitzdorf, Mo., by the undersigned in the presence of President F. I. Biltz, assisted by Messrs. kk. Janzow and Holtermann.

Address: R "v. v. ?nl "clc,	F. W. Pennekamp.
Ilntonovtn, ksrr^ 6o., Llo.	

Rev. I. P. Beyer, presently President of the Eastern District, was installed by the undersigned, assisted by Mr. k. Korner, in his "new" congregation at WilliamSdurgh, N. F., on Sunday Judica (March 14). F r. King.

Dresse: "sv. 3. k. Ls^er,	156 kovsr 8tr, ^Villiamsdurxli, R. 1.
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## Church consecration.

On March 8, our log church on Fremont Road, WiSc., which has been in use for some time but has only been enlarged this winter, was dedicated. Preachers: Daib and Walker.

E. G. C. Markworth.
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## Please.

The undersigned hereby asks all readers of the "Lutheran", but especially the dear brothers in the office, to give him the addresses of all fellow believers known to them,

...of Kansas City, Mo., to be notified forthwith...	
M. Meyer.	
311 7tk 8t., I-euvovvortd, Laus.	

Correction.	
In the Synodical Report of the Jowa DistrictS, G. 5, eS should read r M. Stephan, pastor in Warrm Township, Bremer Co,- instead of "in Waverly."	
M. Stephan.	

## The Northwest District

of the Rvang. Lutheran Synod of Missouri, Ohio, &c. St. assemblies, s. G. on the 27th instant at St. Stephen's Church of Mr. k. Lh. H. Loeber at Milwaukee, Wis. -- " '-----

The main subject of the WWAYMssNvwill be the continuation of the answer to the question, "What are the characteristics of a well-grounded truly Lutheran congregation, toward which, therefore, Lutheran preachers are to strive with their congregations as their goal? " -The proceedings will begin with Thesis 9. (S. "Lutherans," Vol. 32, Ro. 11.) -Another subject of the proceedings will be the question: "How are our congregations-and especially our confirmed youth-to be kept at the catechism?"

A pastoral conference will be held the morning of June 3. - Each pastor of the district must submit a complete parochial report. - The secretaries of the District Conferences are to submit the minutes of these conferences to the Synod for review or discussion.

A. Rohrlack, Secretary.	**
	*

All those who intend to attend the Synod are requested to notify the undersigned by May 10 at the latest, whereupon each one will be given his quarters by a postcard sent to him in good time.

Ch. H. Lober,	
376 8eott 8tr., Milwaukse, IVio.	

## Solicitation.

The congregations of our Northwestern District are hereby requested to deliberate on the propositions of the Synodal Conference of last year in a preliminary meeting, so that their Synodal deputies may be in a position to speak out on this matter before the Synodal Assembly.

E. Strafe", Districtsprases.
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## The Iowa District

of the Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., from the 19th to the 25th of May, at the Lutheran Immanuelsgemeinde de- Herr k. Th. Brurr, in Warfield Township, Bremer Co., Iowa.

Subject: Absolution. I. Fackler, Secretary. * *
*

- synod members and guests wish to report to the undersigned "3 weeks" in advance.
- travel by the Illinois Centra! R. R. or the Burlington, Cedar RapidS and Northern R. R. to Waterloo.
- 3rd pickup will be at the Illinois Central Depot on the 18th at 5 in the afternoon.
- late comers can be promised kri" free carriage. Tbeod. Brewer,

Veovvr, remsr Oo., Iovu.	* * *
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So far, the following railways have promised us price reductions; Illinois Central RR..., the Burlington, E. R. & N. RR., the Central Iowa RR..., and each at 1t de full price for the outward and return journey. The certificates for the Burl., E. R. u. N. and Tentral Iowa R. R. are only necessary on the return journey and will be handed in at the place of the Synod; on the other hand, those who intend to use the Ill. C. R. R. may "inform" me of this as soon as possible, so that I can send them a certificate for obtaining a "Lxeuroion II'iekst". Only those who can show such a certificate at the boarding station of the Ill. C. R. R. will receive the said reduction.

81 Each brivge^etnen parochi-l report with!

- I. Fackler, sergeant.

## The Illinois District

of the German Lutheran Synod of Missouri, Ohio, &c. St. will assemble fich, s. G. w., from Thursday, May 20, to Wednesday, May 26, at Quincy, Ill. The sessions "erde" in the church de- Hrn. k. W. Hgdrberg, corner of Washington and 8th streets, "erde be held. - The subject of the doctrinal discussions r "Theses on Sanctification."

Those who intend to attend the Synod should contact Mr. K. Hallerberg by April 30 at the latest, so that lodging can be arranged. W. Hallerberg no later than April 30, so that lodging can be arranged. - Arriving in Quincy, he said, they should inquire for his lodging at the school of St. Johanuis parish, No. Ill south 7th street (where the synod was held in 1876)." " B. Burfeind, Secr.

All who wish to travel from Chicago to Quincy, and from the "southern" part of the State by the Illinois Centrl to Decatur, and thence to Quincy, for the Synod, at the "half price" (tmlf kurv), are requested to apply to Weldsn hfj as soon as possible.

T. C. Diener.	
670 Vqioy 8t., OdiooKO.	

# Der Lutheraner.

Conferenz displays.

The Southeastern Pastoral Conference of the Western District will meet, g. e. G., May 20, at Frohna, Perry Co., Mo. Subjects: doctrine of the state of Christ's humiliation; ere- tic treatment of the propositions on the election of grace communicated in the "Lutheran"; church discipline.

Registration desired. M. Hein.

The St. Louis One Day - Pastoral Conference will meet, s. G. w., again on the Wednesday before Rogate.

Minnesota Pastoral Conference I. Districts will meet April 20-22 in Carver. F. SieverS.

In exchange for his congregation, the undersigned, with heartfelt thanks to God and the dear givers, certifies the receipt of the following gifts for the payment of the debt burden resting on our church r

From the filial parish of ?. Horst in Hilliard, O>, O13.25. Gem. of ?. Böich in Lancastr, O., 12.0t). ?. G. F. Walther 5.00. ?. P. Brand 2.00. Mr. Aug. Köhler 10.00.' ?. I. M. JobannesS 5)O. I". I. G. Kunz 5.00. ?. Seemeyer's Grm. 13.00. Fr. Südmeier 3.00. Louise Scharfschrer 1.00. ?. I. A. Schulze 5.00. H. Sondermann 1.00. ?. E. I. Meißnrss Gem. 11.40. ?. Pissel comm. 2.00. R. E. there 3.00. ?. Mrrtner L0. By dens. by W. Schelp .50, C. Luken 5.00, H. Herren 1.00. By ?. Sugar by Joach. Müller 1.00, Phil. Weber k-50, Martin Btebach 5.00. By ? Ledebur by Fr. Duwe, A. Bukgein Jr 1.00, G. Krell .50. ?. C. Wittes Grm. 15.66. ?. SchallrrS Gem. 10.M. By ?. El. Stürkrn 3.00. ?. Aulich's Grm. 2.0". ?. Borns Gem. 5.50. By ?. H. F. Grupr of David Roth 5.00. By ?.H. Böttcher of Georg Wellrr, Wilh. Südmeier, Fr. Riebmann .50 each, Jak. Baumann 1.00. ?. Kanold's Gem. in Ashford, N. A., 5.00. ?. Sihlers Gem. 67.5t" (by himself 10.00, Wittwe Brück, Ehr. Küster, Ehr. Schaper, F. W. Buschmann, Heinr. Flicke, L. Griebel!, W. Mol- Irnng, K. Pape each 5.00, W. Bade, I. Burkuhl, Dir. Zucker each 2.0", W. Luchmann 1.50, Mrs. Schwab, H. Müller, Ehr. Bohn, C. KaU, H. Niemeier, P. Frobmuth, M. Rodenbeck 1.00 each, Paul R'rdel, P. Schmidt, D. Winte, F. Dau .50 each, Kath. Riedel, Wittwe Mryrrding .25 each, Wittwe Wefrl .50). ?. ZagrlS Gem. 15 00. ?. Kranz-Gem. 5.50. ?-. Roschke's comm. 10.00. ?. Schieferdecker's congregation at Nru-Gehlenbeck 12.00. By ?. A. H. Brauer by H. Schermer 2.00. Grm. members of the ?. Werfrl- mann 27.00. ?. Uffrnbeck's Grm. tn Lrmont, Ill, 14.50. By ?. Janzow by M. Weinhold 10.00. By ?. W. S. Stubnatzy 16.75 (H. Lange, A. Kampr each 5.00, Ehr. Walda 2.00, G. Kampr, F. Waldemoth, H. Prange each 3.00. 1.0t", M. Bock, F. Klein each .50, H. Berlin .75). By ?. Fr. König 2.W. By ?. W. SchwartzS Grm. 2.00. ?. GrothS Grm. 6.00. ?. PragrrS Grm. 5.00. ?. PoppnrS Gem. 5.00 (by himself, Chr. Schwarz sen., W. Artrr each 1.0t>, W. Tebbe, K. Haar, H. Branksieker, I. Ewers each .50). ?. G. E. AhnerS Gem. 5.t)0. ?. BodeS Grm. 4.50. ?. DowidatS Grm. 2.00. By ?. Dulitz by I. Meier 1.00. Zwe" Gem. Glirder drS ?. Werflrmann 6.00. By ?. F. C. Becker by Wittwe W. Klingrnschmidt 5.00. Community member of ?. F. Könrg 5.t>0. By ?. C. Lrmbke of Joh. Weidner & Mrs. Müller 1.00 each. ?. O. KolbeS Grm. 15.00. ?. G. Brnrthal's Parish 4.25. ?. P. Wambstein County, 15.00. By...? Brakhage by I. Pottbraum 10.00. By ?. Sugar by I. Roth 5.00. By? Jors Grm. 70.00. ?. W. S. Stubnatzy- Gem. (2nd Srdng.) 39.75 (Eh. Wöbking, G. Spigel, Fr. Vahlsing jun. 5.00 each, H. Dammeyrr 3.00, Ehr. Rippe, H. Meyer jr 2.t>0"W. Frä'ul. S. Schuster, Krlameyer, Chr. Krömer, Brauer sr. and jr., Rüst, Wammhof, G. Hitzrmann, H. Böker, Mrs. RoeS, Thurmann, Waldemoth, F. Klündrr jr 1.00, Backhaus 5.00, Brase and Brackmann each 2.00; by drn Hitzemann, Happert, Lmdenberg 1.00 each, by G. Spiegel 1.50, Firllkrr.50, Hrrren Welcher 3.00, Schreiber 1.00, Wrllstädt 2.00. By H. Kreft at Arlington HrightS 8.00, namely, by I. Kolberg, A. Heinrich, C. Täge, O. NorhuS, E. Tdür-nau, O. Noltr, F. Brockmann, H. Hinrichs, W. Hinrichs, W. Kirchohoff, H. Kirchohoff each .5<". I. B. and E. Gruenberg each .25., H. Krfft 2.00. Ehicago, Ill, March 13, 1880. H. Wonder.

KSr the Preachers' and Teachers' Widows' and Orphans' Knaps (Western Districts)

have been received:

1. contributions:

From ?. Häßler at MarySville, Nebr., H4.00. Lehrrr H. H. Meyer at St. LouiS 4.00. ?. Matthias at Paola, Kanf., 3.00. ?. Maisch at Ler Eo., Ter., 2.00.

Two. Gifts:

By ?. Sweet, s. a. C. Bretting's wedding, 2.35. By ?. Mödingrr of N. N. 4.00. By ?. Maisch, Kindtauf-Collecte, 4.25. By ?. Häßler of S. Both Parishes, 20.53. By ?. A. W. Frsr, ges. on H. Brockmann's wedding to Euming Creek, Nebr. 8.50.

St. Louis, March 9, 1880. E. M. Grosse, Cassirer.

The undersigned has received:

For dir Nothlridrndrn in d. Gem. in Ford Co., Kans.: From Dreirinigk. Distr. in St. Louis 90.00. From Maidens' Association 30.00.

For Stud. Kaiser: Through ?. F. Kleist from the Women's Association of sr. Gem. in Washington, Mon., 7.00.

For inner mission in the West: by Karl Schmidt in Maynard, Mass. p .75. by I. Umbach of Val. Hriby and Eh. Hatter jr 1.1)0.

On the church building in Planitz, Sachsrm: From the Jmman. community in St. LouiS 42.20.

For the needy in the German Free Church: Bon ?.. F. W. RichmannS Congregation tn Pittsburgh, Pa., A).00.

By Mr. A. Paar, Treasurer of the Minnesota Synod, 27.13 for the Negro Mission and 5.70 for the Deaf and Dumb Institution in NorriS.

Through Mr. Ed. Neldner, Treasurer of the Synod of the Lutheran Free Church in Saxony and other states: 41.14 for the Negro Mission, 7.10 for 1.00. ?. Gieseke's Grm. in Secor 6.30 & by H. Dirrking therlbst 5.00. From missions without a specific purpose, 10.80 for the students Potzger and Gläß Aurora: Chrism-Coll. of the Gem. 16.75 & by ?. Krebs there, surplus of an Ertra-Car after Fikenscher's wedding, 9.50. By ?. L. Wagner of the community in Whraton 1.50. By ?. Burfeind in Rick from the Jüngl. Verein 2.4t", F. Wegner 4.00, H. Dettmering .50. From ? Mueller's congreg. in Kankakee 10.00. By ?. H. Wrisbrodt (Jll.-Svn.) of ZionS congreg. in Mt. Olive 20.<>0. By ?. E. Rirdel in Blo omrtngton by Mrs. Ehrlich & Mrs. R. 5.00 each. by ?. RauschertS Grm. in Dalton 10.00. By ?. Oetting in ElltottStown from H. Schmidt 5.00. Wrihn.- Coll. from ?. BruegmannS Gem. in Union Hill 6.50. Joh. Freim in Grnoa .70. by ?. Uffrnbeck in Le- mont by K. Schrödr 1.00, P. Frmaurr .50, Mrs. Drögrmül- ler in Lockport 1.00. By ?. Otto tn SadoruS, thanks

sacrifice for happy delivery, by Mrs. R. N. 5.00, Bro. Schröder .50. By ?. Döderlrin in Homewood,, weddingS-Col- Ircten at Stöckmann 10.00, Steiler 16.50, Horstmann 10.75, and by Waisrnveretn 12.00. By ?.Schmidt in Schaumburg by Mrs. L. W. 2.00. By ?. Kühn in Bellevtlle from Mrs. Hesse and E. S. each .25. By ?. Strikter in Proviso from the Waisrnbüchse 4.00. By ?. HartmannS Gem. in Wood- worth 12.03. Mrs ?. Horn costs in Blos m .50. By ?. Braurr in Brecher from Mrs. N. N. 5.00. By ?. Norden of d. Gem. tn Ltndenwood 4.80. NrujahRS Coll. of ?. Mueller's Gcm. inRandolph 6.25. (Summa P303.85.)

From Gemrinden 2c. outside Illinois: By the Kassirer: I. Simon 10.00, E. Eißfeldt 60.58, I. Birkner 8.00 & 8.00, I. P. Radrmacher 9.35, E. Grahl 11.45, E. Roschke 2.50. Wm. Pigtail at Detroit, Mich. .50. by ?. I. Horn, New Year's coll. sr. Gem. at Adatr, Iowa, 7.75. By ?. Schumann at Freistadt, WiS., Kindtauf- Coll. at Aug Barthel 1.20, by himself .80. by ?. W. Hagedorn (WiSc. Synod) at Dotyville, WiS., part d. Thanksgiving Coll. sr. Grm., 5th W. By ?. Studt of ?. Händschke & Grm. in Sumnrr, Iowa, 2.25. By ?. Wunderlich in Tollrston, Jnd., weddingS Coll. at C. Schrinemann, 4.75. N. N. in ?. Hügli- Gem. at Detroit, Mich., 1.00. By ?. B. P Nommmsen (WiSc.-Syn.) at Buffalo City, WiS., by H. Klrin .50, Gottl. & Gottftied Klein, Louise Walter, Mrs. Hoffman" each .25. (S. P134 63.)

To board money: From I. I. M. Miller 10.00, Eh. Börst 2.00, Bro. Burr 12.M, Karl Winter, Mrs. Bertha Hanley 5.00 each. G. Soap: t in MrquonRivrr, WiS, for Al. & Auguste Wegner 10.00. R. F. Risert for F. Reifer" 8.M. I. N. Raithel in Chicago for Georg, Christine & Johann Groh 72.00. (Summa P124.M.)

From children: By teacher C. E. Marr of s. ftüherrn pupils inBloomingtou 4.00. By teacher Kammann in Dundee of s. pupils 10.00 and by Franz Lange .50. - Acknowledged in the Children's Gazette Z3O2.17. (Summa P316.67.) Addison, Ill, March 14, 1880. ,H. Bartling, Kassirer.

For the Preachers' and Teachers' Widows' and Wise Men's Fund (of the Illinois District).

have been received:

1. contributions r

Don ?. F. Lehman" Ot.OO. Bonden teachersPh. Muller 4.00, E. A. Zu- 3.00.

Two. Gifts:

From C. F. BehrendS through ?. Lußk" 2.00^ From an unnamed person through ?. Frederking 5.0l). From L. Haitmann through ?. Nuoffer 2.00. From the community of ?. G. I. Müller 6.75. From "unknown hand from the bell-bag" of the Gem. in Ehester 2.50. From H. Hrdrr by ?. Surcop 2.00.

By Kassirer H. Bartling were delivered 28.92.

Ehicago, Ill, March 13, 1880. h. Wunder, Cassirer.

For the erection of a monument on the grave of the blessed Director I. E. Lindemann the following gifts have been received by the undersigned:

By Dr. Mießler O19.00, namely by drn teachers C. E. Marr, Erck, AlderS, Klündrr jr 1.00, Backhaus 5.00, Brase and Brackmann each 2.00; by drn Hrrren Welcher 3.00, Schreiber 1.00, Wrllstädt 2.00. By H. Kreft at Arlington HrightS 8.00, namely, by I. Kolberg, A. Heinrich, C. Täge, O. NorhuS, E. Tdür-nau, O. Noltr, F. Brockmann, H. Hinrichs, W. Hinrichs, W. Kirchohoff, H. Kirchohoff each .5<". I. B. and E. Gruenberg each .25., H. Krfft 2.00. Ehicago, Ill, March 13, 1880. H. Wonder.

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For the preacher- ""d teacher-widow- ". Wise" Fund (Middle Districts) have arrived:

Gifts:

By ?. C. F. Lösch, Collecte sr. Parish in Lancastr, O-, W 75. By ?. A. Brömr of Mr. E. GooS in Eincinnati IO.IIO. By ?. F. W. Brueggemann, Coll. sr. St. Prtri-Grm. (Branch), 4.00. By ?. H. Schoeneberg of the Women's Club at La Fayette, Jnd, 12.25.

Indianapolis, March 13 M. M. Conzelmann, Cassirer.

For poor students received with heartfelt thanks by Mr. P. WeiSbrodt in Mount Olive, Ill, collected at the wedding of Mr. Heinrich de Fries and Mrs. GeSke Janssen, and of Mr. Hermann Brockmann and Louise Döring, P17.00. By Mr. ?. Rösener tn Rose Hill, Ter., from Mr. Jakob Krug as a thank offering at their silver wedding 5.06.

Remark: I take the liberty of handing over money received by me for other purposes to our District Treasurer, who will take over receipt and accounting in such cases.

C. F. W. Walther.

Received:

For Stud. Kuntz by Mr. ?. Graves Parish in St. Charles, Mo-, P7.75. Günther.

## New printed matter.

**The mighty and gracious help which we find in Christ, the Saviour, alone.** Sermon on the 14th Sunday after Trinity 1879 held in the separated Lutheran Church of the Holy Cross at Crimmitschau by J. P. Beyer, Pastor in Pittsbürg, North America. Zwickau in Saxony. Printed by Johannes Herrmann. In commission with Heinrich I. Naumann in Dresden. 1880.

This sermon, which appeared in print in Germany and was also sent to America in quite a number of copies, was preached by our dear President Beyer when he was in Germany for a time last year because of his eye disease, at the introduction of Father W. L. Meyer in Crimmitschau and was handed over for printing at the unanimous request of the Saxon Pastoral Conference and the Crimmitschau congregation. Any net proceeds from the sale of this sermon will go m du Kuchen baucasse lrtztgmannter Grmrinde. As much as it is to be hoped that the poor congregation will receive a small amount of support through the sale of this sermon, this is by no means the actual reason why the writer of this advertisement would like to encourage the readers to purchase this sermon. Quite apart from that secondary purpose, we are urged to do the-. The apostle Paul writes: "Who comforts us in all our afflictions, that we may comfort them also which are in all our afflictions with consolation, that we may be comforted of God. (2 Cor. 1 4 ) An example of this is this sermon. It shows how different those preachers are who have been through great tribulations and have experienced God's comfort and ultimate help.

May then quite a lot of creuz bearers touch this sermon of consolation . ' They will not read it without rich refreshment But he who is not at present afflicted by any creed, let him get hold of the sermon, so that when the bitter hour of creed, which cannot be left out, comes later, he may have a good remedy already in store.

"The sermon is to be preached by Mr. ?. P. Beyer, 156 ?over 8t., vVuunmsdur\*k, L.

## A picture of Luther.

Just now, teacher Geo. Steuber in Milwaukee has had the famous picture of Luther by Gustav König copied in steel engraving, which has been out of print for several years and is therefore no longer available. To anyone who would like to adorn his room with a truly excellent portrait of Luther, we can recommend this one, which can hardly be surpassed. The price of the picture on a larger scale is \$1.50., and on a smaller scale 75 cents. It may be obtained at the address: No. Geo. Steuber, 317 8tk 8tr. Milwaukee, Wis. W. [Walther]

## Preliminary Indication.

Leaders of singing choirs to the news that in the next few days, s. G. w., a edang. - Lutheran- "Audioobook, containing 103 choruses, hymns and motets, will be published by the undersigned and will be ready for dispatch.

Ehicago. W. Burhenn.

H- Ilse.

Due to lack of space, several receipts had to be left behind.

## Changed addresses:

ksv. Ooo. linder, Leuorsvillo, 0s "A6 Oo., Llo.

?sv. ?. vusver, Dotsrsburxx, Nonroo Oo., Nick.

H "v. v. 8:mon, 8. L. Oor. ?ulton 8t. L ^Vaskinxton ^.vs., Oolumdus, Odio.

?. Oose, XonäuUvill", Aodls Oo., Inck.

?r. lloerr, 104 Orosnvooä 8tr., OlevsUinä, Odio.

For the English mission received through Mr. ?. Janzow in Frohna D7.25, namely from N. N. 1.50, Karl Lükers u. A. Schrötrr each 2.00, A. Heisr, Jul. Bergt each .50, I. Militzer, W. Pfannkuchen, A. Chr. Bergt each .2S.

M. Günther.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.  
Entered at the Post Office at St. Louis, Mo., as second-class matter.

Vol. 36. St. Louis, Mo., May 1, 1880, No. 9.

Certain bliss.

Yea, I am, and "blessed am I! - JEsu, to Thee be  
praise and glory, That from Thy word I know this so  
sure and certain. ...that I do solemnly swear...  
...whether I lose body or goods...

Though I look upon myself... I find nothing but sinful  
misery, For daily, hourly I break God's holy  
commandment, And I fear the judge's severity  
Because of my multitude of sins.

Me my heart condemns and calls me An unfaithful  
servant;  
Da- law sues me, threatens me. Because I'm evil  
and unjust;  
And it frightens and scares me Da- hiss of the old  
snake.

Alas! - and if by God's grace I can also believe it.  
That for Jesus' sake He yet accepteth me for a  
child: How? Will I also abide with Him? Will I also  
persevere in faith?

For how easily it is done For the Christian's  
blessedness, And how hard it is to stay trm In the  
last evil time!  
Heroes of God succumb - And I weakest should  
triumph?

Pure, impossible I can know That I shall yet  
succeed, That God, in spite of all enemies, Will yet  
bring me to heaven! No, all my life I shall be  
suspended Between fear and hope. -

Away, you dark thoughts! - Nevertheless,  
nevertheless I firmly believe, That JEsu, my  
merciful one, will not leave me until death.  
And so I boast with joy that nothing can separate  
me from God.

In spite of the world, in spite of flesh and blood!  
Therefore I will stand firm, Because when I take  
hold of Jesus' innocence, Death and blood, I know  
worm, I dust and earth, That I may be saved.

Not in my weak hands

Rest my soul:

Nay, in Christ the Baier hath chosen me before all time,  
And - O incomprehensible beloved! - Me in His hand  
written.

And the Bavarian's love-rope Draws me to" his son, That I  
joyfully believe in him". I am his happy lamb. And now, as  
He hath promised, nothing shall pluck me out of His hand.

Yes, I am preserved to eternal life by God's power through  
faith, - and to this His spirit has brought me myself: What  
He started in me. Must now also reach the goal.

If I but childishly fear Him... I'll do what I can to keep His  
grace, And hear His word, and keep it. And bring forth fruit  
in patience: Yea, then shall - I may believe it - Not- rob me  
of my crown!

And so I say again To the praise and glory of grace:  
Yes,tchbtnand become blessed! For I am the possession  
of him that hath chosen me, And numbered me with his  
own.

E. W. Kähler.

Concordia Formula: "The doctrine of this Article, when it is guided  
by and according to the model of the divine Word, cannot nor should be  
considered useless or unnecessary, much less annoying or harmful,  
because the Holy Scriptures do not consider the Article approximately in  
one place alone, but thoroughly act and practice it in many places. Thus,  
even for the sake of abuse or misunderstanding, the doctrine of the divine  
word must not be omitted or rejected, but for this very reason, to avert all  
abuse and misunderstanding, the right understanding should and must  
be declared on the basis of Scripture." (Article XI. Part 2. p. 704.)

It says: "And inasmuch as the mystery of providence is revealed to  
us in God's word, and if we abide by it and keep to it, it is a useful,  
wholesome, comforting doctrine; for it confirms most powerfully the  
article, that we are justified and saved without our works and merit, purely  
by grace, for Christ's sake alone. For before the time of the world, before  
we were, yea, before the foundation of the world was laid, when we could  
do no good, according to God's purpose we are saved by grace in Christ  
unto salvation, Rom. 9. 2Tim. 1. All *opinions* and erroneous doctrines of  
the powers of our natural will are thereby put down, because God in his  
counsel before the time of the world considered and decreed that he  
himself would create and work in us all things that pertain to our  
conversion by the power of his Holy Spirit through the word. This doctrine  
also gives us the beautiful, glorious consolation that God has made the  
conversion, righteousness, and salvation of every Christian so dear to  
him, and so faithful to it, that before the foundation of the world was laid,  
he took counsel concerning it and decreed in his purpose how he would  
bring me to it and keep me in it. Item that he had so well and certainly  
intended to preserve my salvation, because it could easily be lost from  
our hands through the weakness and wickedness of our flesh, or torn and  
taken from us through the cunning and violence of the devil and the  
world, that he decreed the same in his eternal purpose, which cannot be  
lacking or overthrown, and placed it in the almighty hand of our Saviour  
JEsu Christ, out of which no one can take us.

What we believe, teach, and confess of the election  
of grace.

(Conclusion.)

Thirteenth set.

We believe, teach, and confess that it is not only not useless  
or even dangerous, but necessary and salutary, to present  
publicly to the Christian people the mysterious doctrine of the  
election of grace, in so far as it is clearly revealed in God's  
Word, and we therefore do not hold with those who hold that  
this doctrine is either to be completely concealed or to be  
discussed only among scholars.

John 10, wherefore Paul also saith Romans 8, Because we are called The apostles acted in their sermons, which suppresses all pomposity since they are related to one another as ends and means, which are according to the purpose of God, who then will separate us from the of spiritual hope in us, which stimulates us to love God and to give subordinate to one another. For those who are chosen from eternity love of God in Christ? This doctrine also gives glorious consolation in thanks to him, and which inflames us to diligence in piety: this, without repent in time, believe in Christ, and persevere in godliness; if the crosses and temptations, namely, that God in his counsel before the a doubt, is by no means to be passed over in silence. Therefore in the opposite happens, they falsely suppose themselves to be chosen. This time of the world had considered and determined that he would help us schools of Christians this mystery is to be dealt with, but in a due is a godless conclusion: "If I am an elect, I shall attain life even without in all our troubles, give us patience, comfort, work hope, and provide manner." (I'oo. äs elstioie §§ 19. 20. 21.)

such an outcome that we might be blessed. Item, as Paul treats this The same: "A sober and scriptural treatment of this mystery (the must renounce worldly lusts. For God hath chosen us, that we should very comfortingly Rom. 8, that God in his purpose before the time of election of grace) shows us the abyss of divine mercy, to which alone be holy and blameless." Eph. 1:4... It is further objected, "The mystery the world decreed by what cross and suffering he would conform each our election to eternal life is wholly to be ascribed; it defeats all of election is too high for the people to comprehend. For who has of his elect to the image of his Son, and that each one's cross should boasting of our merits and all confidence in ourselves; it fortifies our known the mind of the Lord? (Rom. 11:33) Therefore it is better to be and must serve him for the best, because they are called according to assurance of our blessedness resting in the almighty and all-good silent about this mystery than to speak. We answer, 1. though it cannot the purpose, from this Paul concludes for certain and without doubt that hand of God; it incites us to sincere love of God, who loved us before be fully known, yet it can be known to some extent (in *tantum*); neither tribulation nor anguish, neither death nor life 2c. can separate the foundation of the world; it gives nourishment to universal and wherefore Christ also preached (ioculoavit) the same thing before the us from the love of God in Christ JESUS. This article also gives a brotherly love towards those whom we hope will also be our comrades people with all earnestness. (2) Election is considered either with glorious testimony that the church of God will be and remain against all by pure grace in eternal life; it awakens us to a burning zeal in the respect to causes, or with respect to particular cases. Those may be the gates of hell, and also teaches which is the true church of God, so activity of the divine word and to a diligent use of the sacraments, by discerned, though account cannot be given of them all. (3) This that we may not be offended at the great reputation of the false which means the Holy Spirit wants to kindle, maintain, and increase doctrine is dark to the dull and lost (2 Cor. 4:3), but not to the devout churches, Rom. 9. Mighty admonitions and warnings are also taken faith in us; it inflames us to prayer and to earnest zeal in godliness, for and humble inquirers, to whom the light shines out of the darkness (v. from this article, as Luk 7: They despised God's counsel against we are "chosen that we should be holy and blameless" (Eph. 1, 4.); 6). Finally, the preachers of the word must be diligent to treat this themselves. Luk 14: I say unto you, that none of these men shall taste finally, it equips us to bear all adversity with equanimity, for "whom article soberly as well as wisely. Soberly, so that they explain it from of my supper. Item: They are called, but few are chosen. He that hath God hath before ordained to be conformed to the likeness of his Son; God's word alone, not from the judgment of reason. Wisely, that they an ear to hear, let him hear: and see how ye hear. Thus the doctrine of but we know that all things work together for good to them that love use sound words for the exposition of sound doctrine, and turn the this article may be usefully, comfortingly, and blessedly applied." (Ibid. God, who are appointed according to the purpose." (Ibid., § 216.)

Chemnitz: "Shall a preacher also teach something of this article? following at the Mömpelgart Colloquium: 'It is not advisable to deal with frightened out of their security. If this be done, this doctrine will be duly or may a Christian also know something of it? Answer: Because the this article before everyone, lest perhaps more be annoyed than presented, heard with profit, and well understood. " visp.

holy divine Scripture does not in one place alone approximately instructed who cannot grasp it.... Therefore this disputation should XII, 2. syH.) remember this article, that God has provided, chosen, and ordained the rather be made in the high schools between the practiced theologians, Finally, the Danish theologian Caspar Brochmand writes: "If one elect to salvation in Christ before the time of the world, but in many than in the public assembly of all.' - We, on the other hand, hold that asks whether it is safe (tutum) to publicly present and teach the places thoroughly acts and practices the same, the same doctrine that fearful concealment of the truth is pernicious and highly suspect, doctrine of predestination to the people in the Church of God, we have cannot and should not be considered useless, unnecessary, or and that this doctrine ought to be treated and interpreted not only in no hesitation in saying yes. For although we acknowledge that, with all annoying and harmful, if it is taught from and according to the model of the high schools by the learned before the learned, but also in the modesty and spiritual prudence, care must be diligently taken that the divine Word, as much as is revealed therein. And let the most churches by the pastors before the unlearned.... One objects: If it be when predestination is spoken of, neither useless questions, which do excellent sayings of this article be known to the Pastoribus; as Match. preached, that the elect shall not be damned, the reprobate shall not not serve for edification, be put before the people, nor anything be 20 and 22; Luk. 10; Joh. 13 and 15; Act. 13. Rom. 8. 9. 10. and 11. 1 be saved, then the fallen shall be restrained from endeavouring to rise rashly asserted beyond what is written: yet we deem it advisable, nay, Cor. 1. Eph. 1. 2 Tim. 1. and 2. Gal. 1. 2 Thess. 2. Apoc. (20) But this again, and the standing shall be made rigid and indolent to progress necessary, that the people also be instructed concerning article is often spoken of in an immodest manner; so that some take in sanctification. But we answer, 1. Those who are thus vexed are predestination in a godly manner. For since the whole of Holy Scripture dangerous thoughts from it, by which either impenitence is either weak, or stiff-necked. If they are weak, they must be taught; if is left us for the purpose of considering it both publicly and privately, strengthened, or faith is driven into despair? Answer: For the sake of they are stiff-necked, they must be let go. 002 Because of the abuse Rom. 15:4, 2 Tim. 3:16, 17, the doctrine of predestination, or of eternal abuse and misunderstanding, the doctrine of the divine word must not and mockery of the ungodly, the elect must not be deprived of this election, is an intelligible part of Holy Scripture, Mark 13:20, 27. 13, 20. be refrained from or rejected, but all misunderstanding should be doctrine.... 003 This objection is also directed against the Holy Ghost 27. Rom. 8, 30. Ephes. 1, 3. 4. ff., then everyone easily sees how diligently separated and rejected, and also faithfully warned against all himself. For if those aversions accompany the doctrine of election hardly he would err who wanted to hide this doctrine of eternal election abuse. Whoever then will abuse the pure doctrine, his condemnation is just, Rom. 3. 8." (Handbook of the noblest main points of Christian These things are made to be contrary to one another, and subordinate mouths of those who, out of misplaced care and unacceptable caution, doctrine. 1574. p. 1. f.)

Johann Gerhard: "There are letters from Prosper and Hilarius to good works, nor constancy in the faith; but rather promotes both. Augustine, which testify that at that time in Gaul some highly respected men held that a description of predestination was contrary to the usefulness of preaching, but what the Holy Spirit revealed in the Scriptures inspired by God, of which Christ and



If it is not dangerous to present the doctrine of eternal election even to the uneducated people, consider how great advantages they deprive the people of by this imprudent care:

First, the doctrine of eternal predestination, or election to eternal life, is most useful in confirming the certainty of our blessedness. Forhold to be God's commandment, because it has thus pleased the since election to eternal life is not firmly founded in human wisdom, orChurch and the fathers.

in the works of men, as shall be shown hereafter, but in the mere mercy and good pleasure of God; who, hearing this, must not from it take a certain confidence concerning his blessedness, and that with an undoubted and wholly immovable certainty? And here belong the following sayings of the holy Scriptures: Luk 10:20, 12:25, Joh 6:37, 10:28, 17:14, 15.

Secondly, there is nothing that can kindle in us the love of God and neighbor more fervently than a serious and devout contemplation of predestination. For thou canst not but love the God who hath chosen thee, who are dead in sins and condemned to eternal death for thy sins, to eternal life for nothing, Eph. 1:3, 4 ff. and it would be shameful for thee to hasten the brother who is partaker of the same grace with thee. Listen to John about this" 1 John 3:16.

Thirdly, the doctrine of predestination, which is rightly stated, is the most effective means and antidote for the expulsion of pride, namely, that we do not arrogate anything to ourselves or attribute anything to our powers and our righteousness. Joh. 15, 16. Rom. 5, 8, 11, 5. 6. 31. ff. 1 Cor. 1, 28. f. 4, 7.

Finally, the doctrine of predestination is a spur by which we are also awakened to diligence in good works, Eph. 1, 4. 2, 8-10.

Now, since the doctrine of predestination yields these and similar fruits, it is not at all to be said how much he sins against the welfare of his hearers who conceals the true doctrine of predestination from his hearers." (Lastern. iivivrs. tk. k. l. k'. 248. sy.)

W.

Johann Pistorius,

burned in Holland in 1525 for the sake of the Lutheran faith by the henchmen of the Antichrist.

(Continued.)

Montanus: Now it is evident that you do not believe the teachers of the Church, nor the holy fathers.

John: I said before, if you will remember rightly, that I believe and agree with all the writings that are in harmony with holy divine Scripture.

Enchusanus: Do you think that the holy fathers should also be followed?

Johann: I see that you are trying to deceive me. Tell me this in good German words that I can understand.

Bucho: Sir John, the gentlemen here ask only this, whether you also think that the church statutes, as there are: Holidays, feast days, monastic vows, and other such decrees of the holy fathers.

John: What is commanded outside the holy divine Scripturesand impose them on other men, are not to be compared to those which are prescribed for us in the law of God. And because Abraham, who is called the father of all believers, had no glory before God, where he ought to be justified by the works of the law, your works saints, indeed, will have much less to boast of before God, because of their murmured prayers, their fasts, and other cold ceremonies.

Enchusanus: Now the holy Scriptures praise the feast days, called the father of all believers, had no glory before God, where he ought to be justified by the works of the law, your works saints, indeed, will have much less to boast of before God, because of their murmured prayers, their fasts, and other cold ceremonies.

Johann: There's a big difference among the pieces you've told now people were urged, what would become of this world in the end!

Enchusanus: How, is not fasting commanded, that we may be the more skillful to perform the divine offices, according to the example of the street; for everyone would murder, rob and steal.

John: I admit what you say, but it is the emperor's office, to whom the power of the sword is given by God, to protect the innocent from violence, but to punish the guilty and the wrongdoers according to the law. Everyone knows that the civil statutes are necessary for the preservation of the cities, country and people in all ways. But we are dealing here with the ceremonies and ordinances of the church, and I say that he who keeps them has no glory before God.

John: Though Moses fasted, what business is it of yours to fast, which ye enjoin upon us, under penalty of mortal sin, for certain days and certain meat? Fasting in the Scriptures is nothing else than moderation and sobriety, which man ought to practice at all times, according to the discourse of Christ, when he says, Luc. 21: Beware lest your hearts be weighed down with gluttony, and drunkenness, and the cares of this world. (The holy martyr speaks here of the commanded fast, and distinguishes it from the voluntary fast, which every Christian may impose upon himself according to his need).

Montanus: So I hear you say that one should not fast at all.

John: I say not this, but I desire that ye prove and shew me your fastings out of holy divine Scripture: for otherwise Paul reproveth the Galatians for keeping the days, months, and seasons, Gal. 4; and Rom. 14 saith that the kingdom of God is not in eating and drinking.

Enchusanus: But thou shalt also know that it is lawful for the chief and noblest heads of the church to make changes in such matters; what they now recognize, that ought and must be recognized for a law and commandment.

Rosemundus: Let us return to the statutes of the Church.

MontanuS: Like, do you also believe everything the general Christian church believes?

Johann: Yes, I think eS.

Montanus: That's right. If thou speak'st so, let us not dispute high against thee.

Enchusanus: But what do you think of the Roman Church?

Johann: Just the same.

Montanus: That one should keep what she commands?

John: The Roman Church\*) is not a tyrant, nor does it burden us with any laws, but is subject to the Gospel and teaches us that we alone are to be obedient to the same.

Enchusanus: You cannot deny that the church ceremonies are very wisely instituted, so that the people do not become cold and negligent in the service. Where such should perish, what would become of the general Christian church in the end?

John: Oh God, how you speak such wonderful things! Have you not read 2 Corinthians 9, that God loves a cheerful giver? Why then will ye compel and urge lazy negligent men by commandments and punishments to such work, which profiteth nothing? The servant does not stay in the house forever. Moreover, the works which we do of

Theses on Sanctification, presented for discussion at this year's meetings of the Illinois District of our Synod by H. S.

I.

The word "sanctification" is used both in the Holy Scriptures and in the confessional writings of our Church, as well as in the private writings of our orthodox theologians, in a twofold sense, and first in a broader sense, in which sanctification comprehends in itself all the divine effects in and on man by which man is led to blessedness, hence it is used in this sense.

\*) The dear martyr's fellow prisoner, who from his writings excelled and later published the acts of the Ier.

\*) He means by this the Roman church, as it is to be regarded according to Scripture, t. B. according to the letter to the Romans.

further meaning includes vocation, rebirth, enlightenment, conversion, justification, and regeneration.

Eph. 5, 26. Acts 26,18. Ebr. 10,14.

II.

Sanctification in the narrower sense, of which we speak here, is the epitome of those divine effects of grace (u) in a man who has been born again (b) and justified by faith (o), by virtue of which from day to day he increasingly puts off the old man in mind and will (6) and puts on the new man (e), therefore denying the ungodly nature and worldly lusts and living chastely, righteously, and godly in this

World (s), according to the precept of the Word of God (§) alone.

- u) Phil. 2,13. Gal. 5, 22. 2 Cor 3, 5.
- b) Joh. 3,6. Eph. 2,10. Matth. 7,16.17.18.
- o) Rom. 14, 23. Joh. 15, 5.
- ä) Eph. 4, 22. Col. 3, 9. Eph. 4, 14. Ebr. 5,12.
- e) Col. 3, 10. Eph. 4, 23. 24. 2 Petr. 3, 18. - 2 Cor. 4, 16.
- 5) Tit. 2, 12. Col. 3, 5-8. Rom. 12, 1. 2. \*
- 8) Num. 15, 39. Ps. 119, 9. 105. Is. 8, 19.20. Matth. 15,9. Col. 2, 20-23.

III.

The nature of sanctification includes.

- 1. it is necessary,
  - u) God's command, Ebr. 12, 14. 1 Thess. 4, 3. b) Goal of salvation, Luc. 1, 74.75. 2 Cor. 5,15. I Petr. 2, 24.
  - o) Nature of faith, Gal. 5, 6. Jac. 2, 17. 20. 2 Cor. 5, 17.
- 2. it has its stages,
  - Eph. 4,15. I Cor. 15,10. Jac. 5,11.
- 3. it remains imperfect in the world,
  - Phil. 3, 12. Rom. 7,14. 17. 18. 23. Gal. 5, 17,24. 1 Joh. 1,8. ICor. 13,12.

IV.

Sanctification is, of course, a work of God, especially of the Holy Spirit, but the born-again man cooperates, for his will is made free.

2 Cor. 6,1. 2 Cor. 7,1. Joh. 8, 36.

V.

The means by which sanctification takes place is the diligent and right use of the means of grace.

The means by which we work at our sanctification is by faith.

Aids that God uses: Tribulation and temptation.

- (Word.) Joh. 17, 17. 1 Petr. 2, 2. 2 Tim. 3,16.17.
- (Rom. 6, 4. Tit. 3, 5.
- (Communion.) 1 Cor. 10:17.
- (Faith.) Acts 26, 18. 2 Petr. 1, 5-8. Jac. 1, 3.
- (Auxiliaries.) Ebr. 12:10, 11. 2 Cor. 12:7.

VI.

Through sanctification we cannot earn anything (Rom. 3, 28. Eph. 2, 8. 9.), but it has a great benefit.

- 1. it promotes God's glory, Matth. 5,16. 1 Cor. 10,31. Phil. 1,11.
- 2. it comforts the Christian, Joh. 13,35. 2 Petr. 1,10.
- 3. She has glorious promises,") temporal b) eternal. 1 Tim. 4, 8.

Festive gift for the jubilee year 1880.

Our readers know that there is a double celebration of joy coming up next month.

The magnificent final confession of our church, the Concordia Formula, whose jubilee we celebrated 3 years ago, was not printed immediately after it was completed, but was distributed in manuscript form by the noble men who made the Concordia work their business.

June 25, 1580, was the blessed day on which printed and bound copies of the same were first sent to the promoters of Concord.

However, it was not issued separately, but together with the other confessions, which all true Lutherans had accepted until then. The name Concordienbuch, as the Concordien Formula was called, was applied to the entire collection of our confessions.

This June 25, 1580, on which the Concordia Form was issued with the other confessions, was the day on which 50 years before the main confession of the Lutheran Church, the Augsburg Confession, had been publicly delivered.

So then the coming jubilee is a double one: that of the handing over of the Augsburg Confession and that of the publication of the Concordia Formula with the other confessions, the publication of the Concordia Book.

What commemorative gift would now be more suitable than a beautiful, correct edition of this Concordia book of ours! The readers will be glad to hear that such a one has come about. Before us lies:

Concordia Book,

that is,

the "symbolic" books of the Lutheran Church.

New

Revised edition according to the original text of 1580.

Festive gift for the jubilee year 1880.

So here the readers find after the preface to the Christian Concordia Book

- 1. the three main symbols,
  - 2. the Augsburg Confession,
  - 3. the Apology of the Confession,
  - 4. the Schmalkaldic Articles,
  - 5. and 6. Luther's catechisms,
  - 7. the Concordia formula.
- The text is unchanged after the first edition reproduced.
- To the actual confessions a beginning is added, namely
- a. Verzeichniß der Zeugnisse heiliger Schrift und der alten reinen Kirchenlehrer 2c., zusammengestellt von Dr. M. Chemnitz and Dr. Jac. Andreä to prove that nothing new is taught in the 8th article of the Concordia formula;
  - b. the visitation articles,
  - c. a passage from one of Luther's sermons on Art. 9. of the Concordia Formula on the Ascension of Christ into Hell.

Finally, this edition contains a. an explanation of the Latin and otherwise unknown words and phrases (5-1/2 pages),

b. an index of sayings, indication of the sayings listed and partly explained in the Concordia Book (5ü pages), and

c. a detailed index of subjects and names (50-1/2 pages). The page numbers of the widely used German-Latin edition by Müller are given in the margin.

Our edition, apart from the correct text, is also beautiful and excellent in terms of fine printing, fine paper and good binding.

May the gracious and merciful Lord bless the coming jubilee year so that many who did not know the glory of this jewel of the Lutheran Church will now recognize it. May the glorious confessions of our church be found and diligently read in all Lutheran homes after the jubilee celebration.

Every Lutheran should be so by conviction, not merely because he was born and educated in the bosom of the Lutheran Church. But what can convince him more of the scriptural conformity of Lutheran doctrine than the study of the Lutheran Confessions? Every Lutheran should be able and willing to give an account of his faith. What enables him to do this more than the study of the Book of Concord? Every member of our Lutheran congregations should see to it that only truly Lutheran preachers and teachers are called, should be able to check whether the teaching is in accordance with the confession. What else makes him capable of this than the study of the Confessions?

Oh what blessed benefit the diligent reading of these would bring to our congregations: Encouragement in wholesome knowledge, edification, strengthening to resist every swarming spirit.

The price of the new edition in handsome half-fringed binding is \$1.25.

Those desiring to have a finely bound copy (leather - gilt edged) for the coming Jubilee year may obtain one at the price of \$2.50. G.

To the ecclesiastical chronicle.

Abroad.

**Lic. Stöckhardt.** There is a correction to be made to what we reported in this April 1 issue of the "Pilgrim from Saxony. The "Pilgrim from Saxony" of March 21 notes the following: "On higher authority it is to be corrected that the prison sentence imposed on Lic. Stöckhardt in the aforementioned investigation was not mercifully commuted to a fine, nor did he apply for a pardon. The "Pilgrim" complains that he had taken his incorrect report from Luthard's church newspaper. W. [Walther]

**The alleged "Jew-baiting"** which, according to the newspapers, is now in full swing in Germany, seems to haunt only the minds of the newspaper writers. At least, according to the latest news, the Jews in Germany are not doing otherwise, as if it were not the Christians, but they, the Jews, who were the masters of the country. Dr. Münkel writes in his "Neues Zeitblatt" of March 10, as follows: "Jewish Shrovetide Scandal. The association 'Eulenspiegel' in Berlin held its foundation party during the fast, to which a brilliant company, consisting mainly of Jews, had gathered. Among other performances, the 'Black Venus' and especially the 'Capuchin Sermon' by the court preacher Stöcker were performed with applause. A gentleman in Stöcker's mask, wearing a gown and a little baffle, appeared, gave a speech in the pulpit tone, then took a bottle of schnapps out of the gown four or five times and drank from it, whereupon he declaimed the A B C in the tone of the sermon. According to

In the 'Germania' Jesus Christ was mocked in his own words, so that "Kirchenzeitung" says here last is correct, will soon be seen. To be even some Jews would have been indignant about it. - The Jews have Lutheran-minded, and yet have no inclination to separate from a cried out about a Jew-baiting because of the many voices that have regional church, such as that of Saxe-Gotha, is difficult to comprehend. become loud against them. How far away we still are from this is shown Incidentally, this process in Gotha is also a"" proof that our dear fellow by the insolent and high-spirited mood of their Feast of Fools, which believers in Germany, in spite of all the hard pressure under which they would certainly have passed them by under a Jew-baiting. On the labor, are nevertheless moving forward step by step. W. contrary, they insist on high protection and encouragement, and instead [Walther]

of the incitement of the Jews we experience a continuation of their usual "How I became 'Missourian'." This is the title of an essay, the incitement against Christian faith, Christian customs, Christian worship, first part of which is found in the April 1 issue of "Die Ev.-Luth. and the office of preaching; for this, and not only the person of Stoecker, Freikirche". In that essay, the former grammar school teacher in is exposed to ridicule in the midst of the fast, as if the suffering of Christ Mecklenburg, Mr. Candidat C. Hempfing states that he was a member were to be repeated also on the part of the Jews. It makes one blush of the Reformed Church of Hesse and had been a zealous follower of with shame,' writes the 'Reichapost,' 'that such a thing is possible among the Romanist theology of Blessed Vilmar since his student years, and us, that Jews can dare to make such sacrilegious fun of the person of that he had finally become "Missourian," that is, had come to the one of his court preachers in the capital of Protestant Christianity, under realization that the Lutheran doctrine was in accordance with Scripture, the eyes of our pious emperor, and in the middle of the Passion season! and had finally convinced himself that the so-called "Missourian"

**Hanover.** The "Hannoversche Post" reports: "The teacher M. in D. doctrine, which was so much maligned, was no other than the old had left the Hanoverian state church and entered the Hermannsburg Lutheran doctrine in accordance with Scripture. W. [Walther] separation. The Hanoverian Consistory ordered his removal from office because he was employed at a Lutheran elementary school of the state church with the obligation to teach the confession of the same, but was now in such opposition to the state church that he believed that he would have to rescind the church fellowship with it. The State Ministry overturned this decision because the teacher's separation should not be seen as "indebtedness. No law stood in the way of the teacher's leaving the state church, and he was therefore deprived neither of civil rights nor of the ability to hold public office. Furthermore, the accused declares that he has remained a Lutheran and will teach according to the Lutheran catechism. - That a Separate wants to remain a teacher in a regional church school is in any case questionable, and that the state wants to force a Separate upon the regional church school is tyranny. All such in the same newspaper: "A doctrinal dispute over the doctrine of election events remind us of the blessing of religious freedom that we enjoy here by grace has broken out within the Evangelical Lutheran Synodal in America. Would that all Lutherans and Lutheran congregations here would also take advantage of this freedom! W. [Walther]

**In Greece,** the Minister of Education has issued a circular to the school superintendents, requiring them to introduce the New Testament as a reading book in the elementary schools. Until now the Bible has not been used in the schools of the Greek confession. That even the Greek Church is now introducing the Holy Scriptures into its schools as a reading book is indeed a most gratifying phenomenon. W. [Walther]

**Gotha.** As the Leipzig "Allgemeine Ev.-Luth. Kirchenzeitung" of March 19 reports, the formation of a Lutheran Free Church is now imminent also in Gotha, where for a long time rationalism has already resided in church and school. The "Kirchenzeitung" reports as follows: "In Gotha, a family whose head is particularly serious about church questions, has for some months now come to the conviction that the right doctrine about church government, spiritual office, etc. is found among the Missourians, and as a result has severed its connection with the Breslau Synod and has since then had Pastor Meyer from Krimmitschau in Saxony minister to it. The same has now already officiated there several times in certain intervals. The family has actually left the state church. The court is said to have explained to them that complete religious freedom prevails in Gotha, and that a declaration of resignation from the regional church is not necessary. The other (Lutheran-minded) families still attend Pastor Meyer's services, but have no inclination to separate from the Landeskirche." - Whether, what the

Change of church hymns. A draft of a new hymnal has recently appeared for the regional church of the Duchy of Saxony. In it, the words of Paul Gerhardt: "Wie dir's und andern oft ergehe, ist ihm (nemlich Gott) wahrlich nicht verborgen," are changed as follows: "Wie dir's und andern oft ergehe, ist ihm wahrscheinlich (! ) nicht verborgen.

Our present doctrinal controversy. About the same Mr. Past. Willkomm, the current president of the "Synod of the Evangelical Lutheran Free Church of Saxony and Other States," notes the following in the same newspaper: "A doctrinal dispute over the doctrine of election by grace has broken out within the Evangelical Lutheran Synodal Conference in North America. . . This outbreak of a doctrinal dispute within the Synodal Conference, which has hitherto been united in doctrine and confession, naturally gives the enemies of the Synodal Conference cause to rejoice in a way that does not exactly betray a Christian sense, for they believe that proof has now been furnished that there can be no unity in doctrine on earth at all. But unity in pure doctrine is not destroyed by the fact that individuals fall away from it, but only by the fact that true and false doctrine are regarded as having equal rights and are thus tolerated in a church. Now the latter does not happen here at all, but rather in the journals of the Missouri Synod it is thoroughly proved that the doctrine of election by grace, treated of and known by the Western District, is not a Calvinistic heresy, but nothing but the right Lutheran, i.e. Biblical, doctrine. And for the sake of these thorough explanations, especially those given by Dr. Walther in the "Lutheran," which strengthen the consciences in this glorious doctrine, we can even rejoice that this controversy has broken out, although we would otherwise wish for its speedy termination by the conviction of the opposite side of its error for reasons of the heart. However, 'strong food' is offered here, and we would like to ask our readers, before they read these articles of controversy, to first carefully read the relevant passages of Scripture, as well as the 11th article of the Formula of Concord, in which this doctrine of the election of grace is presented in the clearest and most consoling manner, on the basis of our Dietrich Catechism, in which this doctrine of the election of grace is treated in its main features at the end of the 3rd article. And, moreover, we would warn anyone to allow himself even one judgment on this doctrinal controversy who does not agree in all other doctrines with the Lutheran confession; for he, for instance, who, like the modern Lutheran theologians, teaches that man is **not** purely passive in his conversion, cannot understand at all the questions about which this controversy is concerned. All synergists (i.e., those who teach that the natural man can cooperate in his conversion) seek there-

The mystery is to be solved, which consists in this, that God indeed wills that all men be saved, and is also the sole cause of their salvation, and yet in fact not all men will be saved. But this mystery God's word itself has left unsolved for us, in that it says only, on the one hand, that the ruin of "unbelievers" is their fault, not God's, and, on the other hand, that God and not man, nor anything in man, is the cause of the blessedness of the elect. Let no one, therefore, here on earth, desire a solution of this mystery that fully satisfies the intellect, or he will go astray into pernicious ways. - But may God the Lord strengthen, comfort, and refresh the defenders of the pure doctrine under these new temptations, and also let this struggle forced upon them go forth to the glory of His name and the salvation of His church."

## A faithful witness of our Lutheran faith, who has arisen and faithfully confessed Christ and not denied Him.

In the city of Paderborn, a large part of the citizenry had already become Catholic at the time of the Reformation. Around 1585, the mayor of the city was Liborius Wichart, a faithful man, against whose steadfastness all attempts of the bishop to take away the city's religious freedom and civil rights failed for a long time. At last the bishop seized the city which he had besieged, and now took bloody vengeance on his adversaries. All those who had been at the head of the Lutherans he simply condemned to death, the rest who did not want to become Catholic he expelled from the city; Wichart, however, was to be made a special example for the horror of others, namely, he was to be quartered.

It is reported that Wichart stood in the pillory from early morning all day, all night, and even part of the following day, with the chain around his body. Then his enemies and those he had punished earlier came with the Spanish soldiers and mocked him and spat in his face. But the priests did most grievously. The sun shone very hot that day, but the soldiers tore off his hat and put it high on a spike over the pillory, so that Wichart had to stand bareheaded. He received neither food nor drink. If he wanted to sink down, they disturbed him again. Only on the second day was he released from the pillory, but only to be immediately subjected to torture. Then they made incisions in his chest and poured in red-hot oil; they hung him up by his feet and poured so much brandy into his nostrils that he lay there for two hours as if dead. After the torture he was led to the common prison, where the Jesuits tested their conversion skills on him. But he endured everything steadfastly. When he was led to death, and even then he was urged to become a Catholic, he said: "I have a faith and an assurance, and a part of which I have told you shall not be taken from me for ever. You know that I do not hold with you and the Roman faith; that I must now suffer is for the sake of the Protestant faith and the freedom of the city. May God have mercy on the city and the convent." When he saw Bishop Dietrich standing in a garden near the place of execution, eagerly awaiting the bloody spectacle, he called to him, "Now come, Bishop Dietrich, and drink your fill of my blood, for which you have long thirsted!" Thereupon he disrobed himself, had himself bound on the table, and when the glare of the executioner's knife met his eye, cried out in a loud voice, "HErr JESu, receive my spirit." Thereupon the executioner drew a bloody cross over his belly with the knife, and committed wetter unspeakable abominations upon him. Wichart suffered and died without so much as a sigh. With him died the Protestant church at Paderborn, and the leaders were executed like him.

The "Others" were driven out, those who stayed were forced to go to confessional and mass, and yet the people of Paderborn continued to go to Schlangen and Lippstadt, the nearest Protestant towns, to strengthen themselves with Protestant sermons until deep into the time of the Thirty Years' War. What about our faithfulness and steadfastness? Would you be willing to confess Christ?

(Concordia by k. MeeSke.)

Handwriting.

A faithful servant of Christ, in whose congregation the wickedness of the children of the world had become apparent, punished them with all seriousness, but without much success. One day, when he had again admonished his hearers with great emphasis, he added: "Well, I have done what is my duty, I am innocent of your blood, you will not be able to accuse me before God one day, as if I had not warned you.

Such words remain hooked in the conscience of the listener. But instead of going into himself and repenting, he only hardens himself the more. How does he begin to get rid of the hook?

He goes home, he's figured out how he's going to finish it. He sits down and writes the following letter to his priest:

Dear Reverend!

I see that the priest is so worried about the account you will one day have to give before God for my soul. So I want to reassure you at least for my person. For I want to have acknowledged to you with this handwriting of mine that you are by no means to give an account for my soul on that day. But if God were to demand my soul from you, then I wanted to send you this manuscript for this very reason, so that you can present it for your vindication in God's judgment.

Yours N. N.

With horror the preacher read the letter sent to him.

The mocker, however, remains merry and in good spirits for a long time. But what does God do? He carries him for a long time with great patience and long-suffering, but at last lays him on a painful and protracted bed of sickness and turns his natural cheerfulness into restlessness and sadness.

And plead, at last the wretch flich remembers his outrage-, and now he cries day and night, "O my handwriting, O my handwriting!"

The faithful pastor hears the- and now hurries to his bedside with the fortunately well-kept manuscript and tears it up before his eyes. The sick man confesses his great sin and wickedness, and with the deepest melancholy and shattering asks for consolation from the Gospel. The clergyman is delighted that he can proclaim absolution to him, and now the penitent comes to rest, and the wicked and mocker becomes a new man. (Evangelical Lutheran Messenger of Peace.)

That's a good answer.

Moody asked one who, with others, had come to talk with him, "Are you a Christian?" "O yes, sir," was the answer. But to the further question, "Do you believe in the Bible?" came the answer, "O no, sir, I don't believe in such things." Moody asked, "Do you believe in Webster'S jenglischeS) dictionary?" Answer, "Yes, sir, I believe what the dictionary says."-"Now then," replied Moody, "Webster's dictionary says a man who does not believe in the Bible is an lvLäsl (unbeliever); you would do well to call flich by your right name."

Death notice.

It has pleased the Lord over life and death to call away from this temporality into eternity because. Mr. Heinrich Bremer, former pastor of the local Kreuz- Gemeinde U. A. C.

The immortalized man had had to resign from his office here years ago due to illness and worked, as far as his weak strength allowed, with the help of his relatives on a small farm.

He died on the 6th and was buried on the 8th of April with great participation of the whole community. He leaves a widow and two orphans. His memory remains among us in blessing. "The teachers shall shine as the brightness of heaven, and they that lead many to righteousness as the stars for ever and ever. Dan. 12, 3.

Lake Creek, Benton Co, Mo. O. Spehr.

Inaugurations.

The Rev. Wilhelm Vornhof, appointed by the Lutheran congregation of St. John's and Grace in Town.Goodhue, Goodhue Lo-, Minn. was installed in St. John's congregation on the 2nd Sunday after Easter by the undersigned assisted by Mr. k. Maurer and in the Gnaden-Gemrinde on the 3rd Sunday after Easter by Mr. k. Lange.

I. Horst.

Address: Usv. Vovadok,

On Sunday, Quasimodogeniti, Pastor Th. Maße, who had accepted a call to Wrntzville, Mo., with the retention of his congregation at Warrnton, was installed in the place of our Reverend Biltz.

Address: Rsv. M. Nassss.  
Loi 22- ^sntLvills, 8t. Odsrlss 6o., No.

W. Matuschka.

The Northern District

of the Lutheran Synod of Missouri, Ohio ". a. St. assemblies, s. G. w., on Wednesday, June 9, at the St. John's congregation of Mr. k. I. Trautmann at Adrian, Mich.

The subject of the doctrinal negotiations is: Further discussion of the theses k. Moll's: Bon den Sacramenten im Allgemeinen und der heil. Baptism in particular.

Since the propositions of the Synodal Conference (see report of 1.1879, p. 27 ff.) are also to be discussed for the time being, at the request of the "Hoch". General Praeses, the pastors and congregations of our northern district are hereby requested "to consult about this beforehand in a congregational meeting.

Each pastor of the district shall file a complete parochial report.

On the day following the close of Synod, a general pastoral and teachers' conference will be held. - By decision of the Western District Conference it is to be noted" that it will insist on the holding of the conference.

Synod members and guests should contact the pastor at least 2 weeks in advance.

W. Burmester.

The Illinois District

of the German "ev.-Intherische" Synod of Missouri, Ohio, &c. St. will meet, s. G. w., from Thursday, 2V. May, to Wednesday, the 26th, at Quincy, Ill. The meetings will be held in the church of Messrs. k. W. Hallerberg, corner of Washington and 8th streets, to be held. - Subject of doctrinal proceedings, Parish. "Theses on Sanctification."

Those who intend to "visit" the Synod should register with Hm. k. W. Hallerberg by April 30 at the latest, so that lodging can be arranged. W. Hallerberg, so that lodging can be provided. - When they arrive in Quincy, they are to "inquire" for lodging at the school of St. John's parish, No. Ill south 7th street (where the synod was held in 1876). B. B " rfeind, Secr.

All who wish to travel from Chicago to Quincy, and from the "southern" part of the State by the Illinois Central to Decatur, and thence to Quincy, to the Synod, for half price (lime kurv), are requested to report flich as soon as possible vei

T. C. Diener.  
670 Union 8t., Otnoago.

The Keokuk L St. LouiS railroad has reduced the round trip fare to H4.85 for those wishing to travel to Quincy via St. Louis for the Synod. On May 18 the undersigned will be present at the office of the railroad, 404 Pine St., to procure tickets. Those who are unable to get their tickets on the said day are requested to apply to me now for a certificate as soon as possible.

The boat ride costs O5.50.

Benedy, Ill.

I. L. Backhaus.

The Lutheran Synod of Illinois n. a. Gt. assemblies, s. G. w.,

May 20, at the church of the undersigned at La Grange, Mo.

Registrations requested.

G. Wolf, Secretary.

Notice.

The following railway companiesa have agreed to the usual redaction of the fare (1j for round trip), viz:

Chicago, Milwaukee " St. Paul,

Chicago " Northwestern,

Wisconsin Central, and

Lake Shorea Western.

Synod guests will receive a textilcat for the journey home, which they must present at the local train station (for the Northwesterners also 1" Madison or Watertown).

Milwaukee, WiS.

I way " he.

For your consideration.

IT IS HEREBY REMEMBERED that at our forthcoming It is also to be discussed at the first synodal meeting about the proposals of the venerable synodal conference "published" at the time in the "Lutheraner" (see Jhrg. 35, No. 15). It would therefore be "desirable" that these proposals be discussed by the congregations beforehand, so that the deputies at the Synod can express the opinions of their congregations in these matters.

I. L. Crämer,

d. Z. President of the Jowa DistrictS.

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Since the Eastern District has already made the doctrine of absolution the subject of its proceedings this year, thesm will be presented to the Jowa District on the difference deGesetzeS and Gospel. Fackler.

For your consideration.

All moneys further to be sent in response to the request irr No. 4 of Feb. 15, 1880, be sent to No. k'r. Mw. 8ckrclkkosekt, 8ps "rviU", Forcl 6o., Lansas. I. B. Heavy "ley.

"do please.

The undersigned, "appointed by the Synod of Missouri, Ohio, etc., as traveling preacher for Kansas," hereby requests all readers of the "Lutheran" to notify him of the place of residence of all fellow believers in this state known to them, who have not yet been served by "our" preachers," by giving their exact addresses.

G. TörrjeS,

LUMvoocl, Lartcm Oo., Lansas.

Please.

Since the conference book collection of the local Pastoral-Coufereuz will be "cancelled" within a "short time" due to my departure from here, I ask for ample orders to "reduce the stock".

Portage, WiS., April 19, 1880. b. i. tooth,

Agent of the Tonserenzbuchhandluag.

Tonfereuz - Auzeigeu.

The Pastoral and Teachers' Conference of Chicago and vicinity met on the afternoon of Ascension Day, May 6, in the Assembly Room of the Jmarmamel Washington and 8th streets, to be held. - Subject of doctrinal proceedings, Parish.

F. Kringel.

La Porte Specialconference on 19 and 20 May in Bremen at k. Huge-G Rosenvinkel.

The Nebraska DistrictS-Conftrenz assembliesflich, s. G- w., May 26, at the parish of Hrn. k. T. W. Baumhöfen er. The Norwegian Brethren are also invited to attend. Visitors to the Conferenz want flich register beforehand with the kaator looi. Those who use the U. P. R. R. should note this in their registration and leave at North Bend, from where they are to be picked up by wagon on May 25. E. I. Frese.

The Southern Jndiana Concordia Conference will meet, s. G. w-, May 25- 27 at k. Fisher in Holland, DuboiS Co, Jnd.

Work': exegesis on Phil. 2, 6 - 8. by k. Brüggemann; paper on 1 Cor. 15, to 51. 52. by k. GerkenSmeyer r "What can preachers and teachers do to counteract the "worldliness" of their congregations?" Paper by k. Fischer; Scripture catechesis on the 8th commandment by k. Bachmaun.

Mahlberg.

Southeastern Missouri Pastoral Conference.

All who are traveling via St. Louis to the Conference at Frohna, would like to arrange it so that they could arrive on Tuesday, the 18th of May, with the ship "Elliott" which departs from the foot of Pine Street to Wittenberg at 4 o'clock. N. from the foot of Pine street to Wittenberg. Pick up from Wittenberg on Wednesday morning.

Incoming into the saffe of the western" district:-

For the synodical treasury: From Past. Brandt's congregation In Rorth St. Louis \$20.00. Past. Roschke S Ge", at Pierce City, Mo., 6.30. Past.Janzow's Gem. in Frohna, Mo., 20.25. Toll, from Past. GrupeS Gem. at Eisleben, Mo., 3.50. Past. MaackS Gem. at St. Charles, Mon, 10.25. Past. Jbrns congreg. at Far- mington, Mon, 5.50. Past. LohrS congreg. at Jackson, Mon, 4.20. Past. Sandvoß's congregation in August", Mon., 4.50. Rev. Voigt's congregation in Diffen, Mon., 10.00. Rev. Polack's parish in Paitzdorf, Mon., 5.55. Rev. HüschenS congreg. in Drake, Mon., 5.00. Tri- eintgk.-Distr. in St. Louis 16.20. Past. KleistS congreg. in Washington, Mo., 3.35. Past. SüßS Gem. in HighHill, Texas, 6.80. Collecte of Past. Johanning- Gem. at Benton Lo., Mv., 6.00. Collecte of Past. BergtS St. JohS. congreg. at Logan, Nebr., 4.75. Jmm. dist. at St. Louis 17.15". Past. Fackler- Gem. in Columbia Bottom, Mo., 4.78. Collecte of Past. HafnerS Gem. at Prairie City, Mo., 4.00.

For inner mission: Past. SieverS'Gem. at Cap" Gir- ardeau, Mo., 10.00. Loll. from Past. HilgendorfS'Gem. at Belle Creek, Nebr., 8.00. I. H. Kaiser at Washington, Mon., 10.00. Past. Bunny's Branch Gem. at Red Oak, Mo., 1.40. By dens. of N. N. 2.00. For the NrbrsSka Mission: collecte of Past. BergtS Gem. in Washington Co, Nebr, 9.00 and HochzritS Coll. at Liljr 4.40. Mrs. N. N. by Mr. Umbach in St. Louis 5.00. Past. Niemann by Rev. Biltz at Concordia, Mo. 2.63. Rev. SenneS Gem. in Alma, Kansas, for the Kansas - Mission 5.00. Thank offering by Mrs. Past. Klindworth in Washington Co, TeraS, 2.00. Mrs. Wiesepape the. 2.00. By Past. HofiuS in Tolon, Nebr. the, 2.00. S. Keuper by Past. Nething at Lincoln, Mo., 1.00.

For Negro Mission: Past. Buerger's congreg. at Sterling, Nebr., 7.03. Past. RoschkeS Gem. at Pierre City, Mo., 3.70. N. N. by Past. Pennekamp at New Wells, Mo., 1.00. H. Keuper by Past. Nething at Lincoln, Mo., 1.00.

For heathen mission: Past. Citizen- Gem. in Sterlixg, Nebr., 7.00. Wittwe Lerche by Past. Jben in Farmington, Mo., 1.00. S. Keuper by Rev. Nething at Lincoln, Mon., 1.00.

On the Emigrant Mission: Past. PennekampS Gem. in New Wells, Mo. 6.00. Toll, by Past. Vetter- Gem. in Cole Co, Mo, 4.40, by himself.25. Past. KleistS Gem. in Wash- inaton, Mo., for New Fork 3.70.

For poor sick pastors: H. Keuper through Past. Ne- thngt tu Lincoln, Mo., 1.00. E. Schmidt through M. Große allhier 1.00.

For Mrs. Past. Ruhland: Past. Klindworth in Washington Co, TeraS, 1.00. For the deaf and dumb: Past. LehmannS Gem. to Tandy Creek, Mo., 4.18. whose branch gem. 4.57. Paft. Michels's Dem. at Franklin Lo. on Mo. at 5.00. Past. JanzowS Gem. in Frohna, Mo., 7.15. Loll. of Past. Märten-'Gem. in Port Hudson, Mon., 3.15. members au- Past. LohrS Gem. in Jackson, Mo., 3.25. Past. Nützet- Gem. in West Ely, Mo., 7.00. Past. Ho- fiuS in TaunderS Lo., Nebr. that, 1.00. P. Reimer- that, 1.00. H. Keuper by Past. Nething in Lincoln, Mo. 2.00. Past. Mirß- lerS congreg. in St. LoutS Lo., Mon., 3.00.

For the needy in Hodgeman Lo., Kansas: Through Past. Janzo" in Frohna, Mon., 2 p.m. F. Nothdurft through Past. Lohr in Jackson, Mon., 5.00.

For the congregation at Ford Lo., Kansas: F. Walkenhorst by Past. Michels at Franklin Lo. on Mo. at 1 p.m. By Paft. Better by sr. Gem. in Lole Lo., Mo. 5.10. Mrs. B. Beck 2.00, I. Sommerer 1.00, Lhr. Angere- .25, Past. Grimm's congreg. in Wellsville, Mo., 1.50. Past. Nützel's Gem. in West Ely, Mo., 4.00. singing choir of St. Peter's Gar. in Serbin, TeraS, 13.70. teacher Braun the. .30. H. Beukmann by Past. Matthias in Paola, Kans., 5.00.

For the congregation in Lincinnati: by Past. Michels in Franklin Lo., Mo.: by G. Kanke and Past. Michels 2.00 each, I. Scheer, F. Kappelmann, W. Kloppe 1.00 each, W. Hasse, H. Tim- mermeister, H. Kämper .50 each, K. Popmüller u. H. Uphoff .25 each.

For the congregation in Houston, Ter.: Past. Michels' congregation in Franklin Lo. mo., 2.25. H. Jungkuntz in St. Louis 1.00. Mrs. B. Beck by Past. 2.74. Frankenmuth congreg. at Big Rapid- 4.10. Vetter in Lole Co, Mon, 2.00. Past. LohrS Gem. in Jackson, Mo., 1.85. by Rev. congreg. at LiSbon 10.00. Christmas--Loll. at Frankenlust 19.01. congreg. at 20.00. comm. in New Kork 10.00. comm. in Port Richmond 22.75. Sandvoß in Augusta, Mo., 4.50. By H. through Past. Kleist at Washington, Mo. 18.05. congreg. at Amelith 5.00. congreg. at Reed Lity 2.67. congreg. at Big Rapid- 4.10.

For the cong. in LoutSville, Ky.r Past. Michels' congregation in Franklin Lo. on Mo., 2.00. V. S. and H. W. each .50. by Rev. Sandvoß at Augusta, Mo., 1.00. Rev. LehmannS Gem. to Sandy Creek, Mo., 2.20. Past. DoescherS Gem. at New Orleans, 11.50.

St. Louis, Mo. April 21, 1880, E. Roschke, Cassir.

in Squaw Grove 3.75. k. FrederkkngS Gem. in Dwight 5.50. k. M. Great- Gem,By k. Schmidt of R. N. 1.00. comm. in Osage Tity 6.00. part of Thristbaum in Hartem 12.70. k. DöderletnS Gem. in Homewood 10.00. k. NuofferS Gem.coll. of comm. in Fort Smity 7.00. A. Hardter the. 2.00. comm. in Fowler 3.66. in Tagte Lake 12.75. k. Eissfeldt's Gem. in South Chicago 7.25. k. Grupr'Scomm. in St. John- 6.02. Conr. Sol. in Frankenmuth 1.00. by Kassirer Bartling Gem. in Rodender" 8.70. k. GttietterS Gem. in Proviso 13.00. k. BeckS Gem.23.01 and 30.51. Ge", in Jda, subsequently, 1.50. virgins' club in Monroe in Jacksonville 10.00. k. KnielS Gem. in Krokuk Junction 18.09. By Jen-10.00. Ge", in Sebewaing 14.73. by k. B. SieverS, weddingS coll. at O. Johnson of ?. KatthainS Gem. in Hoyleton 3.70. k.BurfeindS Gem. in MichHabuebrluk, 4.00. from wl. Adolf and Hedwig's piggy bank, 1.00. By ?. Schieferdecker, Kindtauf-Loll. at H. Schulz & H. Brunworth, 6.00. Gem. in Saginaw City 15.00. Ge", de- k. Pennrkamp in To- peka 1 p.m.

For the building fund: Communion - Collecten von k. Döder- leinS Gem. inSaginaw City 15.00. Ge", de- k. Pennrkamp in To- peka 1 p.m.

For the orphanage in Addison: From the Sunday S- school coffee of the Homewood 7.00 u. 9.59. (S. \$16.59.) For inner discord: Au- Chicago: by ?. Bartling by Joh. Becker 1.00 and bycongreg. in Montague 1.00. congreg. in Benona 1.85. congreg. de- ?. Hügli k. Wunder from the Young Men's Association 5.00. by k. Schuricht in St. Paulin Detroit 8.38. Contributions from Frankenlust 2.75. School children of k. from Father Stork 5.00. k. PohlS Gem. in Palatine 2.90. (S. \$13.90.) Witte in Fowler 1.50.

For inner mission in the West: k. Lochner- Congregation in Chicago 76.26 and by ?. Griffin in Lhandlerville, Palm Sunday- Collecte for k. Stirnke u. Gem.Fräser (for Eifert) 5.00.

For poor students in Spruigfield: Ueberschuß einer Glocken-Lollecte in in Houston, TeraS, 12.00. (S. \$88.26.) For the Negro School at Little Rock, "rk.: By k. E. Schroeder at S. Litchfield from Mrs. H., Bro. B. & C- S. each 1.00. By H. Oehlerking at Addison 2.00. ByFrankenlust 1.00. Communion-Tollete of the congregation at Fräser 10.00. k. Kniel at Keokuk Junc- tion from an unnamed 5.00. By k. Lochner at Chicago from Ernst & Nic. Tbuurn 2.00. (p. \$12.00.)

For heathen mission: k. Heyer- Gem. in Lolehour 2.35. For Negro Mission: By k. BehrenS in Frreport from I. Marx .50. By k. Lochner in Chicago from H. Peterson 1.00. By ?. Hansen in Worden by A. 1.00, by N. N. 2.50. (S. \$5.00.) For the emigrant mission: k. HieberS Gem. in Matteson 4.77. k. Strieter's congregation in Proviso 10.00. (p. \$14.77.) On the emigrant mission in New York: k. HölterS Gem. in Chicago W.00. By k. Trautmann in Gower by sr. Gem. 8.00, by himself 1.00. Communion-Tollete by k. SteegeS Gem. in Dundee 7.00. MartenS' Gem. in Danville 12.85. By k. Hansen in Worden by N.N. 2.50. (Summa \$51.35.)

On the Emigrant Mission in Baltimore: k.HölterS Gem. in Chicago 14.25. Evening". - Eoll. of k. SteegeS Gem. in Dundee 5.00. (p. \$19.25.) To the College - Budget in St. LouiS: k. Schröder- Gcm. in S. Litchfield 10.00.

For poor students in St. LouiS: By k. Achenbach in Venrdy from B. Hrdrmann 5.00. By W. MartenS from k. Wangerin- Gem. in Bethlehem 4.85. Baltimore 1.00. N. N. by k. Gross 1.00. By k. Sucrop in Chicago for F. Ott" from Frauenverein 8.00. from Jungfrauenverein 4.50, for W. Lewerenz from Frauenverein 8.00, from in Jungfrauen verein 4.50. By W. Martm for Aug. Rebwaldt from k. Wangerin- Gem. in Bethlehem 5.00. By ?. Wunder in Lhicago for L. Schwartz from the Jungfr.-Verein 15.00, from the Jüng- lingS-Verein 5.00. (S. \$59.85.)

For poor students in Spruigfield: By k. Hieber bei Matteson von sr. Baltimore 7.33. By k. Lindemann, Chtistenlrhr-Lollectktn, 4.97. k. King's "Filialgem. 3.35. By W.Marten from k. Wangerin" congregation in Bethlehem children 1.00. Burmann and family 1.00. 5.00, k. Lochner congregation in Chicago by Hä'hnel 10.00. By k. Wunder daselbst vom Jüngl.- Vereiu für I. Hoyer 5.00. (p. \$23.35.) For poor students in Fort Wayne: Au-Chicago: by k. Wagner by G. Koller From an unnamed person by ?. Slürken 2.00. Wittwe Toy in Buffalo 3.00. for L. Koller 20.00; by k. HölterS Gem. for A. Bünger 15.00; by k.Hölter for W. Drögemüller, Kindtauf-Collecte at G. Pudewa, 4.50; and for W. Köpchen from 4.72. k. FrinckeS Confirmands 9.00. k. KöntgS Confirmands 2.50.

To the Deaf and Dumb Institution in NorriS: Gem.inBayonne 18.00. Krau El. trash 1.00. St. PaulS-Grm. in Baltimore 16.00. N. N. in "shford 10.00. C. K. in Baltimore 2.00. k. Andres' school children 1.00. Jmm. comm. in Baltimore 30.10. Fran R. N. by k. Lindemann 5.00. Wittwe L. by dens. 1.00. For poor students in Fort Wayne: Mrs. El. garbage .50. Toll, at W. BrönigS Funeral for Kastenhuber 1.30. Trinity congregation in Buffalo for dens. 9.00. For poor students in Addison: L. K. in Baltimore 1.00. For decrepit pastors: FrtNo El. trash in Philadelphia 1.00. For the congregation in Ford Co, Kansas: Mrs. E. MüllS.00. G. Friedrich 1.00. Miss Emilie ". Barb. Friedrich 1.00. Mrs. D. Spoth 1.00. comm. in York at 20.00. comm. in New Kork 10.00. comm. in Port Richmond 22.75. For the comm. in Houston, Ter.: N. N. in Ashford 5.00. Comm. in Meriden 5.72. Ge", in EllicottSville 3.02.

For the comm. in Waverly, Iowa: comm. in Mrrtde" 5.72. For the comm. in LouiSville: comm. in Clarence Lentre 3.40. For the community in Tinrinnatt: G. Friedrich 1.00. I. Landov" 1.00. Mrs. Zubet .25. Gem. in Meriden 5.37.

For the comm. in Rockford, Minn.: Jak. garbage .50. G. A. Weisel .25. L. garbage .50. A. Schiendel.25. T. Muhly .50. For Inner Mission in the West: Mrs. El. Müll 2.00. Mr. Ziegler 1.00. To the Lollge maintenance fund: Ge", in New Zfork 10.50. New Zork, April 1, 1880. i. Birk "er, Kasprer,

Entered the "äffe de- Northern District": For the synodical treasury: From the Ludkngton congregation \$3.00. Wyandotte congregation 4.75. Grand Rapid- congreg.ation 14.00. Saginaw City congregation 15.00. Port Hope congregation 7.52. Fowler congreg.ation 2.74. Frankenmuth congreg.ation 35.00. St. Paul's congreg. at Caledonia 3.75. congreg. at LiSbon 10.00. Christmas--Loll. at Frankenlust 19.01. congreg. at 20.00. comm. in New Kork 10.00. comm. in Port Richmond 22.75. For the comm. in Houston, Ter.: N. N. in Ashford 5.00. Comm. in Meriden 5.72. Ge", in EllicottSville 3.02.

For the Negro Mission: Bon Lehrer Selle, surplus from the mission pigeon, 1.00. From the mission box of Tant. Himmler- Schule 11.00. Gem. in Monroe 13.68. Epkph.-Loll. of Gem. in Frankentrost 6.13. From the missionary treasury of Gem. in Adrian 12.00. From Lehrer Meyers Schule 1.95. Zubet .25. Gem. in Meriden 5.37. MissionSfest- Loll. in Lehrer Simons Schule 2.54. Gem. Frankenlust 10.00. Gem. in Sebewaing 8.41. Andr. Eichinger 1.00. k. Müller .53. at the dismissalal ceremony in teacher Simon's school 4.94.

For the Emigrant Mission: From the Sunday School Coffee in Montague 2.00. From the Women's Fund of the "Ge", in Adrian 10.00. Gem. in Sebewaing 5.74. H. Steltzriede sr. 5.00, for Baltimore 4.00.

For heathen mission: Kath. Finzel .25. epiph. loll. of congreg. in Frankenmuth 30.00. By k. Henkel of L. ReeßS 5.00. Ge", in Frankenlust 5.00.

For internal mission: congregation at Big Rapid-3.54. congregation at in Lowdrn, ChristmasS coll. of his congregation 8.03. k. GrafelmannS Gem. in Montague 3.10. congregation at Saginaw City 13.00. congregation at Richville SherrillS Mount 5.50. k. Reinhardt's comm. in Vinton 6.50. k. BrewerS Gem. 6.02. congreg.ation at Fowler 1.87. congreg.ation at Jda 3.00. congreg.ation at in Marfield 5.00. By k. Grafelmann of sr. Gem. in Sher- rill" Mount 8.10, by sr. Wyandotte 6.15. congreg.ation at Amelith 4.61.

For sick pastors and teachers: Ge", in Grand Rapid- 11.67. To the widow's fund: comm. at Manistee 5.54. comm. at Reed City 2.20. Dubuque 4.00. G. Vogel in Dubuque 1.00. By k. Wirgner by a Ge". - Gliede in k. Wuggazrr 2.00. Woman's Club at Montague 3.00. k. Torney 4.00. surplus St. Ansgar 1.00, in Clear Lake 1.00. k v. Strohe and A. Töle in Monticello each of a bell loll. in Millers 5.00. k. Arendt 4.00. k. Markworth 2.00. 1>. Koch 5.00. .50. Gem. of k. Reiffnaer in Wilton 10.35. women's club of Gem. k. Günther's teacher Pfeiffer 2.00. Christmas--Loll. of the congreg.ation at Frankentrost in Boone 5.00. Mrs. Zimbelmann's that. 1.50. k. ScheipS in Fenton and some 12.28. teacher Maurer 2.00. congreg.ation at Richville 6.04. congreg.ation at Gem. members 5.00. By k. Brammer in Lovden, Reformation feast - Loll. sr. Belknap 2.00. wedding--Toll, at I. P. Beyerlein's at Krankenmuth 5.00. I. Matty. Trinity congreg.ation, 5.35, by St. Paul's congreg.ation at Waverly 5.45. By k. Hubinger that. 10.00. Jmm. comm. in Town Sherman 5.00. k. Rohe- Gem. in Guenther of members of his congreg.ation in Boone 7.00. Gem. in Boone 7.00. Detroit 6.00. New Year's Toll. d. Gem. in Frankenlust 16.54. Mrs. A. in Srbewa- k. ReisingerS Gem. at Wilton 7.00. k. BrammerS Gem. in Lowden, Easter Feast Coll. 7.30. k. BretscherS Ge", in Buena Vitta 10.00. By k. Besel in ing 5.00. H. Stelpriede sr. 5.00.

For the deaf and dumb: Cong. in Manistee 10.00. Cong. in Montague 3.90. Guttenberg from N. N. 5.00, from Ar. the. .50. By k. Mattfeldt from I. Lübke 1.00. (S. \$80.25.) ForNeaermission: k. HändschkeS Gem. in Sumner 4.05. By k. Mattfildt of A. Rogosch.75. (p. \$4.80.)

For the synodical treasury: By k. Besel ia Guttenberg \$1.00. By k. Brammer in Lowdrn, ChristmasS coll. of his congregation 8.03. k. GrafelmannS Gem. in Montague 3.10. congregation at Saginaw City 13.00. congregation at Richville SherrillS Mount 5.50. k. Reinhardt's comm. in Vinton 6.50. k. BrewerS Gem. 6.02. congreg.ation at Fowler 1.87. congreg.ation at Jda 3.00. congreg.ation at in Marfield 5.00. By k. Grafelmann of sr. Gem. in Sher- rill" Mount 8.10, by sr. Ge", in Kreuch Settlemeut 2.20. (Summa \$36.33.)

For innerMisston: part of the EpplhaniaS coll. of the Ge", k. Dornseifs in Dubuque 4.00. G. Vogel in Dubuque 1.00. By k. Wirgner by a Ge". - Gliede in St. Ansgar 1.00, in Clear Lake 1.00. k v. Strohe and A. Töle in Monticello each of k. Reiffnaer in Wilton 10.35. women's club of Gem. k. Günther's that. 1.50. k. ScheipS in Fenton and some 12.28. teacher Maurer 2.00. congreg.ation at Richville 6.04. congreg.ation at Gem. members 5.00. By k. Brammer in Lovden, Reformation feast - Loll. sr. Belknap 2.00. wedding--Toll, at I. P. Beyerlein's at Krankenmuth 5.00. I. Matty. Trinity congreg.ation, 5.35, by St. Paul's congreg.ation at Waverly 5.45. By k. Hubinger that. 10.00. Jmm. comm. in Town Sherman 5.00. k. Rohe- Gem. in Guenther of members of his congreg.ation in Boone 7.00. Gem. in Boone 7.00. Detroit 6.00. New Year's Toll. d. Gem. in Frankenlust 16.54. Mrs. A. in Srbewa- k. ReisingerS Gem. at Wilton 7.00. k. BrammerS Gem. in Lowden, Easter Feast Coll. 7.30. k. BretscherS Ge", in Buena Vitta 10.00. By k. Besel in ing 5.00. H. Stelpriede sr. 5.00.

For the deaf and dumb: Cong. in Manistee 10.00. Cong. in Montague 3.90. Guttenberg from N. N. 5.00, from Ar. the. .50. By k. Mattfeldt from I. Lübke 1.00. (S. \$80.25.) ForNeaermission: k. HändschkeS Gem. in Sumner 4.05. By k. Mattfildt of A. Rogosch.75. (p. \$4.80.)

Eiagekomme" in the saffe of the Illinois'District:-

For the synodal treasury: By k. Hansen in Worden from d. estate of WittweMarie Nagel \$50.00. From Chicago: by k. Lochner's congregation 3.78 and Collecte on Easter 22.04; ?. Wunders Gem. 30.15; k. BartlingS Gem. 33.00; k. Engel- brechtS Gem. 35.00; k. HölterS Ge". 37.00; k. SuccopS Gem. 25.50; ?. Wagner's parish 52.00 and Mrs. Beduhn's 1.00 (for the Kingdom of God). Collections on Palm Sunday: by Ph. Fetzer from k. Lochner's congregation in Springfield 21.15, k. Strieter's congregation in Proviso 15.00, k. Baumgärtner's congregation in Huntley 5.31, k. Steege's congregation in Dundee 12.07. Communion - Collections: by k. Schröder's parish in S. Litchfield 4.20 and 2 Toll, from k. Hieher- Gem. at Matteson 9.52. Collections on Easter: by k. Schmidt- Gem. in Schaumburg 20.43, k. Brauer- Gem. in Brecher 11.31, k. Traub- Gem. iuPeoria 17.25, ?. Krebs' Gem. in Aurora 26.50, by I. W. Dtersen of ?. Brewer- Gem. in Trete 14.00, by H. Kodoldt of the Gem. in Effingham 8.75 & of John Krohn there .50, k. Schieferdecker- Gem. in Ha- mel 7.30, k. Müller- Gem. in Randolph 7.75, k. T. I. Grosses Gem. in Addison 68.W. k. Nightingale- Cross Gem. in Waterloo 3.20. k. RiedriS Gem. in Bloomington 10.00. k. DörmannS Grm. in Uorkville 11.00. ?. RauschrrtS Congreg. at Dalton 5 p.m. ?. DörtingS Gem. in EvavSton 8.00. k. Nordens Gem.

For heathen mission: k. Heinicke- Gem. at Dillon, Epi- phan lasse st Erll. 6.13. Whose Gem. at Harwin 3.10. By k. Brandt at Clarndna from Mrs. Larf. 1.00. sS. -10.23.)

For sick pastors and teachers: k. Besel in Guttenberg 1.00.

For the deaf and dumb: W. Hüsmann sr. in Page City 1.00. By k. Eisenbeilf in Siour Eich by Mrs. I. Miller .25, Mrs. A. Hoffman". .50, Wittwe Wrinhardt and I. Houses each 1.00. k. Bretscher in Buena Bist" 1.00. by k. Reinhardt 1. Binton, Baptism Roll, 3.20. F. R. tn Robin, Brnton Co. 5.00. k. Maaß in Spirit Lake and some members sr. Gem 2.00. D. Mattfeldt in Talhoun Eo., 2.00. k. GüölkerS Dreieinigk comm. at Daytou 3.75. (S. -20.70.)

For da- Orphanage in Addison: By?. Guenther in Boone from Grandmother Goepfinger and Mrs. Heger each 2.00, Mrs. S "wab.50. (S. -4.50.)

For the orphanage at St. Louis: ?. Riede!-Gem. in Eharlotte 6.16. By Riedel of N. R. 5.00. By k. Heinicke in Dills" by Mrs. Gläser 1.00. Lilly Fastenat tn Fort Dodge.50. (S. -12.66.)

For the Baltimore Immigrant Mission: k. Brandt in Etarinda 3.00.

For the emigrant misslon 1" New York: D. Fackler in LyonS, city" and country" comm., 4.34. k. StrobelS Gem. in Caloma, Easter Coll. 5.00. (S. 9.54.)

For poor students: k. Eisenbeiß- Gem. in Siour Eich 1.40. Mrs. H. F. tn Fort Dodge .50. (S. -1.W.)

Zur Wittwen-Kassr: k. Stephen's gem. bet Waverly 9.00. k. F. v. Strohe's Gem. in Monticello 16.55, from the bell-bag 2 00, from tbn itself 2.50. On N. N.'S wedding in Lolfar ges. 4.09. (G. -34.14.)

For the community in Waterloo, Iowa: By Cassirer I. Birkner in Nerv York 1.00. By Cassirer H. Bartling in Ad- dis- "8 85. (S.-9.85.1

For the community in Spirit Lake: By Kassirer H. Bartlina in Addison 10.50

For the comm. in Louisville, Ky.: By ^Fackler of his city and county comm 4.33.

For the Houston community, Tr.r By D. Fackler tn LyonS of his city & county comm. 4.33. k. I. L. ErämerS Gem. at Fort Dodge 9.75. k. HändschkeS Gem. in Bremer Eo., 4.10. (G.-18.18.)

For the needy brethren in Kansas: k. Stephen's congregation at Waverly 6.90. k. I. L. Erämer's congregation at Fort Dodge 9.75. (p. -16.65.) I. P. Rademacher, Kassirer.

Received for the "Emigrant" Mission in New York:

Durcki Kassirer Bartling -30.54. don Mrs. E. Swesen 1.00. by k. F. G. Reitz 5.55. e. Stolzrnburg .50. municipality in Rondout 6.00. d. I. E. Albrecht .65. k. KrafftS Gem. 7.80. Gem. tu Asbford 5.13. by k. Sreger 3.00. by Kassirer Schuricht 4.63. k. F. GrotheS Gem. 5.47. E. Schmidt I.W. k. WisckmeyerS Gem. 5 30. ?. Butz'S Gem. 4.59. k. Wendt I.W. Just Hermann .50th Gem. in Port Richmond 6.00. Mr. Her.Sling 1.15. F. L. White 2.00. k. Monmann from d. Hanno- various. Gotteskasten 17.52. Kassirer Simon 3.90. Gem. tn New York 5.00. Gem. in Willtamsburg 18.18. by Kassirer Bart- Itng 17.20 and 3.75. by Kassirer Grabl 11.35 and 32.00. Gem. in Richmond 8.57. Gem. in North East 3.00. Gem. in Neu-Bergholz 3.40. Gem. in Eden 3.00. S. Hefele 1.00. k. E. F. Braun 1.00. comm. in Bayonne Eity 15.00. k. I. von Brandt 5.00. k. A. LiefeldS Gem. 4.00. Mrs. k. Weisel Sr. 2.00. comm. in Port Richmond 15.00. p. Wagner .50. nico- line Bönschen .50. hkdr Brandt .50. d. Sieker 5.00. w. Schröfel 1.00. h. Oedse" I.W. Ehr. Reimers .50. comm. in WellSville 4.71. comm. in BaSSwood Hill 2.38. by Kassirer Schuricht 10.00 and 11.00. H. Robert 5.33. pharmacist Schuricht 3.15. k. KöblerS Gem. 7.00. i. E. Harms 1.00. by k. W. E. Schilling 1.39. By l>. Vogelfang 5.06. A. H. Abraham .50. Mr Sömker 1.00. T. Schmidt 2.47. By k. Bucholz of Mrs. N. N. 2.00. P. Braun in Greeubush 2.46.

No" York, April 1, 1880. I. Birkner, Cassirer.

Receipt, thanks and request.

Since the 12th of October b. I. the following gifts of love have been received by me for poor students from Wisconsin:

From k. Ed. H. Löber's parish -5.W. From the worthy women's club of my parish 10.00 for F. Kaiser. Fräulein K. tn Sheboygan 3.00. B. E. Haatvedt of Thicago 1.00. Gem. I". GrotbrS 4.00. k. Aäselitz's Gem. 3.00. By k. Barth: from sr. St. Petri Gem. 3.00; auS Town Hermann 3.00; from W. Wolf 1.00; from W. Braun .50; k. Barth himself.50. by k. El. Seurl at the wedding of Mr. H. Leuk in Hochheim 13.64. by k. E. Penalties tn W.r from Mr. G. Markworth in W. 2.00 from some young men and maidens sr. Gem. 19.00 (being 7.W for A. Ude keSgl. for the same at the wedding of Mr. H. Neitzel at W. 5.10). D. Feuste and his Gem. 5.00. teacher F. Bodemer 1.00. Gem. of Aulich 2.25, from himself 2.00. k- W. C. Schilling 1.00. Reisrgeldüberschuss der deutsch- ncnvge. Eonferenz 2.20. k E. Markworth'- ZionSgem. 2.25 and 2.29. By the same for W. Kleinschmit, on F. Bar- tel'S baptism of a child, 2.60. D. E. Markworth himself (Christmas--gift) 2.40. By rens. also for W. Kl., on K. Lüdke'S wedding, 3.50; on L. Quandt'S wedding 2.3Ü8 and for Ernst Bevor 1.00. Thanksgiving-Eoll. of the Gem. k. Keller-at Racine 5.45.

Best thanks and a heartfelt "Vrgelt'S Gott" to the dear donors. However since "urgent requests" for support have again been received from very needy pupils, we hope that charitable hearts and hands will now be found to remedy this state of emergency as soon as possible. "God loves a cheerful giver!"

Oshkosh, Wi-c., April 21, 1880. i. L. Daib, d. Z. Kaff.

With heartfelt thanks received for support de- G. Fleisch mann in Addison from the women's association of the community in Arndalville -3.00 and 5.00 from the women's association of the same community 13.00, from the Jüngling-verein 5.00, from the community of D. Zschoche 50.00 E. F. Steinbach.

Received for poor students: Collected on Hrn. Fr. PröchelS wedding -9.00 for Grabarkewitz. Through Hrn. k. Schalter vom Frauenverein sr. Gem. 4 sheets, 6 pillow cases, 6 towels, 5 bust shirts. By Mr. D. I. H. Müller from sr. Gem. 5.60 and sr. Branch Lake Erykal 1.40 for treasure. By Hrn. k. E. I. Frese from Mrs. Henr. Burlage 5.50 and from himself 4.50. From the community in Neu-Gehlenbeck 8.50 and from the local youth club 5.50 for R. and M. Grüber. By Mr. k. Sander from his community Gem. 5.00. By Mr. k. Lohr from Mr. F. Nothdurft 5.00 for F. Meyer. By Hrn. k. H. Meyer (Jlinoissynode) by sr. Gem. 12.00 for A. Hintze. By Hrn. k. T. E. E. Brandt from the support fund 10.00 for Sond- hauS. By Mr. ?. Hallerberg from the missionary fund 5.00 for Kellcrmann. By Mrs. E. Plötz from the Women's Association of Mr. D. Daib: 6 shirts, 6 stockings, 6 sheets, 6 pillowcases, 6 towels, 12 handkerchiefs. By Hrn. k. I. Horst from F. Cordes, H. Helmeke, F. Meyer 1.00 each, I. Struß, Mrs. R. N., G. Beul 50 TtS. each, F. Dicke 1.50, from himself 5.00 for F. A. Müller. By Hrn. k. Studt ges. on A. Tadge's wedding 2.61 for F. EhlerS. Through Mr. Lehrer Meyer of the Frauenverein de- ZienS-District- in St. Louis 20 underspants and 7 Pr. stockings. By Mr. D. Daib from the support fund 11.00 for F. Kaiser. By Mr. k. Huge from sr. Gem. 11.73 for Koch. From Mr. K. C. F. W. Brandt 5.00. By Mr. k. Hallerberg from sr. Gem. 15.00 for Schulte, I. Müller and Aellermann. By Mr. k. Herrmann from sr. Gem. 5.65, by sr. Filiale 3.17, from himself 1.18. Bon Hrn. k. Mertner 5.00 for G. Schröder.

For the seminary house: By Hr". k. Kleppisch from sr. Gem. 7.60. By Mr. k. Drögemüller from his community 5.00. A. Erämer.

For the needy i" Sans"" received from: k. I. Drögemüller at Arenzville, Ill., -7.00. A. Rohrlack at Reedsburgh, WiS., 2.W. AuS OtIS, Jnd, 1.00. W. Hanken at Monticrillo, Iowa, 5.00, H. Tiarks das. 2.00, F. v. Strobe das. 1.00. F. Fricke at Washington, Mo., 1.00. G. A. Schieferdecker at Hamel, Ill., 15.15. F. v. Strohe at Monti- cello, Iowa, 1.00, Ehr. Scheer das. 5.00. L. E. Knies tn Keokuk Junction, Ill, 15.72. A. Seefeld at Vinton, Iowa, 5.30. I. Nickel das. 1.00. F. P. Merbitz at BeardStown, Ill, 6.00. H. Flachsbart at Dorsey, Ill, 10.00. G. H. Karl Klie at Lowell. St. LouiS, 27.25. Henry Pritzlaff at Watertown, WiS., 25.00. I. Strikter i" Proviso, Ill., 17.00. I. L. Hahn at Sebewaing, Mich., 16.00. Friebr. Pape at ReedSville, WiS., 10.00. I. A. Boh" at Belknap and RogerS City, WiS., 9.00. R. H. Biedermann at FriedenSau, Nebr, 7.00. I. Rupprecht at North Dover, O., 7.24. H. Bauer at Eden Valley, N. I., 2.00, F. and L. Bauer and L. Häfele das. each I.W. H. Kollmorgrn at NaShville, Ill., 12.21. H. Wei-brodt i" Mount Olive, Ill., 101.00. G. Spiegel at Decatur, Jnd., 14.W. A. Heimer, Cassirer.

With heartfelt thanks against God and blessings a" the kind givers, undersigned received for the church building of his congregation in LouiSvillr, Ay., from L. OsterhuS Gem. I.W. D. E. Kretzmann- Gem. 8.W. D. F. Dudpernrl I.W. Through the- same from: k. I. Frosch I.W, I. G. Müller I.W, I. Busch .50. By ?. I. H. Jor fvon sr. Gem. 19.00. By k. H. Flachs- bart at the wedding of Mr. H. Obrrrmüller 3.W. k. E. T. E. Brandts Gem. in Mord St. LouiS 5.W. k. A. BäplerS Gem. 10.75. k. C. H. LükrrS Ge". 2.0">. k. H. JüngelS Gem. at JoneSville, Jnd., 25.W. k. I. G. NützrlS Gem. at Columbus, Jnd., 15.00. By same from Unnamed 5.W. k. SieckS Gem. to Taylor- Creek, O>, I.W. V. I. G. K. at Julirtta, Jnd, 5.W. Andr. Menge- at Greevtlle, Jnd., 5.00. By k. Th. Wichmana of sr. Gem. 16.W. By D. H. Kühn of sr. Gem. tn Minden, Jnd., 6.30. k. F. WendtS Gem. 5.30. k. G. RunkrlS Gem. 5.00. k. P. SeuelS Gem. in Indianapolis 41.W. k. E. E. Schmidt's Gem. that. 91.35. k. E. G. Hiller "Gem. 6 25. k. O. SpehrS Ge". 3.20. ?. F. W. ReichmaunS Gem. 4.W. k. W. Lothmanns Ge", at Akron, O., 12.W. D. H. Schlesselmann- Gem. tu Reynolds, Jnd. 11.00. Summa -318.65.

Louisville, Ky. April 13, 1880, F. W. P^ohlmann, Rev.

-The preacher and the teacher "Wittwe". Orphan "S "ffe ("ttleren Districts)

have entered" r

1. contributions:

From the Dk.: G. Runkel -5.00, R. F. Tramm, G. Kunz, and G. Sauer each -4.00. Don the teachers: H. Engrlbrecht, I. H. Nolting, M. Conzelmann each 4.W, H. T. Bollmann 2.W.

Two. Gifts:

By D. R. F. Tramm of the Women's Club of Fine Parish in VinrenneS, Jnd., 6.00. By k. I. G. Nützel by Mrs. Elise Trlmann 1.50. By k. Tb. Wichmann from sr. Gem. and himself 12.00. By k. M. Merz from Mrs. A. Tormöhlen I.W. Summa -51.50.

Indianapolis, March 10, '80. M. Conzelmann, Cassirer.

The undersigned has received:

For inner mission in the West: By k. F. W. Franke in Salamonia, Jnd; Lollrcte on the 1st day of Easter -2.68, by N. .32.

For the congregation in Houston, Tex.: From the Cross congregation i" St. Louis 8.70.

For k. Stephen's G e m. at Waverly, Iowa: cross comm. in St. Louis 4.35.

For k. P. Count and dkffrn Gem. in Grant Park, Ill: By k. F. Wolbrecht, Collecte of his Gem. in Okawville, Ill, 22.25. I. T- Schuricht, Treasurer of the General Synod.

With heartfelt thanks to God and the dear givers, the undersigned certifies that he has received the following gifts for the support of his congregation: By Mr. Treasurer Bartling -2.25. By Mr. Treasurer Grahl 21.70. By K. C. C. E. Brandt of N. N. 2.Ot>. By Mr. Kassirer Simon I.W. By D. G. EndreS 3.00.

Sioux Etly, Iowa. F. Eisenbeiß, k.

For poor students received with heartfelt thanks by Hm. D. M. Meyer in Leavenwortb, Kans. from the "valuable" women's association of his church. Gemeinde 6 pairs of undergarments. Lo" the worthy women's association of the Creuz congregation at St. LouiS, M"., 36 bust shirts, 6 undershirts, 15 pairs of undershirt dresses and 12 pairs of stockings. By Mr. ?. Biedermann tn Frieden-"" Nebr. from his I. parish -10.18 and from a ""named"" woman in the same -1.00. C. F. W. Walthe r.

Received -6.00 for G. Wyneken through Mr. D. Weseloh i" Cleveland, O. (collected at dcr wedding of Hm. teacher H. Meyer). Further, 10.50, of which 4.W for Aleinschmidt, 4.00 for N. Müller, 2.50 for F. Wilde, collected at Hm. A. SchössowS wedding by Hm. k. Schumann in Freistadt. Furthermore 2.W for needy Advisoner Zöglinge, collected by Hrn. k. P. Eben, Lourtland, Minn, at Mr. Ed. Pracht's baptism of children.

God reward you!

Addison, April 13, 1880. Krauss.

For the parish of Mr. k. Albrecht at Rockford, Minn. gifts of love were further received: From St. Marcus Parish in Milvaukre through Prof. Notz -4.00. Parish in Wooddury, Minn. through Mr. k. Quehl 4.W. God begetlS!

Mr. k. Oeblert has not sent me -4.00, as was erroneously acknowledged, but 1.25 for the above congregation. Should any gift not have been acknowledged, I would kindly ask you to "communicate" such to me. I. Sirgrist.

For the seminar library

Received with thanks the undersigned from Hm. E. W. Kähler 1" St. Louis, Mo. as a gift: Die lutherische Dogmatik historisch - genetisch dargestellt von Dr. Kahnis Erster Band vor" 1861. Zweiter Band von 1864. Ferner von einem Ungenannte" die Altndurger Ausgabe der Werke Luthers. M. Günther.

-Received :

for Stud. Ehr. Germeroth -13.40 by k. Matthias of whose parish. Günther.

For the seminar "budget i" S-ri "gfield received:

From Mr. Bathage of here 1 pig, weighing 160 lbs. Bon Mr. I. Oakfort, Ill, 1 barrel of flour. Other comm. of Mr. L-. Drögemüller in Arenzville, Ill. 2 dozen chickens, 4 turkeys, 6 hams, 3 shoulders, 5 bacon greases, 8 gall. Fat and some beans.

Sincere thanks to the kind donors! G. Pfau.

New printed matter.

The American Lutheran Organist. Collection of bor- and postludes for use in public worship. St. Louis, Mo. Concordia Lutheran Publishers.

There are two faults in particular from which the preludes and postludes suffer here and there in our "church". One is secular, either frivolous or softly sentimental; the other is ecclesiastical in style, but either throughout or in individual passages too difficult to be performed freshly and completely by any organist. In the former case, the organ playing awakens profane thoughts and feelings; in the latter case, it is a torment to listen when the piece is played haltingly, and this torment is not diminished, but rather increased, when the organist repeats the piece in order to execute it more familiarly for the second time. We are therefore pleased to draw your attention to the just published 2nd issue of the "American Lutheran Organist". The pieces therein offer a remedy for these errors. All of them, without exception, are easy to perform and melodic without becoming profane. The number of them on 16 pages in transverse folio is 28, namely 20 preludes for certain chorales and 8 postludes, 1 each by Löwe and Wiesner, 2 each by Ritter and Theophile, 3 each by Rink and Sachs, 6 by Volckmar and 10 by Ungemach. Your equipment is excellent. If we are to censure anything in favor of the following issues, it is this, that in some of the postludes the organist must turn the page, which could easily have been avoided by a different arrangement of the pieces. The price is 40 CentS. Purchase through our Concordta publishing house.

W. [Walther]

Forget-Me-Not or Christian Memorial Book. Bible talks and song verses, also historical memorials, on every day of the year. Reading, Pa. Published by the Pilgrim Bookstore. 1880.

A very similar booklet, which was published by the Lutheran Publishing Association in New York, has already been reported in No. 4 of the present volume of our "Lutheran". This booklet, published by the Pilgerbuckbandlung and compiled by Mr. P. J. J. Kündig in Reading, also deserves the praise that we were able to give it with good conscience. The layout is brilliant and leaves nothing to be desired. There is only one thing we must not conceal from our readers, and that is that the selection of persons and events which the days of the year are intended to commemorate cannot satisfy at least one Lutheran. Unfortunately, we have not been informed about the price of the booklet.

W. [Walther]

Changed address":

kov. P. Lta^or, ^udurnättls, "Wooä 6o, W".

O. D. L. Dut?, 48 l^ons 8tr., (3svolanck, O.

8. 7^ä. Oodrics, 118 ^Inbulu" 8tr., linta^st-tv, Inä.

3. kd. Nsidodm, 3443 8twrt 8t., Dittodurgb, D".





**Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.**  
**Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.**  
Entered at the Post Office at St. Louis, Mo., as second-class matter.

Vol. 36. St. Louis, Mo., May 15, 1880, No. 10.

Fight Song.

Zion, anst:,r  
Prepare thyself for a merry quarrel.  
See! on the right as well as on the left Are the enemies  
ready to fight - And you want to lose your courage? Nay,  
arise to a new course of faith, Zion, arise!:

Behold, the day has turned, darkness covers the land,  
black night descends; therefore flee the bonds of error. If  
Egypt also the light breaks, Become light!:,r (2 Mos. 10, 22.  
23.)

Midnight :, Breaks with violence. Soon into the eternal  
morn of these times goes evening. Let the lamps supply us;  
For it strikes, before anyone has thought, midnight. r,r

Christ is coming. Yes, he comes like a thief. Will he find you  
awake too? Is his future dear to you? Or art thou like the  
blind? O consider by and by what is good in thy heart.  
Christ comes.

Oh, Lord, come!  
Bring your bride home soon.  
Behold, she is in the wilderness, And there is no good to  
be. Soon prepare thyself for salvation; For thou art and  
remainest good and righteous. Oh, Lord, come.

Wake up!  
O Lord Christ, arise! Our little ship is about to sink. What a  
tempest is rising! Shall we drown? No, Lord, guide this little  
ship. Run, watch! r,r

Break out r,r  
By the enemy's army;  
For they are in thy hands, and thy mouth only laugheth at  
them. Our woe thou canst turn; Therefore thou upon joy"  
Thor, break forth! r,rG . G.

Anniversary.

Still teach how the same was celebrated in the past.

The jubilee of the handing over of the Augsburg Confession.  
The first secular celebration of the handing over of the Augsburg  
Confession (1630) fell in an exceedingly sad time, in the time of the  
Thirty Years' War, in a time when Pope and Emperor were doing  
everything they could to destroy the Lutheran Church. Our faithful  
fathers, however, did not let themselves be disturbed by the gloomy  
prospects, but celebrated the feast in the most solemn manner.  
In April the Elector Johann Georg of Saxony induced the  
theologians who had been summoned to Leipzig in April to consult  
also about the manner of the jubilee celebration, the wording of the  
prayer forms and the selection of suitable texts.  
Under May 3, the sovereign instruction was issued for a three-day  
celebration on June 25, 26, and 27, which latter day, as in this year,  
fell on a Sunday and also on the 5th Sunday after Trinity. Since St.  
John's Day, which fell on Thursday, was also celebrated as a  
preliminary festival, in Saxony and other countries that followed it, the  
jubilee festival became a four-day festival. According to the  
instruction, the feast was to be announced on the Sunday before and  
on St. John's Day according to a certain form, on St. John's Day in the  
afternoon at 1 o'clock it was to be rung with all bells for one hour, the  
churches were to be decorated with May, the altar with flowers. The  
pastors were to see that Holy Communion was celebrated on all three  
days. In the afternoons the Augsburg Confession was to be read,  
namely on the 1st day: the 21 articles with the preface, on the 2nd  
day: the first 5 abuses, on the 3rd day: the last two. The reading was  
to be followed by short reminders and exhortations.  
The Elector's High Court Preacher Dr. Matthias Hoe von Hoenegg  
wrote a "Jubelfestbüchlein" (Jubilee Booklet), in which he gives  
instructions for the celebration of Jubilees and explains the difference  
between Lutheran and Papist Jubilee celebrations 2c. Angered  
papists toasted

many places the threat that this jubilee should and would certainly be  
the first and last.  
The Weimberg theologians also issued an appeal to all confessors  
of the Augsburg Confession, in which they urged them to celebrate  
this feast, told them how it would be celebrated in Saxony, and, without  
wanting to prescribe the celebration to Lutherans in other countries,  
called upon them "to give thanks in the same way. The Leipzig  
theologians issued a similar letter.  
The other Saxon houses followed the example of Chursachsen  
and issued almost the same ordinances. In Weimar, laudable care  
was taken to make the history of the surrender of the Augsburg  
Confession known before the festival, and therefore it was ordered  
that a history of it, drafted by Superintendent J. Kromayer, be read  
aloud in the churches in the afternoon.  
According to the instruction of Margrave Christian, the celebration  
should not only be proclaimed on the 4th Sunday after Trinity in the  
Upper Principality of the Burggraffthum of Nuremberg, but on this day  
the subject of the celebration should also be put to the heart of the  
listeners in the application of the sermon. In this instruction it was also  
stated which points the preachers were to consider in the main  
sermon; among other things, they were to point out how dangerous it  
was at that time (1530) for the Lutheran Church; - that the dear confessors did not  
invent the Confession, nor did they direct it against the Christian faith,  
but wrote it according to the holy Scriptures; - that they declared  
themselves steadfastly that they would, where it was necessary, leave  
country and people, even life, over it; - that, although the popes  
opposed this confession with counter-scripts and hoped to destroy it,  
God not only graciously preserved it, but also spread it further and  
caused many thousands of souls to come to the knowledge of the  
truth, - and finally, that it was just, not only to give thanks to God for  
His grace, help, protection and blessing, but also worthily to our calling, in  
which we are called to walk, and to humbly beseech the merciful,  
faithful God, therein to give strength to his thunder, and also to  
graciously support us and our descendants in this wholesome  
teaching.

to receive. The lecture of the 21 doctrinal articles of the Augsburg Confession should take place in the afternoon and be introduced with the following words:

"Let your love listen diligently to the 21 articles of the Protestant Creed, as it was presented to the Emperor, King and Princes 100 years ago today at the Diet of Augsburg by the Protestant Estates after public reading, and thus the suspicion of erroneous doctrine was averted before all Christendom. And your love will only sit still and pay the more devout attention. The (articles) read in succession al'o: -"

On the 5th Sunday after Trinity, "when the beautiful Gospel of the little ship, which is a model of the Church of Christ, falls," the subject of the feast was to be further treated, and in the afternoon the other part of the Augsburg Confession was to be read, namely, the first 2 missives instead of the lections )>or the sermon, and the 5 others instead of the children's teaching. "And," it says here, "neither the church servants nor the audience will complain of the length and delay," considering that the Imperial and Royal Majesty did not (have) let themselves be annoyed to hear this confession at once most patiently and most graciously."

To the great pain of the Lutherans, the Jubilee was not allowed to be celebrated in Brandenburg, especially in Berlin. In Pomerania, however, they had dared to order the celebration, and Gustavus Adolphus, King of Sweden, entered German soil the day before the Jubilee to help save the freedom of the oppressed Lutheran Church with God's help; so that the attempts of the enemies were thwarted and this first centennial Jubilee, which they wanted to prevent or make the last, became the first of many.

In the city of Nuremberg, where the feast was also solemnly celebrated, the recitation of the Augsburg Confession was to be introduced with the following words:

"Beloved and devout in Christ!  
After God Almighty, in the last times of the world, out of great love and faithfulness, let the light of his holy gospel and only saving word shine out of the darkness and illuminate the human race, and therefore several different estates of the holy Roman Empire composed a short confession from the prophetic and apostolic writings and decided to give an account of their faith with it, they presented this confession in German and Latin to Emperor Charles V in the great imperial assembly at Augsburg on the 25th day of June in 1530. On the 25th day of June, in the great imperial assembly at Augsburg, they most humbly presented and delivered this confession in German and Latin to Emperor Charles V of the most noble memory. And this was not only read out in public at that time by Emperor! Maj.'s approval, but has also remained the public symbol of our faith in the Protestant churches and schools for the past hundred years, next to the divine word; as we still now, praise God, profess to do and intend to persevere with it to the end of our lives with the comparison of divine grace. And so that such our Christian intention may be all the more kindled and strengthened in us, we have found ourselves together in the house of the Lord to read and listen to the more reported confession with due devotion. Therefore, your Christian love will direct their thoughts to it and listen diligently to the following actual words of the Confession."  
Of the states and cities that "organized" a jubilee celebration, we still mention: Braunschweig-Lüne-

burg, Würtemberg, Mecklenburg, Schwarzburg, Mansfeld, Quedlinburg Abbey, Marburg, Rinteln, Strasbourg, Lübeck, Mühlhausen, Regensburg, Nördlingen, Ulm. Princes and city councils, universities and other high schools, superintendents and pastors competed with each other in glorifying the feast. Many who had the gift of poetry used it to praise the goodness of God also at this jubilee. The feast gave rise to many splendid writings, e.g. Miracrula Augustanae Confessionis, Wunderwerke der Augsburgischen Confession.... by Joh. Saubertus, preacher at St. Lawrence in Nuremberg.

These preparations, which were made by our fathers in honor of God, were graciously accepted by God. He gave grace that the festival could be celebrated undisturbed and joyfully in the midst of the raging and blustering of the papists. What the then Superintendent of Leipzig, Dr. P. Leyser, says of the festivities in this city, that they were attended "with great multitude and number, also with peculiar devotion of heart and Christian zeal," is probably only one example of many.  
(Conclusion follows.)

Johann Pistorius,

burned in Holland in 1525 for the sake of the Lutheran faith by the henchmen of the Antichrist.

(Continued.)

After the table the interrogation was continued. Johann was supposed to answer questions about his marriage. He was threatened with torture and death.

John (turning to Montanus): Because you are judges, I am indeed surprised that you rage and rage so tyrannically against me poor prisoner.

Montanus: Because thou art so stiff-necked, I may as cheerfully as I may read mass condemn thee to the fire, not to mention that I would have to fear God's wrath if I did not.

John: I believe it gladly; for so the Pharisees and all persecutors of Christians are always minded, that they think they do God a special service when they strangle us. But see whether ye are followers of the Lord Christ in such a case, who never forced any man to believe.

Rosemundus: For it is written, that the Lord saith, Bid them come in.

John: I know well that these are the moths of my Lord Jesus Christ; but they are here put on contrary to their mind, and not aright. For God compels and commands that men should be compelled, not with imprisonment, nor with fire, nor with scourging, but with his abundant and manifold good deeds, and likewise with the power of his preached gospel. So we also ought to subdue our enemies, that they may be reconciled to us again, as Paul says in Romans 12, and cast burning coals upon their heads; which constraint is not only pleasant and agreeable, but also quite powerful. Oh, that God would grant that, after the example of the holy apostles, you might compel and coerce many thousands of men to the marriage of Christ with right doctrine and godly, pious living.

Enchusanus: But this ulcer is so pernicious that, if it is not cut away by force, it soon eats away like cancer and poisons everything else. Therefore it is better for us to strangle a mangy sheep at the proper time than to allow it to infect the whole sheepfold.

John: I understand that Christ was not as wise as you, for he commands us in Matthew 13 to let the tares grow until the time of harvest, lest we pull out the good wheat with the tares.

After he had explained this still further and pointed out that Christ and Peter, whose heir to the throne the pope wants to be, did not do so, he continued:

Because you want to defend your orders with the example of Peter (at whose word Ananias fell down dead, Apost. 5.), well then, you also corrupt me in St. Peter's name.

They were horrified at such talk and looked at each other in silence. At last said

Duvennorth: How, might you expose yourself to the danger of such a curse?

John: Why not? Then it would be evident whether the Holy Spirit would put up with the curse of these people who call themselves the apostles of Christ. But they will not attempt this, nor will they use such weapons, for they have borrowed other weapons from Caesar and the princes of this world, by which they seek to overpower and slay the righteous. But Christ has forbidden his own to rule like the kings of the world, and to fight with other than spiritual weapons. Thus, on the contrary, the pope shows himself in all ways to be the true antichrist, in whom there is not one virtue which the holy Scripture attributes with honor to the holy apostle Peter.

Enchusanus: What much mayst thou preach unto us! Is it not then that all power is from God?

Johann: Yes, I confess.

Montanus: From this it follows that this too is our power from God, according to which we can deliver you as a damned heretic into the hands of the temporal authorities.

John: In the same way Judas Jscharioth can be excused, who betrayed the Lord Christ to the chief priests. So also the rulers of the Jews may be excused, who would not themselves slay the Lord Christ, but delivered him into the hands of Pontius Pilate, that he should condemn him. Their power was as well (that is, as little) from God as yours. But take heed that ye be not deceived. For as the memory of the Lord Christ and of his apostles endureth for ever, and all the world shall count their death glorious; so there is no doubt in my mind, that though ye slay me for the confession of the truth, yet shall I be and remain glorious, but ye must be and remain in shame and dishonour for ever.

Enchusanus: Are you comparing us with the Jews, scribes and Pharisees, you insolent man?

Rosemundus: Are we then the pursuers?

Johann: (rattling the chain he was lying on). What manner of men ye are, that is heard now by the chain, though I be silent. And, I ask you on your conscience, have you done anything less to me than the Jews, who have slain the Lord? At your command I was first imprisoned and kept a long time in prison. And now you threaten me, you want to condemn me as a heretic and hand me over to the authorities. What have I done? And for what have I done it?

Montanus: Thou art a stiff-necked, obstinate heretic; therefore I would not conscience to condemn thee to death.

Johann: Oh, how I would gladly suffer death for the name of Christ. They like to believe too much. And when they hear that ye have Christ in your mouth, and that ye refer to the scriptures, they will soon believe

Enchusanus: Eh, my brother, think better of it. Stand down, for you are wrong. I do not desire to die with thee, as thou art now minded, though I may gain the whole world by it.

John: Truly, as long as you are so minded, I would neither live nor die with you. You afflict and overwhelm me.

Montanus: Let us return to the main point of our inquisition, from which we have deviated a little. Tell us freely in a word whether it is right for priests to enter into marriage.

Johann: Let me answer my cause publicly from the pulpit.

Montanus: Rather, be silent with this council. For the Roman Church does not like us to dispute with heretics, for they are too obstinate to confess that they have been overcome. For this reason they should be overcome with fire rather than with words, so that they cannot do further and greater harm.

John: How is not this the business of all men, that only men may know what is contained in the articles of our faith, and therefore that the whole people may be called together?

Enchusanus: Who wanted to be the judge in such a crowd and reunite the quarreling parties? Should it be the craftsmen and the carpenters?

John: The whole church, if it were present, should do so; for the judgment is with it alone, and not with one or two, though they have high titles.

Enchusanus: I mean, you are nonsensical. Since the unlearned rabble understands nothing, how should they be able to judge rightly in matters of faith?

John: Dear, what kind of evasion is this? As if the Scriptures themselves did not bear witness to the truth, so that the whole church has nothing to worry about from unlearned interpreters. If I should be found to deal falsely or unfaithfully with the Scriptures, take me down, burn me, or stone me; but if I should prevail, and maintain and uphold my cause by common knowledge, I will myself be the mediator for you, and rather put myself in the midst of the greatest danger, than suffer you to be offended by the smallest finger; For let it be enough, if the truth receives the prize and applause; although you have not to worry about the unrest of the people, since you are provided with imperial letters.

Montanus: We do not wish to depart a hair's breadth from the common custom of the Roman Church; for it is cheaper that the simple, coarse, and unintelligent people should submit to the judgment of the Church than that the learned and noblest of the Church should live by its will.

John: Truly, in this way you will not make your Inquisition great and glorious, nor will you eradicate heresy. For with these secret disputations and discussions you will never do enough for the people, who always desire to know something certain in the matter that concerns them as much as it concerns you, unless you consider it a small thing that it is said of you publicly every day and with truth: He that doeth evil hateth the light.

Montanus: The laity are therefore not admitted when one deals with matters of faith, because

Enchusanus: That ye compel no man, of this indeed is the sole cause, that ye have not so much power and authority to do such things.

John: What power have ye received of God, that ye should kill us, or behead us, burn us, slay us, and destroy us?

Enchusanus: Is it not written Rom. 13: All authority is from the Lord; further: Let every man be subject to the authorities? So Paul also saith, Be subject unto lords, even to those that are strange.

John: These last words are not in Paul, but in Petro. So diligently and well are ye practised in the chief and principal sayings of the scriptures, that ye put on one apostle for another. And if ye would look at Paul aright, ye would not say that he speaketh of the power whichin vain in the Lord. - To be sure, to the eyes of reason it seems small, even contemptible, what we have to report; not worth mentioning.

Enchusanus: Will you first teach us how to understand Paulum, especially in view of the immensely large field of work; but those who you insolent man! I think we have read Paulum more than you have.

Johann: But what do the children say at school? Reading and notand how just that is delicious before God which seems contemptible before the world, will find in this beginning of our missionary work with

Rosemundus: Leave such invectives and abusive words on theus only cause for joyful praise and thanksgiving to God.

John: I say that the saying concerns you nothing at all; for it gives given us a capable and willing missionary for Kansas in Pastor Tönjes, who is already in full work there; but the time of his effectiveness is still too short to be able to report anything further about it.

We have been able to send a second missionary to California in the person of Pastor L. Wagner, with the cooperation of the dear congregation of Pastor J. Bühler in San Francisco, which bears half of the maintenance costs. The same, having passed well the Candidate's Examination, was appointed last summer by the congregation of his father, Mr. Rev. A. Wagner in Chicago, as his adjunct, and in a short time had won the love and confidence of the congregation to such a high degree that it was very difficult and took a long time until the congregation could decide to let him go in peace; but with all the greater hope we now see this young, gifted and zealous man go out into the important mission field, which unfortunately we have so far neglected, convinced that God will also place his rich blessing there, as on his short ministry in Chicago.

In addition to these two specially sent missionaries, the contributions we have received have made it possible for us to provide three pastors with horses and wagons for missionary journeys, since their ministry and place of residence offer them ample opportunity for missionary work. Likewise, Pastor Hirschmann, who had already been working in Colorado and had recovered from a throat ailment, was able to work in Denver this winter thanks to strong support from our missionary fund, and to found a hopeful congregation there, which has now appointed its own pastor, so that our missionary can once again direct his work to the state. This is all the more important and gratifying, since a veritable stream of immigration is pouring into this state, and in this junction of railroads, through which almost all immigrants pass, a number of them always remain in residence, so that the city is in the process of rapid growth. We are therefore delighted with these favorable and hopeful beginnings of our greater missionary activity, and confess it with "humble" gratitude that the opening of these very important mission stations would not have been possible for us without the vigorous support of our missionaries.

(To be continued.)

The sun carries the light to the moon, otherwise he would have no light. My Lord Jesus, my heart is your moon; without you it has no comfort. Just as the moon has much light at one time and little at another, so it is with our hearts; at one time we have a heart full of light, but before we turn our hand it is all gone. The dear hours of comfort come very seldom and do not last very long. V. Herberger.

would not have been possible without the support of the many otherand half-starved missionary prepared the hostel. After a three-dayHe was received with great distrust, but was finally invited to preach. - Synodal Districts. The maintenance of our two early missionaries injourney he reached his destination, unfortunately some months too late; In addition to the above-mentioned preaching places, our missionary, Nebraska alone would have exhausted all the forces and resourcesfor a Methodist had already gained a foothold there, although most ofin connection with his older colleague, Pastor C. Meyer, has founded of our District. In addition to pleasant experiences, as every Christianthe people were Lutherans from home. As the Methodist pastor was nota number of hopeful preaching places, and his actual congregation is will foresee, there is also no lack of depressing ones, but we do notpresent this Sunday, and "Lutheran" still had a good old sound inalready feeling the influence of the preached word; they have built him want to dishearten our dear readers by describing them. everybody's ears, and at the same time some had not yet joined thea stable and prepared two living rooms in the church, so that one no But be it now granted us to give the dear readers an account ofMethodists, he was unanimously asked to preach to them, and so wellonger has to visit his reverend in the saloon. The missionary therefore the missionary labors of our two traveling preachers in Nebraska, anddid they like the Lutheran sermon that he was asked to preach againcloses his report with cheerful thanks to God for his rich blessings. - thus at the same time a little insight into the toils and privations of their ,after noon. As a result of this Lutheran incursion, there is now a great ministry. Both work with great faithfulness and self-denial and are sostir among the Methodists there, and a small group has come together, thrifty that we have repeatedly had to ask them not to deprive themselveswhich is visited by our missionary, and in his absence gathers on of what is so indispensably necessary for the preservation of their health,Sundays for the reading service around Dr. Walther's gospel postilion. e.g. a buffalo blanket and skirt. It often happens during their long journeys- At the advice of these Lutherans, our missionary turned to another through deserted deserts that they have to spend the night under thesettlement in the same county, where open sky and a buffalo skin has to be their blanket and their camp at theshould also be Lutherans. He was directed to a Mr. Rühle on his arrival, same time. The younger of our traveling preachers is Rev. A. found him also, and now reports the following dialogue between him Baumhöfener, who last summer graduated as a candidate together withand the frontiersman. "Missionary: Good day, Mr. Rühle! - Mr. Rühle: Rev. L. Wagner, and then immediately accepted the call to a smallHow do you do? - Miss.: I am a Lutheran pastor. - R.: Have been many missionary post in Nebraska. When he arrived at his post in company>a who said that. - Miss: So? who were they? - R.: B. of the Association with Mr. Pastor Iahn, he found nothing but a little church, into which evenof the West, H. and E. of the Iowa Synod, and who knows what the the curiosity with which one is usually wont to receive a new pastor, couldriffraff are called further; I could not "get greasy" with them. - Miss: Why together in one accord," Ps. 133:1. What the Holy Spirit praises in gather but few of the hundreds of Germans who live around there for thenot? - R.: Wentz they go away from the Scripture to me, I don't want to these words was experienced by the aforesaid synod, by the grace of pastor's ordination. No parsonage, no hospitable house in the parish,have nothin' to do with 'em. - The missionary thinks to himself: the bird God, during its meeting this year in Pittsburgh, Pa. Fine and lovely indeed not a single very humble little room was ready to receive thesings beautifully, then answers: that is ^right, I agree with you entirely; was the brotherly concord and unanimity of spirit which prevailed in newly-inaugurated pastor, and he had to go back again with his ordinator,for one should beware of false prophets. - R.: To what synod do you all their proceedings. To God alone be praise, honor, and so as not to have to spend the night in the street. Until the next Saturday,belong? - Miss: To the Missouri Synod. - R.: No!/? that is not true!/? - thanksgiving! however, he managed to get a very small room in the local inn, in whichMiss: Yes, yes! - R.: What's your name? - Miss: A. Baumhöfener - R.: The Synod was opened by the Reverend President of the General there was barely enough room for a modest table next to the bed. Here,Baumhöfener -? Yes, I've read a name like that in! Calendar. Where Synod with a delicious sermon on Jude 1:3: "Dearly beloved, since I amidst the desolate din of the drinking room, he made his poor entrancecare you standing? in ^Niss: In Grand Island, have a bmdr standing in had intended to write to you about the salvation of us all, I thought it and studied his inaugural sermon. When he asked the landlord where heScribner. - R.: Scribner? Scribner? - Miss. Dr used to stand in necessary to exhort you with Scriptures to fight for the faith that was could put his books, he answered with a laugh: "Well, there's plenty ofColumbus. - R.: Yes, that's right! - Wife (she was in the house, the once given to the saints. Ste spoke of the spiritual warfare and room in the stable!" And true enough, for three months the library wasconversation was conducted at the front door), wife, eS is a Missourian showed how necessary it was and for what goods it was fought. Even kept in the stable, to the great regret of its owner.... After our missionarythere! Put on some food quick. (It was luncheon time.) Tensioned out! from this brief hint, the reader will see what a timely and important had remained in his new residence for a few weeks, he was driven outYou must stay!" - Of course this summons sounded like gospel to the subject it deals with. But we refrain However, we refrain from on missionary journeys to see whether the prospects andears, of the traveling missionary; with joy he entered the house. Mr. communicating further details, since the Synod unanimously decided encouragements there were of a more pleasing nature. In a county aboutRühle now told how he had come to the Missouri Synod in Michigan, that this sermon should be published in the "Lutheran". May the 100 miles distant, according to the map, the name of a Lutheran wasand had grown especially fond of them for their great fidelity to pure faithful God bless it to his dear readers, so that they may be comforted already known to him; through him he had a Sunday service announced.doctrine. For seven years he has now been pining for a Lutheran and strengthened to "walk patiently in the battle that is appointed for As he was about to start on his journey there, it began to rain heavily,sermon. True, it was his fault; why had he not remained in his us," Heb. 12:1. "but," writes our missionary, "a traveling preacher must not shy awaycongregation in Michigan, where he could have made a good living? In This time, too, doctrinal discussions were the main thing. In them, from any weather, he must be able to endure through thick and thin, frostrecent years, however, there would have been pastors here from the theses were discussed on the question: What does our Book of and heat, hunger and nakedness; therefore I went off cheerfully." ButAssociation of the West and from the Iowa Synod. But what honest Concord teach about the power to forgive sins on earth through men? By going into this in more detail, it was shown how rightly and learned abundantly what missionary service was. He drove from housealways been at loggerheads with them, and the last one to preach here, and comfortingly our Concordia Book teaches about this. to house until pitch dark, knocking in vain; no one would take in the poora certain Pastor Ehmen, was farming forty miles from here; he had been Of course, in our time there are innumerable prejudices and traveling preacher. He was already afraid that he would have to crawlwritten a fortnight ago that he should not come again until he received misgivings against this symbolic teaching of ours. Many see in it a remnant of the papacy, which contradicts the holy Scriptures. Others into a hayloft for the night, even though his hungry stomach growled mostnew summons. Well, to be brief, our missionary has been allowed to see in it an old, venerable, but quite useless relic from the Middle Ages, which will soon perish of its own accord, like a ruined ruin that and which is in the process of constant growth through new influxes. has fallen into disrepair. Equally false are the notions which the churches, apart from From here our missionary turned 60 miles further. of ours. In the papacy the In the reformed sects, on the other hand, the power of abolition is reduced to nothing, since, according to them, it is either a mere declaration or only an empty wish. In the Reformed sects, on the other hand, the power of abbatial ordination is reduced to nothing, since, according to them, it is either a mere declaration or only an empty wish. Our Church, on the other hand, avoids all false departures in this doctrine as well, basing herself solely on the pure, clear, and infallible Word of God.

There is a power given to men on earth to forgive sins: This every Lutheran cheerfully confesses in the main part of the Office of the Keys. And to the question, "Where is this written?" he answers: "Thus writes St. John the Evangelist in the twentieth chapter: The Lord Jesus blew on his disciples and said to them: Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

Now this power to forgive sins is based on the fact that Christ has purchased the forgiveness of sins for the whole world, has put it into the word of the gospel, and has given the gospel to his church on earth. Originally, therefore, every Christian has the right to use this power, but he does so only in cases of necessity, for the public exercise of it is reserved only for the appointed ministers of Christ. When absolution is pronounced by men, it is "not the voice or word of the present man, but the word of God, who by the power of the keys absolves sins," and is therefore a powerful communication of the forgiveness of sins.

Whoever does not wantonly distort the words of the Bible concerning the power of man to forgive sins, but understands them as they read, must recognize that our church doctrine is perfectly correct. And how consoling is this doctrine! For holy absolution is never a false key, but is always certain, strong, and valid. This is true of both general and private absolution. Both kinds of absolution give the same good. Only the form of private absolution is more comforting inasmuch as the forgiveness of sins is thereby granted to the individual in particular, and it is thereby made easier for him to appropriate it personally, which is why it is so earnestly recommended in the Concordia Book and by Luther.

Of the practical matters, it was especially the proposals made by the Synodal Conference for the unification of the various orthodox synods of this country that occupied the Synod. All eight proposals aimed at this were discussed in detail and unanimously accepted. It is true that the Synod took the liberty of expressing here and there some special wishes on the individual points and of proposing some changes; but the desire for agreement was so earnest and sincere that it was decided that, even if no consideration were given to our proposals and wishes, we should nevertheless be heartily pleased if agreement were to be reached. May then, in addition to the already won union in pure doctrine, by God's grace, also soon come the union in constitution through the formation of state synods and a common seminary, and thus our Concordia be completed inwardly and outwardly!

Unfortunately, quite a few of the school teachers were prevented from attending the Synod. The Synod therefore wrote a memorandum in which it is shown how salutary and necessary it is for the teachers to attend the Synod, so that they may be kept in unity of spirit with the rest of the church, fostered in the knowledge of pure doctrine, and filled with renewed joy in their difficult office. The school has the greatest profit from it if the school teachers attend the synodal meetings diligently. For this reason, the synod urged the congregations not to keep the school teachers away, but rather to encourage them to attend the synods diligently.

May these brief statements suffice for this time. The reader will find further details in the synodal report that will soon be published. May the merciful God preserve for us the pure doctrine which we now possess through His grace, and through it may we bear more fruit for eternal life.

H. Fick.

## Antichristianity in New York.

Mr. Dexter A. Hawkins has published a pamphlet on the Roman Catholic Church in the city of New York, which contains some surprising facts concerning the privileges and prerogatives which the Roman Church in the American metropolis has hitherto been able to secure. It is a long known fact that the corrupt political connections ("Rings") there, who have mismanaged and plundered New York, have flattered the Roman Catholic element, by which they have been supported, by extraordinary gifts and favors to the Roman priesthood in every possible way; but the general public has not the slightest idea how far this mischief has gone. The Roman Church might almost claim to be the State Church in New York-if it were at all in its policy to allow such things to become public-for if it possessed the "directe" and public privileges which a State Church has, it could hardly have been more persistent and productive in emptying the purse of the tax-paying citizens of New York. Mr. Hawkins mentions certain pieces of land which the city of New York has given to the Roman church. The "Cathedral Block," and the one just behind it, on the last of which stands a small brick chapel, were appropriated by the Roman Church in the following manner: it came into possession of a lease from the city upon payment of a nominal annual rent; when the land was forfeited for non-payment of the rent, the city refrained from confiscating the land, and, upon payment of \$83.32, converted the lease into a bill of sale. Since the land was cut off from the frontage of 50th Street by a narrow strip, the town made a settlement by exchange with the church, giving up that line as a freehold, and receiving a much smaller line in the upper block now as a fiefdom in exchange. In this way the church received the whole block, which was afterwards converted into two blocks by the extension of Madison Avenue by the same.

For the extension of this avenue the city paid the church \$24,000, and on top of that gave it \$8,928.24 in damages. The result was that the church received these two blocks, which are worth \$1,500,000 without the buildings, and a gift of money of \$32,928.24. The city also gave the church the block above, from 5th to 4th avenues, now two blocks, by virtue of two leases for nine and ninety years for one dollar annual rent for each. These blocks, without the buildings, are again worth \$1,500,000. For \$1.00 per annum the city further gave to the Archbishop for the Sisters of Charity a half block of Madison Ave. which, exclusive of the buildings, is worth \$200,000, and for the same generous rent was given to the Sisters of Christian Charity a whole block on Lexington Avenue, \$300,000 in value. In all, therefore, 5-1/2 squares of land, \$3,500,000 in value, in the best part of the city, were

But the city authorities have been as liberal with public lands as they have been with public money. Mr. Hawkins gives tables, compiled with great accuracy according to "official" figures, showing the sums which the Pabst Church has drawn from the city or state treasury under this or that pretext during the last eleven years. Two and a Half Dense printed pages these tables occupy, only about one hundred and thirty other churches, associations, asylums, schools &c. are included in this list. The most successful claim maker is the so-called "New

York Catholic Protectory", which has received more than 24 million dollars from public funds during the last 11 years. After this comes the Foundling Hospital of the Sisters of Christian Charity, which has received nearly 14 million. Taken all together, the total which has passed from the city and state treasuries into the hands of the Roman priesthood during the last 11 years is \$6,043,626.45, or an average of \$549,420.59 a year. Now, if we add this sum to the value of the land which has been given by the city to this church, we find that during this time the Papist church has drawn from the taxpayers of the city of New York a direct tax of nearly ten millions of dollars. These are indeed, as Mr. Hawkins thinks, no small alarming conditions of a country in which a state church is forbidden by the Constitution, and of a state whose organic laws frown upon "the distinction or preference" of any church.

Ad. Bd.

## To the ecclesiastical

### I. America.

We have a sad report to bring to our readers from the **English Lutheran Conference of Missouri**. The two English Lutheran congregations, that of the Rev. Davis and that of the Rev. A. Rader, have also been severely affected by the calamity caused by the hurricane which raged in Webster Co, Mo. on the 18th of last month. St. Paul's Church, where the conference meeting was held last fall (Pastor Janzow of Frohna and the writer of this took part in it - see "Lutherans" Nov. 1, p. 165), has been blown away from the mountain on which it stood. One of the leaders has lost his life, several are critically injured. Houses, barns, stables have been blown away and fields destroyed. Those who were spared now want to help their hard-hit brethren to a log cabin again, to build stables for them, and to provide them with food as far as they can, but they cannot help them any further, especially not to replace the lost household utensils, since these cannot be had without money. They cannot rebuild the church from their own resources. Only two congregations of this conference have churches of their own; the others meet in schoolhouses; but three of them want to build churches this year and hope for help from their English sister congregations. The pastoral conference assembled here in St. Louis on the 28th of March (more than 30 members were present) was convinced that we should come to the aid of these English-speaking brothers of ours, since the world is also making such rich collections for the victims. She appointed a committee to distribute the incoming funds: Mr. Pastor G. Link, Mr. L. Lange jun. and clerk of this. Mr. L. Lange ^un. (Oor. Niawi L (linra sts-, 8t. Douis, L1c>.) will distribute the funds in Em-.

pfang. - On Rogate Sunday, St. Paul's congregation held their service in the open air, on the spot where the church formerly stood, - there being no longer a tree to afford shade. A letter promising help from the Missouri Synod was read after the service, and did not fail to cheer up the dejected congregation. It is not necessary to add anything further. G.

The Methodist", the "Christian Apologist", recently rebuked the Roman Archbishop W. for having condemned, among other secret societies, "such innocent orders as the Freemasons and the peculiar Brethren". One can see how Methodism sifts mosquitoes and swallows cameos, and how far from perfect sanctification it is, when it can call such Christian and dangerous orders "innocent. G.

II. foreign countries.

The Separated Lutheran Church in Hanover. The Leipziger "Kirchenzeitung" reports on April 9: "In a short time the teaching staff available for separation will be augmented by five young people who, formerly destined for the service of the Lutheran Church in North America, have since been housed at their own expense in Hermannsburg and taught with the Miffion pupils there, and who are now to be used as prospective candidates in theology in the church congregations.

Pope Pius IX is still in purgatory and must endure the torment of it, for masses are still being said for him. On February 7, the anniversary of his death, a solemn High Mass was again held in Rome; Pope Leo XIII also took part in it and at the end pronounced absolution over the tomb. In order that the belief in purgatory, which brings in so much money, may not be shaken, the popes are also allowed to enter it, to whom one ascribes the power to free souls from it. G.

Inaugurations.

More than a year had to pass before, according to God's will, the hour had come in which the successor of the blessed Director Lindemann was to take up his office at our school teachers' seminary. The joy was all the greater when on March 15 L-r-aistzr E. A. W. Kra^s was inducted into his office as Director of the Seminary tnAddison. Already kel jeiiiik AN" kunft he had been had to officiate alone at the celebration. greeted cheerfully by the members of the institution with singing, sounding of trombones and salutations; his induction on the afternoon of that day took place before a larger assembly which had gathered from near and far. Pastor of the Lutheran Synods of Missouri, Ohio, &c. St. assembled I. Große of Addison, the current president of the institution, preached on Jer. 1, 4-8 and showed the comfort that can and should make the one called by God cheerful and courageous in spite of the burden of his office. He then committed the new director to our Lutheran confession and instructed him in his office. In the evening of the day, the students organized a magnificent illumination of the entire front of the seminary building.

May God keep and bless our dear institution.

On Septuary Sunday, Rev. A. Alexander was formally installed in his new congregation in Lolfax Township, Webster Lo., Iowa, byl . L. Crämer. '

By order of the Venerable President of the Western District, Rev. L. Wagner, who, on the recommendation of the Reverend District Synod, had been called by St. Paul's Lutheran congregation at San FrauciSco, Tal. to be their second preacher and missionary to California, was introduced by the undersigned on Sunday Rogate.

XL. In the interest of this new mission, it is requested that the addresses of such persons be sent to whom Rev. Wagner, if at all possible, could visit as a missionary, is urgently requested. Address r Rsv. L., MnFvoi-, 953 ktlismon 8t., 8nn Urnneiseo, 6nl.

On Ascension Day (May 6), Pastor F. A. Ahner was solemnly ordained by me, assisted by Pastors Richmann, WambSganß and Brandt, at the "First" Lutheran congregation of Pittsburgh, Pa. ...in. Mrs. Lindemann.

By order of the honorable Presidium North". District, the Rev. I. M. Johannes was installed on May 6 in the Lutheran Lutheran congregation at Ephraim, Door Lo., WiS.

Address: Rsv. LI. 30ilLvves, Lpdraim, Door Oo., ^is. A. G. Doehler.

On Rogate Sunday, Rev. O. S. Zimmerman was installed in his new office at St. Peter's parish, Columbia Bottom, St. Louis Lo., Mo. assisted by the Rev. SchwankovSky, by the "undersigned," in the ousting of the Hon. Pres. L. C. E. Brandt.

Address: Rsv. O. 8. 2immsrmnnn, 8 "äcn, 8t. Douis, No.

On Sunday Rogate Mr. Pastor M. Otto was installed in his new congregation at Warsau, Ill, by the undersigned, in the Austrag of the Hoch". President H. Wunder.

W. Hallerberg. Address: Usv. IU. Otto, ^iVurenv, Llnncock Oo., Ill.

On Sunday, Lantate, the Rev. E. H. ScheipS was installed in his new congregation at Stony Ridge by the undersigned, on behalf of the Rev. I. Kucher.

May the Lord bless shepherds and flocks. S. Poppen. Address: Lev. L. 2. 8ckeips, 8ton^ Rickxs, ^Vooä Oo., Okio.

Church "consecrations.

On the 2nd Sunday after Easter the newly built church of the Lutheran Trinity congregation at Milwaukee, WiS. was dedicated to the service of the Triune God. The church (a solid brick building) measures 142 feet in its entire length, the nave 55 X106, the altar niche 36, the transept 42X87 feet. The tower on the southwest side is 120 feet, the main tower on the northwest corner 208 feet high. Three bells "call" the congregation to the beautiful services of the Lord, and an organ of 34 stops joins in their songs of penitence and prayer, praise and thanksgiving. The altar is decorated with three oil paintings by Mr. W. F. Wehle, depicting the Crucifixion, the Resurrection and the Ascension of Christ. The festival preachers were Mr. ? F. Lochner, Mr. Praeses L. Strafen and Mr. Prof. A. Lrull. The latter held an English sermon. H. Sprengeler.

On Sunday Lantate the Lutheran Bethlehem congregation at Albion, Wright Lo., Minn., consecrated their newly built church to the service of the Triune God. Owing to long distance of ministerial brethren, the undersigned F. H. Kolbe.

The Northern District

To meet, s. G. w., on Wednesday, June 9, at St. John's parish of Mr. ?. I. Trautmann to Adrian, Mich. The subject of the doctrinal discussions is: Further discussion of the theses ? Moll's: Of the Sacraments in General and of Holy Baptism in Particular. Baptism in particular.

Since the propositions of the Synodal Conference (see Report of 1.1879, p. 27 ff.) are also to be discussed for the time being, I hereby, at the request of the "Hoch". General Praeses, the pastors and congregations of our northern district are hereby requested to deliberate on this matter in a congregational meeting beforehand. Each pastor of the district shall submit a complete parochial reporta. On the day following the close of Synod, a general pastoral and teachers' conference will be held. - It should be noted that the Western District Conference has decided to insist on holding the conference. Synod members and guests to report at least 2 weeks in advance to the OrtSpastor. W. Burmester.

To the Illinois District Synod!

The fare reduction vo" Chicago to Quincy advertised in the last number of the "Lutheran" is valid only for the Illinois Osntnrl 88. To all who have called upon the undersigned, he will send an Osrtiücnnte for a Halt ?srs Dicket, valid from May 17 to June 5. To those departing from Chicago on the evening of the 19th of this month, the oertillcats will be presented personally by the undersigned at the station. Also, an 8lsspinx O "r will be available that evening and orders are requested. The price per äoudls dsrtk is K2.00. On the lVnbnsk 88th, where the same is not connected with the Illinois Ocntrnl 88th, the reduced round trip fare shall be 1H of the one-way fare. On request, the undersigned will also issue Osrtiücatss for those who have to use this railway.

D. O. Servant, 670 Union 8tr, Odicnxo, Ill.

A heartfelt plea.

As the dear readers of the "Lutheran" will have seen from the "Mission Dove", the authority for Negro missions wants to carry out the decision of the honorable Synodal Conference that a new schoolhouse should be built in Little Rock, and has therefore published an appeal for charitable donations. The urgent need for this new building is easy to see when one considers that the rented premises cannot "hold" all of JeSkr's pupils when they all appear, while the teacher already has over 70 children to teach in the church. We cannot burden the woman with even more. In addition, the rented premises are only very poorly suited to their purpose; they also cost a considerable rent. Therefore, if possible, the new schoolhouse should be built as early as this summer. The worthy missionary authority, however, does not want to dare to begin with the construction until "at least" three quarters of the necessary money has been collected. Up to now, barely 150 dollars have been raised. Since the building will cost at least 550 to 600 dollars, the dear readers will be able to calculate how much is still needed to make the construction possible. So may everyone help by contributing a "mite". Teachers and pupils will be grateful enough when they can move into their new house at the beginning of the new school year. If we want to achieve something proper in the mission school, space is needed above all. The pupils are already there. Therefore, may no one "forget" this request! May the Lord bless all donors and pupils! Little Rock, April, 1880. F. Berg, missionary. (Other papers within the Synodal Conference are requested to copy the above. to copy the above).

Preachers' and teachers' widows' and orphans' fund Western Districts.

Since teacher E. M. Große, who has administered the office of "Treasurer" for the above fund with great fidelity, has passed away from our midst through a "blessed" death, then at the "urgent" request of the undersigned, teacher C. F. Günther has taken over the continuation of this office for the time being. All requests and gifts for the respective fund of the western district should therefore be sent to: Air. O. ?. Ouvntder, 520 Victor 8tr., 8t. Douis, Lto. C. F. W. Sapper.

Conference display".

The joint convention of Northern Ohio will meet, s. G. w., May 19, at Mr. ?-Boehme's, New Washington, Crawford Lo., O. E. Seat " a " n.

Entered the Sasse de Illinois District:- For poor students in Addison: Through Treasurer I. Birkner, 16.50. Half of wedding collection at Ev. AbrenS in YorkLentre, 4.38. ?. Burfeind's parish in Rich, from the collection bag, 10.92. By?. Engelbrecht in Lhieago for Aug. Eichmann from the Women's Association 10.00. By Treasurer I. Birkner for a Paul Sommer 7.00 and for Her". Demgen 10.00. ?. T. Rösch in Ten Mile House, WiS., for A. F. Ahner 5.00. Teacher G. A. AlberS' pupil in Danville for G. Tisza 1.50. By ?. Succop in Chicago for A. BreSkov of the Jüngl.-Verein 15.00. By ?. Bernreuther for I. G. Wiedmarm of the community in Olean, N. I., 4.09, community in Allegany, N. I., 5.09, by himself 3.10. By ?. Hölter in Chicago for Bro. Schwarzburg of the Woman's Club 10.00. By ?. Lochner in Chicago for W. Müller II, wedding loll. at teacher Schlüter's, 7.00. By JenS Johnson for H. Welp vo" ?. KaththainS Gem. in Hoyleton 9.30. (p. K118.88.) For poor and sick pastors and teachers: Through?. Schmidt in Schaumburg, thank-offering from N. N., 25.00. For?. P. Earl: ?. Schmidt's church in Schaumburg, from the collection plate, 15.00. From Addison, through ?. T. I. Big 2.00, dropped off at my place, 3.50. ?. Döderlein's parish in Homewood, 11.00. (S.P31.50.) For ?. Brunn in Steeden: By ?. Hansen in Worden by N. N. 1.00. To the widow's fund: By ?. Love in Wine Hill, WeddingS-Coll. at Jnselfmann, 3.65. For the community in Elkhart, Jnd.: ?. Schmidts Gem. 1" Schaumburg, from the collection bag, 10.00. For the needy in Marnna, Kansas: By ?. Nightingale at Waterloo from sr. Kreuz-Gem. 10.00. For the comm. in Houston, TeraS: S. in Addison 1.00. By ?. T. I. Great das. by G. Rittmueller 1.00. By ?. Lochner in Lhicago by I. L. Thurn 3.00. by H. Peterson 2.00. by ?. BehrenS in Freeport by Joh. Marr .50. half of Easter Loll. by ?. SteegeS Gem. in Dundee 7.50. ?. Trautmann in Gower 1.00. By ?. Wagner in Chicago from Mrs. Beduhn & H. MillieS each 1.00, by d. Gem. 7.00. F. Arndt that. 1.00 & by ?. Engelbrecht by Karl Marten 1.00. By ?. WehrS in Northfield by F. Klußmaan 1.00. By ?. Müller in Kankakee 3.00. (p. O31.00.) For the community in Lincinnati: From Lhicago: by ?. Engelbrecht from Mrs. Ehrmann 2.00, by ?. Wagner from N. N. 1.00, by ?. Succop by Mrs. I. Forbrech 1.00, through ?. Lehman" by A. Pittelkow 1.00, by ?. Lochner by I. L. Thurn, H. Bergmann 2.00 each, by A. Narten 1.00, by H. Sagert .25, by F. Kube .50. by ?. Goesswein at Altamont by Karl Will .50. By ?. Dörmann at Yorkville by A. Leifheit 2.00. ?. Bruegmann's church in Union Hill 3.30. By ?. LoßnerS Gem. i" Lake Zurich



10.63. Oserfest-Eoll. of ?. SchüßlerS Gem. in Joliet 20.63. (p. §47.81.)	in Chicago from the Women's Club 14.00. By Kassirer I. Birkner for And.	Incoming to the Saffe de Middle District:-
For the congregation in Hanover Township, Iowa: By k. Miracle in ChicagoFricke 30.00. By k. D. Graf in Blue Point for M. Gößwein, Collecte at L.	For construction in Fort Wayne: Vo" k. DenninaerS Gem. §10.00. D.	
from sr. Parish 39.35, from Hermann's, Otto's, Theodore's and Sarah's piggyDammermann- wedding, 3.50. By k. Hölter in Chicago from Cath. Fischer for Heintz's Gem. in Crown Point 4.75. k. Lochmann's Gem. in Akron 10.50. D.	the orphan boy" T. Kambeiß 1.00. By k. Succop the. from the Women's SaupertS Gem. in EvanSville 25.00. l>. Bösche'S Gem. in Lancaster 10.00. k.	
banks 4.00. (p. §43.35.)	For needy in Kansas: k. GößweinS Gem. in Altamont 6.M. By k. LochnerAssociation for W. Ernst 7.00. By k. Engelbrecht the. from the Virgins' Seitz' Londgemeinde 5.00. Dessen Stadtgrmeinde 4.33. k. Jungkunz' Gem.	
For the comm. in Waverly, Iowa: by k. Miller Kankakee 2.00. k. GruprSat Simantel's wedding, 3.55. k. T. I. Große'- Gem. in Addison 10.00. By k. Porte 17.33. Mr. F. Hess in Cleveland 1.00. Mr. I. G. Fischer that. 1.00. k.	Englrbrecht in Chicago from N. N. 2.00 and by k. Succop das. from S. 3.00. Werfelmann- Gem. at Neu-Dettel-au 9.00. D. SchönebrgS Gem. at Lafa-	
Gem. in Rodenberg 7.20. (Summa P9 20.)	For the parish in LouiSville, Ky.: ?. Schmidt's congregation in Schaumburg,By k. Schieferdecker, Collecte at H. C. Braje'S wedding in Neu Gehlenbrck, yette 12.25. ?. Jüngels Gem. at White Creek 10.14.	
For the collection bag, 10.00. By k. Große in Hartem by F. L. Weiß, H. Esch,3.00. (S. §31.55.)	For the emigrant mission in Baltimore: High Time Collecte with Mr. W.	
H. & C. Warnckr 1.00 each.	Schmidt through ?. Grüber 4.01. D. Karree- Grm. in Bielefeld 2.90. ?	
WagnerS Gem. in Chicago A).OO. k. BurfeindS Gem. in Rich 9.40. (p.10.00. By k. Burfrind at Matteson 3.30. By k. Pröhl at Augusta, WiS., 6.00. By	Schlesselmann- Gem. in. Reynolds 6.31. N. N. by ?. Dulitz 5.00. D.	
"43.40.)	D. W. Krebs at Aurora, by sr. Comm. 13.30. By k. Pissel at Benson by sr.	
For the needy in Ford County, Kansas: I. Succop in Chicago 5.00. By k.Gem. 4.00, by R. P. 5.00. By k. Drögemüller in Arenzville, Collecte at H.	For the Free Church in Saxony and other states: Bon D. Schmidt	
Wagner there from Ch. Weltstadt 5.00. k. GotschS Grm. in York Eentre 20.00.Weber- wedding, 7.35. (S. §73.95.)	congregation in Indianapolis 15.00.	
By l>. Bartling in Chicago by H. GehrS 1.00. By k. Streckfuß in Grand Prairie	For poor students in Fort Wayne: From Mr. Maacke i" Adams Louuty 1.00.	
by F. Malten 10.00, G. Obermann 5.00, W. MartenS jr. 2.00. By k. Schröder inTarlville from A. M. as a thank offering for happy delivery 2.00. By D. Norden	N. N. by ?. Dulitz 2.40. Wedding-coll. by Mr. Röckeweg in Fort Wayne 5.18.	
S. Litchfielb by N.N. 10.00, Bro. N. 5.M, A. H. 2.00, W. D. 1.00, C. G. .50, Bro.of the comm. in Lindenwood 2.00. By D. E. A. Sirving in Manito by Mrs. S. as	Part of the wedding-coll. by ?. Wagner in LoganSport 10.00. Wedding-coll. by	
B. 1.00, T. S. .70, Bro. D. 1.00, S. N. & W. N. 2.00 each. by T. I. Große inthank offering 3.00, contribution by himself 4.00. (S. §15.00.)	Mr. Kücklehan in Adam- County 5.50, Mr. F. Wietfeldt that. (both- for I. Rudel)	
Addison from G. Rittmüllrr 1.00. by k. Knies in Keokuk Junction from arr	.50.	
Ungenant 5.00. Klingrl. bag-Eoll. on Palm Sunday from ?. Schmidts Grm. inby H. H. .50, G. L. .50, Bro. B. 1.50, H. G. 1.00, H. W. 1.50, I. S. 1.00, L. N.	For k. Schwrmley'S Gem. in Kansas: by 1->. C. Schroeder in S. Litchfield:	
Schaumburg 25.00. l>. RödrS Gem. in Arlington Heights 18.IX). k-2.00, N. N. .50 & N. N. .75. By ?. E. G. Franck at SteeleS Mills by N. N. .45.	To the seminar house stop in Addison: From Mr. I. Sattler in Lafayette 5.00.	
DöverleinS Gem. in Homewood 34.00. k. FrederkingS Gem. in Dwigt 2.M.D. T. I. Great'- Gem. at Addison 26.W. By D. Loessner in Lake Zurich by sr.	For inner mission: from Mr. A. Blum at Fort Wayne 4.00. k. Richmann's	
By l>. Löber in NileS by N. N. 1.00. By l". Große in Hartem by Th. Harke 1.00.Grm. 8.75, by N. N. 5.00. ?. DöderleinS Grm. at Homrwood 3.00. By l>.	Grm. at Fryburgh 6.00. Mr. L. Lunz the. 2.00. Gem. at Ligenier 4.M. D.	
By k. H. Witte in Pekin by I. L. I.W. By k. Mueller in Randolph by Jul. SchraderEnglrbrecht in Chicago by W. Scharbach 1.00, Mrs. Plunhoff 1.00, Mrs.	Spiegel's Grm. at Adams County 11.00. From the MissionSstundrn at k.	
2.00. For Zion's comm. in Ford Lo. by k. Han" sen in Worden by M. 1.00. (S.Schröder 1.00, D. Stüven .50. (P. §55.95.)	Stubnatzy'- Gem. at Fort Wayne 16.64. From the MissionSstundrn at the	
"164.20.)	school on Columbia Road 13.36. Bon k. Heintz' Gem. at Crown Point 1.50. D.	
For the deaf and dumb in NorriS: By k. Englrbrecht in Chicago, thanksr. Gem. 1.00.	Schmidt- Gem. at Elyria 9.00. k. Stock- Gem. in Fort Wayne 13.03. k.	
offering by N. R., 2.5i) and by Friederike Vollbrcht 1.00. By k. Hölter daselbst	Schlesselmann- Gem. in Good- land 2.55. AuS k. Heintz's comm. in Crown	
of the Women's Association 10.00. Palm Sunday - Collecte of k. BurfeindSDörmannS Gem. in Yorkville 12.43. From Chicago: By k. Englrbrecht of limbs	Point 1.00. k. EverS' comm. in Bingrn 4.38. k. DiehmerS Grmrinden 6.10. k.	
Gem. in Rich 14.50. By k. Hansen in Worden from an unnamed 2.00. (S.srinrr Grm. 3.00, by ?. Rrinkr by Gust. Klotz 3.Ü0. (p. §18.93.)	ZagelS Grm. dri Fort Wayne 10.00. k. RupprechtS Gem. in North Dovrr 12.25.	
§30.00.)	From the mission-box of the Gem. in Toledo 8.32. k. WerfelmannS Gem. in	
To the orphanage at St. LouiS: By k. Hansen in Worden from an unnamedin	New D "ttel-au 10.00. MissionScoll. at school on Cold Watrr Road dri Fort	
York Centre 5.00. By k. Reinke in Chicago by sr. Grm. 22.75, Gust. Klotz	Wayne 5.70. Don N. N. in Eincinnati 1.00. Hm. Habben in Lafayette 1.00. Mr.	
1.00, Joh. Schrnkin 1.00. By H. Koboldt of St. Joh. Parish in Effingham 4.00.	I. Sattler that. 5.00.	
By JenS Johnson of k. KatthainS Gem. in Hoyleton 4.25. (S. §38.00.)	For the Western District: by D. SchmidtsGem. in Indianapolis 21.19. k.	
For the Gem. in LouiSville, Ky.: By T. G. Blum of k. OttmannS Gem. in	Steinbachs Gem. in Fairfird 8.49. D. KarrrrS Grm. in Bielefeld 2.90. N. N. by	
l>. RödrS Gem. in Arlington Heights 18.IX). k-2.00, N. N. .50 & N. N. .75. By ?. E. G. Franck at SteeleS Mills by N. N. .45.	k. Dulitz 5.00.	
DöverleinS Gem. in Champaign 6.87.Meredosia 1.50. By JenS Johnson from k. KatthainS Gem. in Hoyleton 7.35.	For aged and sick pastors and teachers: Bon k. Steinbach in Fairfield 1.00.	
Easter feast toll. of k. HartmannS congreg. in Woodwortb 15.00. DeSgl. of k.(S. §27.77.)	whose congregation 9.70. Mrs. W. Schaprr Sr. in Columbia Lity 2.00. Mr. F.	
Winter- Gem. in Hampton 10.30 a. k.Hahn- Gem. in Staunton 11.00. From	Schamm Sr. in Willshire 1.00. D. DikhmerS congregations 6.11. Mr. I. Sattler	
For D. Stephen's comm. in Iowa: D. Pissels Grm. in Benson 1.00. By Jens	in Lafayette 5.00.	
Mueller's Gem. in Ehester 13.20. By I. H. Kuhlendeck from k. OttmannS Gem.Johnson from k. KatthainS Gem. 4.40. By k. Engelbrecht in Chicago from	For the Negro Mission: Bon Mr. A. Erdmann in Columbia City 1.00. k.	
in Lollinsville 6.65. k. RamlowS Gem. in Clk Grove 10.00. By k. Love in Win"Minna Schroeder 1.00, W. Scharbach .50. (S. §6.90.)	ZagelS Gem. at Fort Wayne 10.00. D. Heintz's Gem. at Crown Point 1.00.	
Hkll, Loll. fr. parish, 7.00 & by members of sr. Congregation, Thank Offering	Unnamed in Cleveland .25. Theod. U. at Darmstadt 1.00.	
for Blessing of the Harvest, 14.IX). k. Dorn congregation at Ptrasant Ridge,Gem. in Nebraska Township 7.00. k. Mueller's Gem. in Ehester 6.30. D.	Fort Wayne, April 30 VO. T. Grahl, Cassirer.	
10.25. l". Sirving Gem. at Manito 3.70. k. Lochner's Gem. at Chicago 5.08. ByPissel- Gem. in Benson 10.50. (S. 23.80.)	(Conclusion follows.)	
k. Döderlein at Homewood 50.00 (bequest from be. F. Werfelmann sr. for poor		
students). (Summa §179.30.)		
On the Synodal Building Fund: By Ehr. Bockelmann of k. Wangerin- Gem.Toll, at I. F. LührS wedding 6.00. (S. §11.90.)		
in Sumner 6.00. By k. Döderlein in Homewood, Abndm.-Coll., 8.78. (S.		
§14.78.)		
For inner mission in the West: By k. Karth in New Brunswick, Collecte at		
H. Sievers' wedding 13.12.		
For inner mission: By I. H. Kuhlendeck from k. OttmannS Gem. in		
CollinSville 3.50. By k. M. Große in Hartem by D. Kornhaaß 2.60, Carl Schulz		
1.0". (S. §7.10).		
For the Negro Mission: ?. Gieseke'S Gem. in Secor 6.00. By k. Reinke in		
Chicago by Aug. Schwach 2.00. (S. §8.00.)		
For the Negro Mission in Little Rock, Ark. by k. Gotsch in York Centre from		
N. N. 3.00.		
For the Negrr School in Little Rock, Ark.: By Reinke in Chicago by Gust.		
Klotz 1.00. By k. Wunder daselbst by Mrs. Jansen 1.00. (p. §2.00.)		
For the heathen mission: By k. M. Große in Harlem by D. Kornhaaß 2.60.		
By ?. Döderlein in Homewood by Cord Stege 2.00. k. HeyrrS Gem. in		
Colehour 1.78. By k. Succop in Chicago by L. M. .50, M. O. .25. (S. §7.13.)		
On the emigrant mission in New York: Through k. Th. Pissel in Benson:		
from sr. Gem. .42, A. Meyer .60, N. N. .48. By k. Englrbrecht in Chicago from		
the Women's Association 10.00. (p. §11.50.)		
On the emigrant mission in Baltimore: Through k. Englrbrecht in Chicago		
from the Women's Association 5.00.		
To the college household at St. LouiS: By I. H. Kuhlendeck of k. OttmannS		
Gem. in CollinSville 5.75.		
For poor students in St. LouiS: By k. Bergen in Pra rie Town 10.00. By k.		
Wagner in Chicago by Jungst.Berein for F. LooockS 25.00. By ?. Miracles there		
by the Women's Club for M. Große 9.00. By ?. Bergen in Prairie Town 10.00.		
By k. Wagnrr in Chicago from the Woman's Club 17.00. By k. C. Schröder		
from sr. Gem. in South Litchfield for R. Eifert 8.74. By k. Pissel in Benson for		
I. E. A. Muller: from the Gem. 5.00, and from k. E. 5.Ü0. (SEE §89.74.)		
To the College-HauShalt at Springfield: By k. Sieving in Manito of		
members of sr. Gem. 3.50.		
To the college hauShalt at Fort Wayne: By k. T. Schroeder, Loll. sr. Gem.		
in S. Litchfield, 4.56.		
For poor students in Fort Wayne: Through k. Bartting in Chicago: for M.		
Albrecht from Fr. Albrecht 15.00, for Cd. Albrecht from the Young Women's		
Association 14.00, from the Women's Association 1.00, for Th. Kohn from the		
Women's Association 15.00, and for W. Wrocklage from the Women's		
Association 9.00, from D. Wrocklage 6.00. By k. Drögemüller in Arenzville for		
F. Drögemüller from the Mission-büchse and from members of sr. Gem. 7.15.		
By k. Wunder in Chicago from F. Rir for the Addison orphan Klpchen 1.00.		
(S. §68.15.)		
For poor pupils in Addison: by E. H. W. Leeseberg from Teacher Gose in		
Kendallvtlle, Jnd., 2.37 and by k. Wagner		

# Der Lutheraner

For the Deaf and Dumb - Institution at Norris, Mich-, have been received here since November, 1879, to date: By k. Strassburger in at Owl Creek 2.83. By k. TönjeS .50. By the Gem bet Farley 7.10. By k. F. Eedarburg, WiS., wedding-"Toll, at P. Fink, 47.63, at Bittner 5.54. By k. Riedel W. Müller, MisfionSfest-Loll. at Alma, Kans., 34.76, Coll. in sr. Gem. 5.00, in Charlotte, Iowa, 5.0V. By Mr. Kasflrer Schuricht in ?t. Louis 12.25. Louis Easter Coll. 7.01. By k. W. Lüker 4.85. M. Meyer. 12.25. By ?. Saupert in EvanSville, Jnd. by the Young Dew Association 6.00. By k. Weisbrodt at Mount Olive, Ill, collected at k. A. Weber- wedding 10.50. By same Coll. sr. ZionS-Gem. 25.00. By ?. SchwankovSky in NorriS, Mich. weddingS coll. hei Eick in Hadley 2.67, at Meyer das. 1.32, ChristmasScoll. of Ge", at Hadley 2.05. By ?. Brüggemann in Jnglefield, Jnd, Coll. of St. Petri-Gem. near Darmstadt, Jnd, 3.60, by B. U. the. 1.00, Mrs. L. B. the. as a thank-offering 2.00. By ?. Grafelmann at SberrillS Mount, Iowa, Loll. sr. Gern, in French Settlement 3.70. By D. Robe in Detroit, M ch., from the Women's Club sr. St. Pauli-Gem. the for the Lhristbeschrerung 25.00. By k. Köstering in Altenburg, Mo. the, LhristmrtrnToll. sr. Gem. 26.55. By k. Jungck in Palmer, Kans., Coll. sr. Gem. 3.10. By k. Lüker at Aroma, Kans. by Mrs. Pó "itz 2.00, AbmdmahIS-Toll. sr. Gem. 3.00. By k. Demetro at Perryville, Mo. coll. sr. Immanuel-Gem. that. 6.10. By k. L. Huber in Trete, Nebr. tol. sr. Gem. 8.65, by himself 1.00. k. A. Hertwig at Loaf Valley, Minn, 2.00. k. A. Mül ler at Lentreville, Dakota, 1.00. By k. I. Griebel at Cali. fornia Tity, Mo. coll. sr. Gem. 7.55. By k. S- MeeSke, at Alerandria, Nebr., Coll. sr- Gem. 3 50.

In addition, the following articles of clothing were donated: From Mr. Strikter in Unionville, Mich. 6 pairs of woolen socks, 6 pairs of woolen gloves. From Mr. Heinr. Kunz in Monroe, Mich-, 1 black °cloth skirt. From the Virgins' Club of St. Paul's Parish, Detroit, 1 package of handkerchiefs.

Heartfelt thanks and God's blessing!

Norris, April 14, 1880.

H. Uhlgt.

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Received by the undersigned': From the congregation of k. T. F. Brandt 48.50. Heinrich Meyer sr. au- Page City, Iowa. .75. By G. Huser of the Children's Leafletman in PittSburg 24.00. By A. Scheeler, weddingS coll. at Hammer, 3.42. k. GrupeS Gem. in Eisleben, Mon. 10.00. p. Brauer that. 8 75. Marie Waltz in Detroit 2.00. d. Holidays. Gem. in WalkerSville 19.85. k. HafnerS Gem. in Prairie City, Mo. that, 5.00. George Merkel in St. John'sburg, Pa. that, 1.00. k. Dornseif's Gem. at Dubuque, Iowa, 4.14. By k. Hügli of ?. LohrmannS children 1.0t). WeibnachtS coll. by k. LohrmannS Gem. 9 83. by k. Robe from the treasury of Canada-Distr. 37.00, by k. LandeckS Gem. in Norwood, Minn. 10.00, by k. Burmester from sr. Gem. in Tawas City, Mich., 6.90, in Alpena 5.50, from N. R. .W. By k. Rohe from Meyer, Mohr and Lang au- k. Jäkels Gem. each 1.00. D. Leuthäuser & limbs sr. Gemm. 8.00. N. N. as thank offering 1.00. F. Nothdurft au-k. LohrS Gem. in Jacksonville, Mon. 25.00. k. Brammer through k. Hügli .50. k. LuebkerS Gem. at Alexandria, Va., 8.50. Gem. at Washington 91.5t). By k. W. Dahlke by sr. Gem. 10.00. By Kasstrer E. Eißfeldt in Milwaukee 88.17. By Kasflrer I. Birkner in New York 49.20. By Kasflrers: E. Roschke of Westl. Distr. 182.52, I. P. Rademacher of Jowa Distr. 18.46. By k. HuSmann of sr. Gem. in Eucliv 16.50. By members from k. BeselS Gem. in Guttenberg, Iowa, subsequent 1.55. John Bagley in Detroit 10.00. By A. Scheeler, at d. wedding of k. Burmester grs, 7.37. By k. Rover of Gesike 1.00, by himself 1.00. By k. Richter in ElliSville, Mo., .50, Weber & Wagner each 1.00, E. Koch .50. By k. Rohe of k. NiemannS Gem. in Cleveland 50.75. By k. Reifinger in Wlilton, Iowa, weddingS "Coll. at A. Walker's, 12.00. By k. Pennekamp in New Wells from the Gem. 10.00, from the Young Men's Club 5.00. By k. Töwe in Patchin, N. Zj., ChristmasS-Collecte sr. Congregational, 6.00. By k. Polack from sr. Gem. 17.50. by John Eberlein in Millers, Mich. 2.00. by I. I. Brust of Mina Gaham Baltner 1.00. by Kasflrer I. S. Simon in Monroe 164.30. by k. Lange in Dearborn, Mich. by sr. Parish 15.00. By Cassirer I. Birkner in New York 31.73.

Also, from Mr. Strikter at Unionville, Mich. 6 pr. woolen socks, 6 pr. gloves. From Mr. Kurtz in Monroe, Mich. 1 black cloth skirt. From the Young Women's Association of St. Paul's Congregation in Detroit, 1 package of handkerchiefs, value 5.00.

By Mr. Renner collectirt: from the Grmrinden of the kk. List in Roseville & Arendt in Fräser, Mich., 44 Bush. Potatoes, 3 pints of Apples, 22 Bu-H. Oats, 71 Bush. Grain in ears.

Bonds due were given: by MineMauß in Detroit 420.00, John Keil the. 20.00, John Förster in Roseville 2.00, H. Lucker in Cleveland 10.00, Heinr. Herman 10.00, Heinr. Schurman 10.00. C. D. Strudel, Kasflrer. 207 Jefferson Ave, Detroit, Mich.

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Collected by undersigned: From D. RupprechtS Gem. in North Dover, O., 428.47. From Cleveland: from Lehrer Lutz, Leh rer Gockler, Gro. Zapf, Andr. at the request of two Special Pastoral Conferences in Minnesota for the purpose of a new reprint. It is with great joy that we have complied with this and temptation. The fourth is the Litany, each piece of which is explained with the difficult doctrine of the election of grace is to be publicly presented from Psalms into 9 classes according to their various contents and a general Gem. in Shrrman and Lentreville, Mich. at, 8.99. ?. ScbummS Gem. at the pulpit to the "hearers" for sweet consolation and serious warning, will find anointed prayer presenting all the concerns of a Christian to God. Apart from Kendallville, Jnd, 16.25. ?. SteinbachS Gem. at Fairfield, Jnd., 24.40. k. in these sermons what he is looking for; and all hearers will receive with the the superscriptions containing only God's word, the booklet is indeed an ReichhardtS Gem. in Avilla, Jnd. that, 17.17. D. SiblrS and k. SaurrS Grm. in same an exposition of that doctrine, by which, undistracted by the present sad invaluable "treasure" to be recommended to all "godly" Christians. The price Fort Wayne, Jnd. that, 187.21. D. Stubnatzy Gem. that, 131.35. k. Kuchere controversy, they can refresh themselves in the quiet of their chamber and of a "bound" copy is 65 cents.

Gem. das. 22.55. by ?. Farmer at Tandy Creek, Mich, 1.00 for books. Summa awaken their hearts to serious striving after salvation. The author of the [Walther]

sermons, Dr. Polycarpus Leiser, was a native of Würtemberg, but was appointed professor and superintendent in Wittenberg in 1576, and died as court preacher in Dresden in 1610. As far as his many writings are concerned, he made himself especially famous by continuing that incomparable interpretation of the four evangelists which Martin Chemnitz began and J. Gerhard completed. In Heinsius' "Impartial Church History" we read of him: "His end was quite Christian, for after he had been emaciated by a hectic fever for seven years and had come as far as the words of John 11:11 in the completion of the harmony of the Evangelists, he began to become bedridden. On such a bed he first of all assured his visiting colleagues: He wanted to seal his doctrine with his death and thus walk with a joyful mind to his Saviour, before whom he was ready to give an account for it. Finally he asked God fervently to 'receive him in a gentle sleep,' which request was also granted, in that he fell asleep at last and did not awake again from such sleep." (II, 290.)- To preach our two sermons, the excellent man was induced to do by the fact that in his time there arose a false spirit by the name of Samuel Huber, professor at Wittenberg, who asserted that all men were elect, even all ungodly and hypocrites, yea, all Jews, heathens, and Turks. Leiser tells you - even in the sermons

preceded by a dedication. He writes, namely, that he has published these sermons; "whether perhaps, because at the present time a great and dangerous controversy has arisen in the churches of the Augsburg Confession about this article, and not everyone can "direct" himself to the extensive disputations or read great books, with the simplicity of this short sermon other people, who have not heard it, but can read it, might also be served." It is true that the author deliberately does not go deeply into this mysterious doctrine, but by laying the right foundation for it, he shows all the more thoroughly and heartily the right salutary use of this doctrine. May "den" be used by quite a number of Christians in this time of ours, too, the opportunity now offered them to do so. May they also be encouraged in "their" Christianity by contemplating this doctrine, which is so seldom practiced and has therefore become almost unknown to many Christians. The price of this pamphlet is, postage prepaid, 15 centsS. W. [Walther]

**Evangelisch-Luth. Chorbuch**, 103 kirchliche Chorgesänge aus alter und neuer Zeit, für gemischte Stimmen, collected, edited and published by W. Burhenn and H. Ilse. Chicago, Ill. 1880.

It is with sincere pleasure that we hereby call attention to the appearance of this "Choir Book". With this book, a need that has been painfully felt by many choir leaders for a long time has finally been met. For here a large selection of choral songs are presented, which are not only excellently suited for performance in church services in terms of melody and harmony as well as text, but which also present no insurmountable difficulties to less trained choirs. For each genre of church celebration, one finds here a large number of pieces composed especially for the same and, in addition, an equally large stock of general choral songs desired for any occasion. The collectors and arrangers have spared neither effort nor expense in creating for our dear Lutheran Church a lasting rich treasure of good church music of this genre. This is evident, among other things, from the large number of acknowledged good composers whose compositions have been included in this choir book. These are namely the following: Herzog, Lützel (5 pieces), Dietrichsen (2), Gluck, Möhring (3), Schröter, Flügel (6), Bortniansky (4), Silcher (2), Volckmar (3), Gebhardt, Gastoldi, Grell (4), Burhenn (5), Dammas, Klein (3), Rohde, Casciolini, Homilius, S. Bach, Praetorius, M. Haydn, Graun, Palmer (7), Weber, Warstorf, Engel (2), Schneider, M. Bach (2), Schletterer (3), Silesius, Vulpius, Palestrina, Lotte, Schurig, Bischoff, Hauptmann (4), Luther, Reichardt, Frech (2), Schück, Ameis, Ellsäßer, Kühn, Todt (2), Küster (3), Ludecus, Gläser, Thomä (2), Jäkel, Frank, Heinrich, Helwig, Reißiger and others.

May the Lord then also bless this work, which has been placed solely in the service of God in church and home, which the dear collectors have had in mind with it alone. The choir book can be obtained at the following addresses: No. Burksn, 12521st , 8>.r. or ü. Ilse, 7068tr. , OkiesAo, Ill. specimen copies will be sent postage paid at \$1.75, the dozen without freight at \$18.00. In this connection it is requested that the express office be indicated. W. [Walther]

## New printed matter.

In a short time the press leaves:

**The Basic Confession of the Evangelical Lutheran Church.** With a historical introduction and brief explanatory notes. Presented to the Lutheran Christian people on the occasion of the 350th anniversary of the Augsburg Confession by F. Pieper. Price, postage paid, 40 Cts.

**Jubelsestbüchlin für die liebe evangelisch-lutherische Schuljugend** zum 25. Juni 1880. Ein Gespräch über die Augsburgische Confession und das Concordienbuch. To celebrate the 350th anniversary of the handing over of the Augsburg Confession and the 300th anniversary of the first edition of the Concordia Book presented by k. Otto Hanser. Price, postage paid, 5 Cts.

**Of the eternal election of grace and ordinance of God unto eternal life.** Two Christian sermons, preached in 1593 and 1598 on the 20th Sunday after Trinity on the common Gospel. By **Dr. Polycarpum Leiser**, Electoral Saxon Court Preacher. New unchanged reprint. St. Louis, Mo. Lutheran Concordia Publishers. 1880.

These two sermons on the article of election by grace, which were published in Wittenberg in the year 15W, were found in the library of Father through selected sayings of holy scripture. The second contains a spiritual Mende S in Minnesota and were sent to us by Father Sievers in Minneapolis conversation of God with a believing soul, also in sayings of holy scripture. The third is a collection of biblical sayings of comfort in all kinds of distress and temptation. The fourth is the Litany, each piece of which is explained with the difficult doctrine of the election of grace is to be publicly presented from Psalms into 9 classes according to their various contents and a general Gem. in Shrrman and Lentreville, Mich. at, 8.99. ?. ScbummS Gem. at the pulpit to the "hearers" for sweet consolation and serious warning, will find anointed prayer presenting all the concerns of a Christian to God. Apart from Kendallville, Jnd, 16.25. ?. SteinbachS Gem. at Fairfield, Jnd., 24.40. k. in these sermons what he is looking for; and all hearers will receive with the the superscriptions containing only God's word, the booklet is indeed an ReichhardtS Gem. in Avilla, Jnd. that, 17.17. D. SiblrS and k. SaurrS Grm. in same an exposition of that doctrine, by which, undistracted by the present sad invaluable "treasure" to be recommended to all "godly" Christians. The price Fort Wayne, Jnd. that, 187.21. D. Stubnatzy Gem. that, 131.35. k. Kuchere controversy, they can refresh themselves in the quiet of their chamber and of a "bound" copy is 65 cents.

Gem. das. 22.55. by ?. Farmer at Tandy Creek, Mich, 1.00 for books. Summa awaken their hearts to serious striving after salvation. The author of the [Walther]

sermons, Dr. Polycarpus Leiser, was a native of Würtemberg, but was appointed professor and superintendent in Wittenberg in 1576, and died as court preacher in Dresden in 1610. As far as his many writings are concerned, he made himself especially famous by continuing that incomparable interpretation of the four evangelists which Martin Chemnitz began and J. Gerhard completed. In Heinsius' "Impartial Church History" we read of him: "His end was quite Christian, for after he had been emaciated by a hectic fever for seven years and had come as far as the words of John 11:11 in the completion of the harmony of the Evangelists, he began to become bedridden. On such a bed he first of all assured his visiting colleagues: He wanted to seal his doctrine with his death and thus walk with a joyful mind to his Saviour, before whom he was ready to give an account for it. Finally he asked God fervently to 'receive him in a gentle sleep,' which request was also granted, in that he fell asleep at last and did not awake again from such sleep." (II, 290.)- To preach our two sermons, the excellent man was induced to do by the fact that in his time there arose a false spirit by the name of Samuel Huber, professor at Wittenberg, who asserted that all men were elect, even all ungodly and hypocrites, yea, all Jews, heathens, and Turks. Leiser tells you - even in the sermons

**Pious hearts spiritual treasure.** Compiled by order of a high princely person by Dr. **Johann Gerhard**. New unchanged edition. St. Louis, Mo. 1880. (352 pages in duodec.)

St. Louis, Mo. 1880. (352 pages in duodec.)

Sorben is a" booklet of this title published by Mr. Dette here (710 Franklin Ave.). It consists of 4 tracts. The first contains an explanation of the Catechism of the Council of Trent. The second contains a spiritual conversation of God with a believing soul, also in sayings of holy scripture. The third is a collection of biblical sayings of comfort in all kinds of distress and temptation. The fourth is the Litany, each piece of which is explained with the difficult doctrine of the election of grace is to be publicly presented from Psalms into 9 classes according to their various contents and a general Gem. in Shrrman and Lentreville, Mich. at, 8.99. ?. ScbummS Gem. at the pulpit to the "hearers" for sweet consolation and serious warning, will find anointed prayer presenting all the concerns of a Christian to God. Apart from Kendallville, Jnd, 16.25. ?. SteinbachS Gem. at Fairfield, Jnd., 24.40. k. in these sermons what he is looking for; and all hearers will receive with the the superscriptions containing only God's word, the booklet is indeed an ReichhardtS Gem. in Avilla, Jnd. that, 17.17. D. SiblrS and k. SaurrS Grm. in same an exposition of that doctrine, by which, undistracted by the present sad invaluable "treasure" to be recommended to all "godly" Christians. The price Fort Wayne, Jnd. that, 187.21. D. Stubnatzy Gem. that, 131.35. k. Kuchere controversy, they can refresh themselves in the quiet of their chamber and of a "bound" copy is 65 cents.

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Just now an art sheet has been imported in larger quantity, depicting **The Holy Father** in gold, silver and color printing. The same can be obtained at the address: kilxöruokdnñalunA, Lox 14. usnckinx, kn., for the price of 41.50.

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8. D. l'. Lroedruer. 1230 vsstrsdsn 8tr., 8t. Douis. etc>.

The "Lntzerner" appears every month rveimal str the annual" Snbsrlp. tionepret" of one dollar for the out-of-town signers, you have the same "orauSjubejablen". Räch Dmkschland "ird the "Lutheran" by mail, postage paid, filr tt.50 ""- ,sankt. Only letters containing information for the journal are to be sent to the Sie- daction, but all others containing business, orders, "cancellations", money, etc., are to be sent to the address: "Qutk. LovvoIMn-Verlag" (M. ö. Lnrtdel, "weat), Ooroer ok blinni 8lr "vt L ILcllrwn "veariv, 8t. Ixruis, blo. anher "use "den. - In Germany this" sheet can be obtained "on Heinrich Z. Namnaru", 3S Pirnaische Strasse, Dre-den.

**"Printers" of "Luth. Concordia" Publishing."**

With hearty thanksgiving to God and the benevolent givers, the undersigned certifies to have received the following gifts for the inner mission in Kansas:

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Jubellied from the year 1730.

Come to your senses, my soul.

1.

Fear God and give him glory! You who are called evangelical. For the pure doctrine of grace, Which points us to heaven, Give thanks, oh give thanks to him for it today! Give him thanks also for ever For the pure doctrine of grace.

Fear God and give Him glory!

2.

Think what salvation befell oppressed Christendom two hundred years ago! Remember the mercy which our God showed us, WHEN he tore us out of Babel, WHERE our dear old men had to endure hard times.

3.

What a hideously blind being ruled full of tyranny! To read the word of God was the greatest heresy. Fable and humanity had the upper hand. All the Roman bulls' letters Had to be believed blindly.

L.

What idolatrous juggleries were wrought With wood, stone, and bone, And so many holy ranks, Some of which never were. Yea, the great God's mockery Was honoured as a God; Whose feet Christ tread," Was worshipped as Christ.

5.

All the consolation of sorrowful hearts Was: the mass, monastery stall, pilgrimage, fasting, scourge pain, And for'n purgatory fire A sheet of indulgence stamp paper, And only cash money for it - There- meant good for all devils, But still with constant doubt.

6.

How many souls such abominations day and night blasphemed, Crying out from the caves of woe With tormented power of faith,

That God through the appearance of the word would be a saviour And at last mightily have mercy on the caught poor.

7.

And the judgment of wrath fell on Babylon, God's word with full light gave Luther's bright shine, That by the Spirit's power he dared his heroic ride With the gates of hell And told the truth fteudig.

8.

Immediately such a doctrine came like lightning through all the wets. And through the glory of Christ Jesus the Antichrist was fallen. Righteous Christianity was written in the hearts of men through the gospel and driven to salvation.

9.

Now this precious light of truth hath God also brought upon us. We enjoy such clarity before many other peoples' power. JESu word and sacrament Remains pure and undivided for us. And we may find for sins The most approved indulgence.

10.

Jesus, nothing but Jesus remains our Luther's banner. He that believeth on him continually... He is blessed for all time. But faith follows repentance, Afterwards makes the heart new, Drives to love and to suffer", On this one strtbet with joy.

11.

Arise, therefore, O ye herd of Jesus, who are evangelical. That God may be praised this day and at other times! Arise, ye Lutherans! Arise! . Rejoice all too often for the pure doctrine of grace! Fear God, and give Him glory.

Anniversary.

News of how the same was celebrated in the past.

(Conclusion.)

A. The Jubilee of the Presentation of the Augsburg Confession.

At the time of the second secular celebration of the Augsburg Confession (1730), the Lutheran Church was not threatened from the outside by the papists: the power of the Pope had been broken in Germany, and the then German Emperor Charles VI was so far from preventing the jubilee that he rather allowed his Lutheran subjects, e.g. in Silesia, to celebrate, and even sent small detachments of troops to some free imperial cities at their request to maintain the peace. Within the church, however, there were many things to lament: the former strength of faith dwindled more and more, some became more and more indifferent with regard to doctrine, others with regard to life; rationalism and enthusiasm penetrated the church.

Whether the 200th anniversary of the handing over of the Augsburg Confession should be celebrated publicly and solemnly was the subject of only one voice in the Lutheran lands. The chief preacher of Dresden, Dr. Marperger, wrote in his announcement: "The heartfelt gratitude to God, the sincere love for the divine Word, the guilty respect for the true Lutheran religion, the sacred duty of honest confessors of the Gospel of Jesus Christ, the holy desire to propagate this heavenly treasure in blessing to our descendants, and the awakening remembrance of pure heroic zeal, which the faithful witnesses of the truth of faith brought out of darkness to the light again showed so confidently and steadfastly in the fearful and distressing times of Luther's salutary Reformation, these require in all ways that the entire Evangelical Lutheran Church should pay homage to the Giver, Saviour and Sustainer of the blessed, good Word and Gospel on account of the Holy Scriptures handed over in 1530, June 25, and up to this time to the Holy Spirit. June, and which have been preserved unchanged in our hearts, homes and congregations up to this time.

<p>I solemnly dedicate and sacredly celebrate a general festival of jubilation and joy, praise and thanksgiving in all places with fervent devotion and a strange awakening of the soul".</p> <p>Although the 25th of June in the year 1730 fell on a Sunday, the 3rd Sunday after Trinity, in most countries a jubilee celebration was also held on Monday, Tuesday, and probably also on Wednesday.</p> <p>Chursachsen went ahead also this time. It was not the Elector who suggested it - he had converted to the Pabst Church - but this change of religion could not express the least detrimental influence on the generality and festivity of the celebration. The order came from the highest ecclesiastical authority of Saxony, already on February 1. On the Sunday before and on St. John's Day the festival was to be announced. On St. John's Day it was to be rung in the afternoon, Vespers were to be held, and confessions were to be heard. From the order we communicate the following: "On all three days preaching and Holy Communion, where communicants are present, will be administered. On the first day, June 25, two sermons will be preached everywhere, one in the morning and the other in the afternoon, and so also on the other and third day, in places where there is more than one preacher in office; however, on such other and third day, in the villages and elsewhere where there is no chaplain, only one sermon may be preached in the morning, but instead of the other sermon, prayer hours and children's instruction shall be held in the afternoon. ....</p> <p>In order that the Augsburg Unaltered Confession may be known to all men, and especially to those who cannot read it themselves, and that the people may be all the more strengthened in their faith, the same shall be read publicly and audibly on the three holidays mentioned, in the afternoon, where there are sermons, before the same, instead of the otherwise usual lection, but where no sermon can be preached', in the afternoon prayer hours and children's lessons to be held."</p> <p>Among the arrangements that were then also made in other countries, especially that of Duke Christian of Weissenfels is to be mentioned, who felt moved to make it quite obvious that the so fervent attachment of his great-grandfather Johann Georg the First to the Lutheran creed was inherited by him. He not only organized the greatest festivities on the jubilee itself, but also ordered a special celebration to announce the jubilee. He summoned the four superintendents of his country together with all pastors of their dioceses, also the ministers to the Sunday after Easter to Querfurt, where he went himself. In festive adornment they went into the church, where beside the altar a throne was prepared for the duke. His court preacher, the General Superintendent Fleuter, now held a speech at the altar explaining the solemnity, after which the ephors approached the throne and each received the order for the celebration from the hands of the Duke himself. Thereupon the Superintendent Büttner answered in a speech and then the Te Deum (HErr Gott, dich loben wir) was sung under the salvos of the bodyguard posted outside. About the celebration itself, which was heightened by the Duke's lively participation, an eyewitness reports, among other things, as follows: "Already at 1 o'clock in the morning, as at the beginning of the jubilee experienced with God, the entire chorus symphonicus had to begin through all the streets of the city with the intonation of the "Te Deum".</p>	<p>of spiritual songs, as: Keep us, O Lord, in thy word 2c. Would God not be with us this time 2c. Then from the town hall tower the city musicians accompanied these chorales with tines and trombones and continued until 3 o'clock; which was certainly very devout to listen to and encouraged the entire population to devotion. Thereupon at 3 o'clock a hymn of thanksgiving was blown from the church tower. In the meantime the high princely trumpeters, hobo andem isten and buglers, as well as the grenadir com- pagnies assembled in the castle square and as soon as the prayer bell was struck three times at 5 o'clock, a hundred heavy pieces were fired around the city, since the trumpets and timpani, together with the other mu andem sics, let themselves be heard and 'was concluded with a triple grenadir volley. Thereupon all the bells were rung for an hour, both in the courtyard and in the town, monastery and hospital churches." After a service with communion had been held early at 7 o'clock in the parish church, and the Duke had received Holy Communion in the castle chapel, the main service took place. "How devout and God-fearing, and with what splendid music, so always consisting of two choirs, this service took its blessed beginning, is almost impossible to describe. The sermon on Rom. 1,16.17. was preached by the court preacher U. Leo. After the completion of the sermon the Te Deum laudamus was sung with the firing of the pieces, with which the service was concluded in the morning with another salvo of pieces from the Grenadircom andem pagnie. In front of the altar in the castle church was a large panel held by two angels, on which was depicted the Diet of Augsburg. On either side stood four beautiful large columns, with the portraits of the princes and princes who were present at that time." In the afternoon at 2 o'clock there was service again. The two following days were celebrated in the same way, but this did not conclude the festive days; instead, according to the Duke's will, special school festivities were held on June 28 and 29.</p> <p>The Jubilee celebration was especially splendid in the city of Augsburg, which had not been able to celebrate the feast a hundred years earlier because of the expulsion of the preachers and the blocking of the churches by the papists. The celebration lasted four days and on June 28th a special Jubilee celebration for the children was arranged in the churches with early morning and evening celebrations and sermons on prescribed texts (Ps. 96, 1-4. Matth. 21, 15. 16.).</p> <p>According to the Eisenach Jubilee Instruction, after the Augsburg Confession had been read aloud, the pastors were to repeat the individual articles summarily and, at the end, call for thanksgiving for such blessed light of the divine Word and for the petition for its preservation.</p> <p>In several instructions there are calls for collections on all three feast days. According to Eisenach's, the collection was to be used for good causes in general, according to that of the Lutherans in the city of Augsburg for needy foreign and local Lutherans; in addition, on Wednesday and on the day of St. Peter and St. Paul, collections were to be made for the Lutheran mission to the Gentiles "in the cheapest and most grateful consideration of this great word of God that the Christian religion, and thus especially the Augsburg Confession, has now penetrated to so many Gentiles.</p> <p>According to the Würtemberg Instruction, the pastors should already from. Pentecost in their sermons</p>	<p>The church was to teach the young people "about the necessity, nature and usefulness of the confession of the true faith" and from the same time onwards the history of the Augsburg Confession was to be taught to the young people in catechism and in the schools.</p> <p>In the city of Erfurt, which was groaning under the pressure of a papist archbishop, the Lutherans did not dare to make public arrangements for the celebration. How it nevertheless came to a beautiful celebration by God's gracious providence is reported in a letter that was sent from Erfurt to the council in Eisenach at that time: "We in our town of Erfurt were admittedly not allowed to make any great preparations for this time, since we are to a certain extent in an oppressed church, and therefore the Lutheran senators and ministers cannot repress their fears in this case. But notwithstanding all this, the children in the schools, both boys and girls, have by divine impulse made a triumph in the whole city, that all men, yea, the angels in heaven have rejoiced over it. For since the children heard much about the importance of this festival from their parents at home as well as in the schools, the children of both sexes were very anxious for their parents to dress them up in the best possible adornment when they went to church, which the parents, surprised at their pleas, did willingly and with joy. The boys were adorned with the most beautiful wreaths on their heads, with silk, silver and gold sashes, but the girls were adorned with the very best jewellery, with excellent wreaths, pearls and gold, as well as silk dresses, they were dressed in bare hair and the boys and girls held their church service, while the streets were strewn with grass. This, however, was the most moving thing, that each child carried the Augsburg Confession booklet in his hand in devout silence, along with a golden hymnal. As soon as the children entered the church, the sound of trumpets and timpani was heard with the greatest intensity, and when they left after the Te Deum had been sung, the children were again received in the schools with timpani and trumpets in the most glorious manner, and each one was not only presented with a jubilant penny, but also refreshed with wonderful banquets; indeed, there were also many people who once again delighted the children with money and the most beautiful tracts. The clergymen and school preceptors have been very regalirt. In every school there were beautiful speeches by the afternoon preacher as well as by the boys. This festival (because church is held every alternate day in every congregation, of which there are nine in Flor) was celebrated so wonderfully throughout the week, except in the main church it was not celebrated with trumpets and kettledrums out of fear. You see, most noble one, the Almighty has prepared such a power for him from the mouths of young children. It is true that we have done everything with fear and trembling, but the children have made it all the more furious."</p> <p>The third secular celebration of the Augsburg Confession (1830) was celebrated in many places in an outwardly exceedingly splendid manner, but the testimonies given at the same were, apart from a few excellent ones, e.g. Rudelbach's and the blessed pastor Ch. H. Löber's, the latter also a "monument of the Augsburg Confession".</p>
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sion" were mostly weak, and many even, especially where rationalism prevailed, of a completely atrocious nature. As an example of this, a pastor in Saxony preached the following: "Our time certainly reveals memorable signs, which entitle us to a beautiful hope for our religion; the first happy sign is the Enlightenment, the second is the publicity and frankness which is displayed in our time, and the third is the feeling of self, the feeling of human dignity."

B. The anniversary of the publication of the Concordia formula with the other Confessions.

To glorify this great good deed of God, Prince John George II of Saxony wanted to organize a great jubilee celebration for the year 1680, and also induce other Lutheran countries to do the same; however, it pleased God to throw him on the sick bed (he passed away on August 22, 1680). The concern for the life of the dear prince and the plague raging at that time in Chursachsen and other countries did not allow for a general joyful celebration. Without a doubt, even in those places where a general celebration did not take place, many sacrifices of thanksgiving were offered to God for the miracle of his grace. But even in this sad year there was no lack of public celebrations. Such were held in Wittenberg, among other places. Pastor G. Müller in Niederbobritzsch near Freiberg recited the history of the Concordia formula in the entrances to his sermons throughout the year, which he then published the following year.

Special public celebrations were held in Pomerania, Mecklenburg, Saxe-Coburg, the Margraviate of Bayreuth, and in the cities of Hamburg, Lüneburg, Lübeck, Ulm, and Strasbourg. It should not be forgotten that the jubilee of the Concordia Formula had already been celebrated in previous years.

In the eighteenth century, the Concordia jubilee was also celebrated in some places as early as 1776 and 1777, but the more general celebration took place in 1780, and in most places the jubilee of the publication of the Concordia Formula was at the same time connected with the handing over of the Augsburg Confession, e.g. in Augsburg, Bayreuth (cf. Magazine I, 141), Dresden, Frankfurt am Main, Jena (cf. Magazine I, 142), Hamburg. It was, however, a sad time, a time when rationalism penetrated the Church with power. We should rejoice all the more and thank God that He gave us grace to return to the old, pure apostolic doctrine brought to light again by Luther, and to recognize in our confessions an unspeakably precious treasure, and ask God to preserve it for us in grace.

G.

Montanus: How is it then in your heart?  
Johann: Indeed, I have never been so calm in my heart as at this very hour.

Montanus: So now thou wilt revoke all things, wilt thou not?  
Johann: What things should I revoke?

Montanus: Behold, now from this hour he falls again upon his old opinion. Thou cursed man, I speak of thy errors, that thou shouldst revoke them.

John: I cannot remember any error in all the things in which I have given you an account of my faith.

Enchusanus: How may you say this? You hold nothing of the statutes of the church; for you have publicly and sacrilegiously despised them by taking a wife. All this would be tolerable to some extent and forgivable to you, if you were willing to confess your sin and not to fight so stubbornly, as if such a thing were allowed and permitted to you by divine right. Is not this a mistake?

John: I have proved my marital status with mighty reasons and with "irrefutable" writings and examples; if I cannot gain anything from you with them, I still have this body and the natural life left; which I will now also gladly put into the redoubt by means of God's grace, so that I also testify with my blood and make true what I have previously stated from holy divine Scripture. I have nothing else left but my body and life, which I could lose in honor of the holy gospel and for the salvation of the truth. If this were to happen, I hope that on Judgment Day I would not be accused of preferring my life to the Lord Jesus.

Montanus: Take care that this is not your counsel and action too; impetuosity? Dear, give way a little to the Lord Chancellor, who after all seeks your welfare and not your ruin.  
John: What shall I do? Shall I swear to the name of my God, and deny my faith, and go again as a traitor under the devil's kingdom? Is that what you want me to do?

Enchusanus: We do not wish to call you that, but only desire that you should relax a little from your strict opinion concerning the church statutes. If thou wilt do so, we will use all our diligence that thou mayest be freed from this imprisonment.  
Johann: Very well, I will do it. Give me ink, pen, and paper. After he had written down his confession, he continued: Now you have my confession, which I hold in general against all the statutes of men. But I hand it over to you in this way and with the condition that you do not press and drive me further into some special questions.

Enchusanus reads:  
"Of the statutes of men I believe that they ought not to be broken without cause and sacrilegiously, and that they are either necessary or else praiseworthy, provided they are not contrary to God's word."

Montanus: Thou wilt be too witty, see, and rely not too much on thy wisdom.

John: Truly, especially in this matter, I do not rely at all on my wisdom, but on the strong rock, Jesus Christ; to this I cling, and, God willing, will not depart from his teaching in death and at my last end.

Montanus: How, then, do so many mighty holy fathers, so many concilia, so great unanimity of many peoples, and a custom so long established, count for nothing with you? Art thou alone the wittiest of all men?

Enchusanus: Ei ja, everyone will err and alone you are right.  
Johann: If an angel came from heaven

and preached another gospel than that which we have received from the holy apostle Paul, let him be accursed. Conciliation, fathers, the church, and custom, can by no means take away from the holy word of God, which we have on our side and for us.

Enchusanus now wanted to prove from the word which the Lord said to Petro: "I have prayed for you that your faith may not cease," that the papacy could not err. When John had refuted this most gloriously and joyfully, he continued

Montanus continued: Ah, God, how this man speaks so shamefully of the pope of Rome, of the supreme authority of Peter, and of the prestige of the church! I tell thee, verily, if thou wilt not recant all these things, thou shalt surely be burned as a heretic in a little while and a few days.

Johann: Well, then, soon carry the logs in heaps and set them on fire; for you have threatened me long enough.

Montanus: Perhaps you think we are not in earnest, and that you will not die such a horrible death, and are therefore so bold and wicked; but you shall soon learn that we were in earnest.

Johann: Well, why don't you kill me immediately and wash your hands in my blood?

Rosemundus: Alas, how art thou so shameful by have been seduced by the accursed Lutheran heresy!

Montanus: What is to be done pi't you?

Enchusanus: My lord Johann, can't you let up a little of your impetuosity? Dear, give way a little to the Lord Chancellor, who after all seeks your welfare and not your ruin.

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Enchusanus reads:  
"Of the statutes of men I believe that they ought not to be broken without cause and sacrilegiously, and that they are either necessary or else praiseworthy, provided they are not contrary to God's word."

Montanus: That's right.  
Enchusanus: Now what do you think of the fact that the Church has forbidden the eating of meat during the fast?

John: Behold, for God's sake, how soon have you forgotten your given fidelity and promise, and now want to ask me about particular points! - After a lame apology from Enchusanus, he continued: "Stay as you are. He does a vain work who tries to bring you on the right way.

Montanus: Because you put up with what the church has decreed, I do not doubt that you fear

Johann Pistorius,

burned in Holland in 1525 for the sake of the Lutheran faith by the henchmen of the Antichrist.

(Continued.)

The next day Johann Pistorius was again brought before the heretic judges.

Montanus: How, sir John, didst thou also diligently think this night of all things, of which I commanded thee yesterday?

Johann: Yes, very diligent.

also the sin of eating meat on a day when the church has forbidden it. John: Where I should vex my brother with my meat, I would rather eat no meat all my life, as Paul saith 1 Cor. 8.

Enchusanus: If, however, in such a case you had no cause for alarm, but had a good opportunity to eat flesh, would you refrain from doing so? Wouldst thou refrain from eating flesh, because it was forbidden by the church?

John answered with the sayings of the holy scripture, Match. 15, 11.: What enters the mouth does not defile the man. Rom. 14, 17.: The kingdom of God is not eating and drinking, but 2c. Col. 2, 16.: Let no man therefore make you conscience of meat, or of drink 2c.

EnchusanuS: I have said this all along: The Lutherans seek nothing but how they may please their flesh.

John: Here, my dear fellow, we are not dealing with the will of the flesh, but with the freedom of conscience and the truth of the holy divine Scriptures. - To the objection of Enchusanus that the eating of flesh was forbidden for certain times, lest our flesh should become too lustful, he replied: One should resist the flesh at all times; for all who have ever pleased God have crucified their flesh with their lusts. But him what do these doctrines of the devil (as the holy apostle Paul calls them in 1 Tim. 4), by which meat and marriage are forbidden?

Montanus: I believe that if we dispute with you for a long time^ you will still deny at last that there is a church, because you despise it so shamefully.

John: You must not be concerned about this, for it would be a foolish man who, according to the holy apostolic faith, would not confess that the universal Christian church is a congregation of the saints. But as this church is governed by the Holy Ghost, it receiveth nothing, neither commandeth anything, but that which is according to and like unto the holy word of God.

Enchusanus: Do you also believe that the general Christian church is holy?

Johann: Why should I not believe this, since I truly know that I am a member of the same church?

Enchusanus: You may be a member of the church, but not a living or healthy member, but a rotten and stinking member, because you despise the church's statutes so much.

RosemunduS: How can you know that you are a member of the church?

Johann: From the Testimony of the Holy Spirit.

Enchusanus: Fie, what do I hear! Doth the Holy Ghost speak in thee?

John: Paul says to the Romans in chapter 8: "The Spirit of God bears witness to our spirit that we are children of God.

Rosemundus: Oh, God, how bold and audacious are the Lutherans! I should not say for myself that I have the Holy Spirit.

John: Neither do you believe that the love of God is poured into our hearts through the Holy Spirit who dwells in us. This unbelief of yours makes you doubtful, ungodly people, in whom the Holy Spirit does not dwell.

Enchusanus: Since you consider the Church of God to be holy, why do you not consider what is decreed by this Church to be holy?

Johann: The church of God, which head Christ does not give much law, as the pope at Rome, who is your lawgiver, does; she does not weigh down consciences, nor banish or condemn people, as you do.

Enchusanus: Do you also think that the priest who says Mass on a bare table, without priestly clothing, without lighted candles, and against the statutes and usage of the Church, can truly "consecrate" and say Mass?

Johann: What harm would it do if the supper of our Lord Jesus Christ were held without all ceremonies, candles and clerical garments?

Montanus: Thou art far worse and more wicked than even the arch-heretic Luther.

Rosemundus: We must only not take it into our heads that we shall gain great honour by this hard head.

MontanuS: We have now worked enough on this heretical man to see if we could convert him again; but all in vain and in vain. Therefore it is my counsel that we henceforth speak no more with him.

Enchusanus: I also well see that it will be impossible to convert him.

Montanus: We will henceforth dispute with thee by fire and wood; hearest thou?

John: Fulfil in me also the measure of your fathers. I am not afraid of death, neither will I ask it away; for I know that it will be a gain to me, but an everlasting shame and dishonor to you.

Enchusanus: Although we now part from each other, Mr. John, you will still be granted time in which you can make further statements and recant. Nor do we wish to pass sentence against you, for I myself have visited you in prison and spoken to you.

John: The will of the Lord be done.

Montanas: Let's go away.

Rosemundus. Sir John, eat and drink and be of good cheer.

Johann: I feel good in my heart.

Rosemundus: Ah, that thou hadst another mind!

Duvennorth: Take him back to his prison. (To be continued.)

(Submitted.)

Notices of missionary work in our western synodal district.

(Conclusion.)

A still more detailed report of his interesting missionary activity within two years has been sent in by Pastor C. Meyer, our real pioneer in the important missionary state of Nebraska. We would gladly share it in its entirety, if we did not have to fear tiring the patience of our dear readers. However, we cannot deny ourselves the opportunity to share at least some of it. If Missionary Baumhöfener's beginning was difficult, his beginning was even more difficult. When the former appeared at his post, there was nothing ready to receive him, but because he stood there as an independent bachelor, this did not bother him so much. It was different with Pastor Meyer: he came with his wife, five children, and his household goods, and nothing was ready to receive him; of the promised finished parsonage, only the foundation walls had been laid, i.e., according to the customary art of building in Nebraska, the lawns were laid two or three feet high on each other, that was all; the first welcome he received from an overseer was the insoluble exclamation, "O pastor, I wish you had not come in two years yet. We have been hasty in our calling." With great difficulty the household goods were placed in the church (also built by Rasen), so that no service could be held there for three Sundays, and for four weeks the whole family had to be scattered, parents and children had to be placed here and there with farmers. Finally, with Meyer's own vigorous assistance, the artificial building of the parsonage was completed, and it was possible to move in, but only with the most necessary household goods; almost everything had to stand on the open prairie behind the small parsonage during the winter, which barely offered enough room for the family to live in. The rest of the house was just as poor. The people themselves had little. Some barely had enough to live on; they had promised their pastor free food and a salary of \$150.00 for the year, but they had to tell him as soon as he arrived (it was the month of November) that they were not able to give him anything and that they would only be able to give him a salary of about \$75.00 a year, but that too only after the next harvest. So Fr. Meyer, in order not to starve with his family, had to use the little money he had and which had been sent to his wife from Germany for the upbringing of the children, but still had to suffer want enough. Later a kitchen was added, but alas! just as they were about to move in, the roof and walls collapsed, and if it had happened a few minutes earlier it might have killed the pastor's wife and four children who had just left the kitchen. For the roof is also covered with heavy sod, and by its weight had pushed out the walls. - But enough of the hard beginning; surely God has given to this His servant a heart that spares no sacrifice or effort in His service and in winning souls, and with untiring faithfulness and self-denial, by day and night, in storm and weather, frost and heat, brings the sweet message of the Gospel to the scattered brethren in the West. And God's blessing has been with and upon him. In a territory of about 500 miles he has about 15 fixed preaching places, which he regularly serves with his assistant, Father Baumhöfener, and from which individual independent congregations could soon be formed, if only pastors were available enough and money in the missionary treasury to support them in part. But with what hardships are these journeys connected! Often one settlement is 20 to 50 miles away from the other, and often there is no house within 5 to 10 miles of the inn, so that the missionary has to sleep hungry and cold in the open air. Sometimes he drives all night in order to be able to hold services at the appointed time on Sunday. Sometimes he meets with false believers who, as wolves in sheep's clothing, want to turn poor souls away from him; sometimes with godless spiritual vagabonds who, through sin and vice, bring shame to the Gospel and ridicule and enmity to its faithful servants, often destroying hopeful places of activity; Sometimes it is Indians who put him in danger of his life; sometimes he is distressed by false brothers of the Lutheran name who creep up behind him and take the simple prisoners; sometimes, finally, it is the great poverty of the brethren from which he has to suffer; for for two years already they have been out there in consequence of hailstorms.



The missionaries have had bad harvests because of the rain and other bad weather, and therefore often have nothing to eat for themselves and their livestock. In short, if we Christians in our prayers for the heathen mission also pray especially for the preservation of their missionaries, then let us also remember all our dear traveling preachers in our prayers for our inner mission and ask God that he may keep them in good health in their difficult profession with a right joyfulness of faith and love, as well as under his mighty protection; may he also send out more and more workers into this great harvest, in which, as Fr. Meyer writes, his only assistant, Father Baumhöfener, \*) is like a drop in the sea. - Let us then also be ever more generous with our gifts for this blessed work, so that our traveling preachers do not still suffer lack on their journeys and their families at home have to go hungry. For lack of means, our dear Father Meyer traveled two winters in an open wagon without a buffalo skirt and blanket, protecting himself in the icy cold winds of the prairies there at most with a small feather pillow, which, however, was then taken away from his family, which was already only provided with the most meager necessities. This should indeed not be the case; but only abundant contributions will enable us, in addition to employing new workers, to provide for our traveling preachers in such a way that their families can make a living and that they are at least equipped with the necessities for the journey against wind and weather. For for a number of years to come the poverty of most of the new settlements will require a not inconsiderable support of our traveling preachers, and it is good if we become aware of the fact that our inner mission in the West with its workers, similar to the mission among the heathen, must be maintained almost entirely by us. May this be especially emphasized to our dear congregations at the mission festivals to be held in the course of the summer; truly, the blessing we can bestow here for time and eternity is unspeakably great. As a living testimony to this, we want to conclude our long report with the following lovely message from Father Meyer. He writes: "Finally, we had to visit a settlement of German-speaking Hungarians in the far northwest of Kansas. It was a long, strenuous and adventurous journey, almost into the midst of the Indians, sometimes covering 70 miles a day (the roads are usually very good). Once I was stopped because of my fur coat as the leader of a band of robbers, but I happily proved to be a harmless preacher and was released in mercy. Happily I reached the settlement at last. No sooner was my arrival known than men and women gathered around me and greeted me with tears of joy as a fellow believer. They complained that they had not seen a preacher or heard a sermon in four years.

There had been Methodists and other sect preachers there, but they had not let any preach, because they wanted to be and remain Lutheran. A Methodist preacher wrote to them a year ago that he wanted to visit them, but they immediately answered that he should not come. He came, however, and not being allowed to preach, attempted to make peace between the Indians and Germans who dwelt there, in spite of their earnest warning, but was soon shot by the former. Since then no preacher has been heard in

the area there anymore. A woman in whose house I was worshipping have been divided. The discussion of the same was introduced at the told me that her husband had also been shot and then burned by the opening service by the Vice-President of the General Synod, Pastor Indians. Old men were murdered by them who had brought them Groß of Buffalo, with his sermon in which he spoke of sanctification bread and meat with good intentions. The settlement numbered under the image of a building. The sermon, which was praised on all about 20 families, about 65 souls. I preached to them the sermon of sides as instructive and edifying, is to be published by print by Christ's little ship on the Sea of Galilee and introduced to them: unanimous resolution. The speaker, Mr. P. Succop of Chicago, also Jesus Christ, the helper in all distress, a.) the bodily distress, which knew how to lay the importance of the subject at the heart of the Synod. they also went through, but above all b.) the spiritual and Everything was proved with strong testimonies of the Holy Scriptures ecclesiastical distress, into which they got far from Christian and explained with splendid pronouncements, especially of Luther. congregations without Word and Sacrament. If they had already Although only the first two theses could be discussed, teaching, listened devoutly here, their faces now beamed with joy when I admonition, punishment, and consolation from God's Word were described to them the physical and spiritual help that Christ would present in abundance. We were strengthened in faith, encouraged bring them. They said they would remember Christ's little ship from in knowledge, stimulated and enticed to grow in the inner man. The now on. It was no use, I had to preach to them again the next day soon to be published synodal report will also confirm this blessed and I could only tear myself away from them by promising them to experience in the hearts of the readers.

come again before Easter in order to give them Holy Communion, to What also made this year's meeting of the Illinois District a consecrate their churchyard and to help them to found a church. A particularly blessed one was the following happy event. At the same the same time they ordered from me two dozen hymnals, calendars, time as the Illinois District, the Honorable Synod of Illinois and others "Lutherans," Bibles, "evening school," \* etc. We know, they said, met at La Grange, Mo. On Saturday morning, the President of the what comes from Missouri is pure Lutheran doctrine. Without my District surprised the Synod with the announcement that a deputation giving any reason, they declared that they would join the Synod this of the aforementioned body was present, which had to deliver an year. - But how did these Hungarian Germans come to this important resolution of the same. This resolution of the Illinois Synod knowledge and to this great confidence in our Synod? - Answer: reads literally thus:

through our emigrant missionary Pastor S. Keyl in New York. He had "Resolved, That we seek to unite our Synod with the Illinois District given some of them calendars and other writings on their arrival of the Missouri - Synod into one State Synod, but with the express there, and had given them friendly advice, and this was the blessed understanding that this united Synod of the Illinois District of the fruit of it. \*) Another Lutheran pastor had once offered to serve them; Missouri Synod shall remain until the plan designed for the formation but because they did not find his name in the calendar, they want of State Synods is carried into execution."

nothing to do with him." So much for the report of our dear 1st Amendment, "We expect our pastors and congregations in the missionary. - May Jesus Christ, Archpastor and Bishop of our souls, state of Missouri to join the Western District of the Missouri Synod."

promote our work for the salvation of many souls, for the spreading 2nd Amendment: "No pastor or congregation of our Synod shall be of His blessed kingdom, and for the great glory of His glorious name! compelled by this resolution to make this union."

Amen. One can imagine how joyfully this news moved the hearts. This was a right and godly union that was to be accomplished. On all faces one could read: This hath the Lord done, blessed be his holy name! And with eloquent mouths this joy, this praise and glory to God was expressed on many sides. At last, however, the District resolved, "We welcome with great joy and thanksgiving to God the resolution of the Honorable Illinois Synod, and hereby heartily accept their proposals." Then the Synod sang a song of thanksgiving to God, to the annoyance of the devil, but to the joy of the holy angels and to the glory of the gracious God who gives peace and unity to his church.

A deputation from the Illinois District was now sent to La Grange to deliver its decision to the Honorable Illinois Synod. On Tuesday morning the brothers entered St. James Church, where the District was assembled: 22 pastors, 10 parish deputies and 2 teachers. After a warm welcome by Mr. President Wunder, the new State Synod then organized itself by electing interim officials, which was then followed by the definitive election. Pastor Wunder became President, Pastor Wolbrecht, since then President of the Illinois Synod, Vice-President. Thus the Union was also

O. H.

(Submitted.)

## This year's Synodical Convention of the Illinois-Districts.

From May 20-26, the Illinois District of our Synod was gathered in Quincy. They were delicious and blessed days. The undersigned, who had the great pleasure of witnessing them, has been requested to give a brief account of them in the "Lutheran." The kind reader will therefore take pleasure in the following.

What makes our synodal assemblies especially important and delicious are the doctrinal discussions that take place in them. Such was the case this time. The Illinois District had before it theses on sanctification, which had recently been published in the "Lutheran" with-

\*Behold, dear reader, a wonderful example of the glorious blessing of our emigrant mission in New York! Oh that it would encourage us to support this work of God even more vigorously than before, especially now that thousands of German immigrants are landing there almost daily, most of whom are hurrying to the far West. Truly, our dear, zealous missionary Keyl in New York is the most beneficial pioneer in the East for our Western mission; like this, he should also enjoy our most abundant support!

\*Unfortunately we have received the news that Father Baumhöfener has already succumbed to his extraordinary exertions and is lying mortally ill, although according to the latest news there seems to be an improvement.

which had already existed for years in unity of spirit through the bond of peace between the two synods. May God in his mercy help that a similar union may soon come about in all parts of our orthodox Lutheran Zion in America! It should also be mentioned here that the Illinois District agrees with the known proposals of the Synodal Conference, but believes that a general synod is sufficient for the time being to unite the individual state synods to be newly formed.

The synodal report will contain all of this and everything else that the synod discussed. We sincerely hope that all our dear Christians will obtain the same. E. W. Kähler.

To the ecclesiastical chronicle.

America.

**News of the deaths at our seminary in St. Louis.** It is with deep sadness that we hereby inform the members of our Synod of the sad news that the Lord has afflicted our seminary in recent weeks with the death of two promising students. On May 24, as we confidently hope, the student Ernst Brand, son of Mr. P. P. Brand in Pittsburg, Pa. died blessed in the Lord. He was born on April 20, 1861, entered our institution at the beginning of September last year, and died in his father's house, where he had returned a few months ago due to illness. Death had already taken the student E. Jipp, a particularly talented, diligent and pious young man, as a result of a chronic chest complaint. He died in the faith and confession of his Savior in the home of his uncle living in the state of Iowa on March 23. May our dear institution be committed to the fervent intercession of all Children of God heartily commended. "The harvest is great, but the labourers are few." Matth. 9, 37.

The Sabbath-breaker.

A rich immigrant had grown up on the shore of one of the small North American lakes. Nature all around was green and fresh enough, but the heart of her master would be gray and desolate. To all the reminiscences of the pastor, who, as a faithful shepherd, did not miss even this apostate in his wanderings among his scattered flock, he set ridicule and contempt for the divine Word. During the week there was will hard work. Sunday was usually spent on pleasure trips. One day the pastor arrived at the lake again and found the builder busy building a new barge. It was to be a sort of gondola for pleasure trips. The clergyman said, "Pray God that the barge may not be a Sabbath-breaker." The gentleman answered: "You have just done me a real favor without wanting to. I have been thinking for a long time about what I want to call the boat. You have given me the name. A Sabbath-breaker it shall be, and so it shall be called." It was finished and a flag with the inscription: "Sabbathbreaker" was purchased. To honor its name, it was to be inaugurated and used for the first time on a Sunday. A company of 16 to 18 people had come together. Wine, song and sound were enough on the gondola, but the Lord, to whom the day belonged, was not thought of. The flag was hoisted, and the company set sail for the lake. But no one came back from the shore. When they were in the middle of the water,

a whirlwind drove through their merry songs with its Gertcht melody, turned the barge around a few times as fast as an arrow and plunged the whole company into the depths. Their screaming and shrieking sounded all the way to the shore, and after several days their corpses were found on the shore. (Kropper, ecclesiastical gazette.)

Ordination and Introductions.

On the 21st of April, the candidate Mr. E. Zehn, who was called by the congregation of ZaneSville, O., to the office of assistant preacher, after passing his examinations, was ordained by the honorable Presidium- Middle District, by the undersigned, assisted by Mr. k. F. Lochner and Hm. Prof. Wyneken and thereby committed to all Lutheran symbols. Springfird, Ills. A. LrLmer.

On Sunday Exaudi, Rev. T. F. W. Maaß was installed by me in his new congregation at Fenton, Kossuth To., Jdwa, by order of Pres. I. L. Crämer. -E. Wiegner. Address: Rsv. O. IV Manso, I'snLoll, Lossutd Oo., Iowa.

Church dedications.

On Sunday Exaudi the newly built church of the first German Lutheran St. Paul's congregation in Hanover Township, Crawford Co., Iowa, was dedicated. The entire building, including the parsonage, is 24 X 50 feet in size. k. I. Srßler preached in the forenoon and the undersigned, who performed the consecration act, in the afternoon. G. Haar.

On Rogate Sunday the festively decorated frame church (18X26 feet) of the Rev. EndreS' St. Paul's parish, on Lincoln Creek, York Lo., No. Br. Mr. k. City, Mo., 3.00. k. SpebrS Gem. at Lake Creek, Mon., 6.00. For Baltimore, k. Krämer's Gem. at Humboldt, Kans. 2.00. i. W. Hager through k. Wesche at Jefferson City, Mo., .75.

On May 9, St. Paul's Parish in South Beud, Jnd., with the participation of the Bremen, La Porte, Mishawaka and Tikhart congregations, dedicated their little church to the service of the Triune God. It is a frame building, 22X66. The pastors Niethammer and Huge were present. Pastor Rosrnwinkel said the dedicatory prayer. Undersigned preached an English sermon. H. Steck.

A commemorative coin for the jubilee celebration on June 25th of this year.

It is with great pleasure that we inform the readers of this newspaper that the congregation of Hm. Pastor Hugo Hanser's congregation in Baltimore has decided to have a commemorative jubilee coin struck for the stated purpose. It will be of the size of a half thaler, made of Britannia metal, and will have an obverse for the children to wear around their neck. The front of the showpiece will represent an open book, on one leaf of which will be read "Concordienbuch 1580" and on the other leaf "AugSb. Confession 1530". The reverse side will contain the pictorial representation of Ps. 80:13-16. Both in La Porte 21.22. I>. Spiegel's congregation in Adam's Co. 9.00. k. Jox's congreg. at Logausport 12.00. ?. Grüber- St. Thoma-gem. 2.59. Dessen St. JohannisiSgem. 3.18. k. SeemeyrrS Gem. at Willshire 12.00. k. Böse- Gem. on the South Rkdge 12.34. k. Heintz' Gem. i" Crown Point 10.00. k. EverS' Gem. in Bingen 13.08. k. DiehmrrS Gem. 5.95. k. Zagels Gem. bri Ft. Wayne Dec. 16. teachers Kämpe and Strikter in Ft. Wayne, 2.00 each. i". KolbeS Gem. in Jndependence 14.25. k. Brackhage's Gem. 11.09. k. Sauers Gem. near Dudleytown 24.00. k. SchmidtGem. at Indianapolis 40.00. k. Schwan- Gem. at Cleveland 50.95. k. Sihler- Gem. at Ft. Wayne 62.05. k. StubnatzyGem. that. 72.16. k. QuerlS Gem. in Toledo 7.40. ?. ZuckerGem. in Defiance 9.85. k. BrömerS Gem. in Ctnccinnati 20.16. k. SchönrborgS Gem. in Lafayrtte 33.40. Women's Club there 10.00. Hrn. I. Sattler that. 5.00. k. Horst's church in Hilliard 6.75. ?. Tramm's congreg. at VincenneS 15.55. k. Katts Gem. at Terre Haute 8.50. k. BodeS comm. at Ft. Wayne 18.80. For students in Springfird: k. BrüggemannS Dreieinigk.-Gem. 9.00. Dessen St. PetruS-Gem. 4.00. For students at St. Louis: k. Schlesselmann Gem. in Reynolds 4.78. k. DiehmrrS Gemm. 4.65. W. Th. by k. Brackhage 1.00. For seminarians in Addison: From ?. Heintz's Gem. at Crown Point 1.60. k. Brueggemann's Trinity Gem. 7.35. To the deaf-mute institution: k. Werfelmann- Gem. i" Neu-DrtrtlSau 10.00. k. WeselohS pupil in Cleveland 1.00. Mrs. Kessler in Denver 1.00. Heintz's Gem. in Crown Point 2.00. Ä. N. in Seymour 2.00. k. Schwan- Gem. in Cleveland 40.00. From k. Wrrfelmann's Gem. .50th part of Coll. bri k. WagnrrS Hochzrit in LoganSport 7.25. thank offering from Mrs. N. N. the. 5.00. Mr. I. Sattler in Lafayrtte 5.00. WeddingSColl. at Mr. Geyer's, by k. Horst 6.41.

Conferenz displays.

St. LouiS next one-day conserence will be held on June 30. The Baltimore DistrictSconference will meet, s. G. w., from June 15 to 17, at the residence drS Mr. ?. Walker at York, Pa. - Registration requested. HLfner. June 29 and 30 Buffalo DistrictSconference in Eden Valley. - Registration requested. I. Sieck. The "Northwest Teachers' Conference" of the Lutheran Synod of Missouri, Ohio, &c. States will meet, s. G. w., July 27-29, at Rrlington HeightS, Look Lo... III. Those who intend to attend the conference are asked to "report" a "few weeks" in advance to Hm. Teacher Militzrr a few weeks in advance, so that lodging can be provided. Rusch.

Notice.

On Tuesday (June 29) and, if necessary, also on the following day, the next General Assembly of the Northern Illinois Orphanage Society will take place in the afternoon on the occasion of the examination in the School Teachers' Seminary at Addison. The communities or associations concerned are requested to send their certified deputies. F. M. Große, Srcr.

Income ia the treasury of the Western" District": To the synodal treasury: From k. HeknrnmannS congregation in New Bielefeld, Mo., G19.00. ?. SapperS congreg. in South St. Louis, 16.00. k. EndreS' Gem. in Seward Co. nbr, 3.16. k. Adams Gem. in Glasgow, Mo., 5.05. k. Leuks' Gem. 1" St. Louis, 5.00. DrcteintgkritS' Distr. that, 7.70. Zions' Districi there, 20.00. k. Gräbner's Gem. in St. Charles, Mo. 25.15. ?.. BiltzS Gem. in Concordia, Mo., 15.00. D. Ott in Krem out, Rebr. that, 25.00. Coll. of k. GrirbelS Ge", in California, Mo., 3.66. Abmdm. coll. of k. Hafner's Gem. in Prairie City, Mo,

To the Collrge maintenance fund: k. Polacks Gem. iu MarShall Lo., Kans., 12.W. For inner mission: k. Brandt's church in North Gt. LouiS 6.00. ?. EndreS' Gem. in Utica, Nebr. by k. EndreS das. of Wittwe Kleine 1.00, L. Heiden .75. Collecte on TrögerS wedding by k. Meyer in Appleton City, Mo. by k. Meyer, 6^0 for Kansas. By k. Wesche at Jefferson City, Mo., by W. Mohr .50, Mrs. Hofmann 1.00. k. Roschkes Gem. at Pierce City, Mo., 2.75. k. JbenS Ge", at Farmington, Mo., 3.0V. Coll. of k. Grupe's Gem. at Eisleben, M",. 3.00. k. Tisza's Gem. i" Lonr Elm, Mo., 12.50.

For negro mission: P. Meyer by k. Polack in Um'outown, Mo., 1.00. A. Sinn by k. Geyer in Serbin, Texas, 1^0 Hamann by k. Wesche In Jefferson City, Missouri, To the building fund, H. Holzkamp by k. Hein iu St. Louis 5.00. For the deaf and dumb: k. Bocks Gem. in Jrrferso' Co., Mo., 2.60.

On the emigrant mission in New York: Toll, the Gem. of k. Frese in Bismarck, Nebr., 5.80. k. Krämer's parish ia Humboldt, Kans., 3.00, baptismal coll. at I. Schuld by ?. Geyer in Serbin, Tex., 3.05. k. Roschkes Gem. at Pirrce City, Mo., 3.00. k. SpebrS Gem. at Lake Creek, Mon., 6.00. For Baltimore, k. Krämer's Gem. at Humboldt, Kans. 2.00. i. W. Hager through k. Wesche at Jefferson City, Mo., .75.

For the comm. in Ford County, Kans. k. Geyer's Gem. at Serbin, Tex. on 5/24, baptismal collecte at H. Stealick by k. Geyer there 1.50. By k. Wesche at Jefferson City, Mo. by LI. HozSmeyer 1.00, Mrs. MayenS.20.

For the Houston community, Tex.: Coll.derGem.desk. Frefe in Bismarck, Nebr. at 5.55. k. EndreS' Gem. in Seward Co, Nebr, 3.16. k. Krämer's Gem. in Humboldt, Kansas, 2.50. k. Köstering's congreg. in Altenburg, Mo., 55.00. Young Men's Club that. 10.00, Young Dew Club 5.00.

For the Gem. in LouiSville, Ay.: Coll. of the Gem. of the I". Frese in Bismarck, Nebr., 5.55. k. KrämerS Gem. in Humboldt, Kans., 2.50. ?. BiltzS Gem. in Concordia, Mon., 6.00.

For Mr.". M. Wyneken: By k. Gräbner in St. Charles, Mon., 2.65. Jungfr.-Berein der Gem. des k. Bild in Concordia, Mon., 10.00. St. LouiS, Mo., May 21, 1880. E. Roschke, Casfirer.

Income i" the treasury of the Middle District-: (Conclusion.) For synodal treasury: k. RrichmannS congregation in Frybura \$9.80. Mr. I. Lunz there 1.00. k. Jox' Gem, in LoganSport 10.25. k. Spiegel's Gem. in Adams Co. 9.00. ?. Sech' Gem. near Columbia City 2.95. Mrs. MöbuS in Columbia City 1.00. teacher Riedel in Fort Wayne 4.00. k. NichelS Gem. at Columbus 4.53. k. Schmidt's Gem. at Elyrta 11.55. k. SiekS Gem. at Taylors Creek 4.00. k. ZschocheS Gem. in Marion Township 32.00. teacher Kirsch in Adams Co. 2.00. ?. HassoldS Gem. in duntington 6.39. k. Niethammer- Gem. in La Porte 21.22. I>. Spiegel's congregation in Adam's Co. 9.00. k. Jox's congreg. at Logausport 12.00. ?. Grüber- St. Thoma-gem. 2.59. Dessen St. JohannisiSgem. 3.18. k. SeemeyrrS Gem. at Willshire 12.00. k. Böse- Gem. on the South Rkdge 12.34. k. Heintz' Gem. i" Crown Point 10.00. k. EverS' Gem. in Bingen 13.08. k. DiehmrrS Gem. 5.95. k. Zagels Gem. bri Ft. Wayne Dec. 16. teachers Kämpe and Strikter in Ft. Wayne, 2.00 each. i". KolbeS Gem. in Jndependence 14.25. k. Brackhage's Gem. 11.09. k. Sauers Gem. near Dudleytown 24.00. k. SchmidtGem. at Indianapolis 40.00. k. Schwan- Gem. at Cleveland 50.95. k. Sihler- Gem. at Ft. Wayne 62.05. k. StubnatzyGem. that. 72.16. k. QuerlS Gem. in Toledo 7.40. ?. ZuckerGem. in Defiance 9.85. k. BrömerS Gem. in Ctnccinnati 20.16. k. SchönrborgS Gem. in Lafayrtte 33.40. Women's Club there 10.00. Hrn. I. Sattler that. 5.00. k. Horst's church in Hilliard 6.75. ?. Tramm's congreg. at VincenneS 15.55. k. Katts Gem. at Terre Haute 8.50. k. BodeS comm. at Ft. Wayne 18.80. For students in Springfird: k. BrüggemannS Dreieinigk.-Gem. 9.00. Dessen St. PetruS-Gem. 4.00. For students at St. Louis: k. Schlesselmann Gem. in Reynolds 4.78. k. DiehmrrS Gemm. 4.65. W. Th. by k. Brackhage 1.00. For seminarians in Addison: From ?. Heintz's Gem. at Crown Point 1.60. k. Brueggemann's Trinity Gem. 7.35. To the deaf-mute institution: k. Werfelmann- Gem. i" Neu-DrtrtlSau 10.00. k. WeselohS pupil in Cleveland 1.00. Mrs. Kessler in Denver 1.00. Heintz's Gem. in Crown Point 2.00. Ä. N. in Seymour 2.00. k. Schwan- Gem. in Cleveland 40.00. From k. Wrrfelmann's Gem. .50th part of Coll. bri k. WagnrrS Hochzrit in LoganSport 7.25. thank offering from Mrs. N. N. the. 5.00. Mr. I. Sattler in Lafayrtte 5.00. WeddingSColl. at Mr. Geyer's, by k. Horst 6.41.

To the orphanage near St. Louis r Mrs. P. Leintnger 2.00. Hochz.-Coll. at Mr. Michel by ?. Horst 6.16. Mrs. Weber .50.

To the orphanage in Addison: From ?. Heintz's congreg. at Crown Point .20. teacher Seibel's class at Ft. Wayne 1.00. I\*. Schlesselmann comm. at Monticello 1.74. Mr. Habben at Lafayette 2.00.

To the orphanage in Boston: Wittwe KluSmann through?. Brackhage 5.00. ConfirmationS-Collecte, 3.61. ?. Grothe's church in Lowell, 3.00. ?. Heyner's Parish of Allouez, 4.W. ?. Kretschmar St John's Parish of Dryden 5.00. ?. OsterhuS ". Parish 2.00. ?. Börneke's congreg. at Mapleton 2.20. ?. Rathjen's

To the widows and orphans fund: ?. Reichmann in Fryburg 2.00. Mrs. R.Grm. 3.15. Wedding coll. at G. Metzиг 2.56. Baptismal coll. at Herm. Bölke Samrtinger that. .90. Teacher Wedel in Ft. Wayne 8.00. ?. Mohr's church in 2.20.

Jnglefield 4.30. ?. We- seloh in Cleveland 2.00. Äindtauf-Tollrcte with Mr. Zacharias in Liverpool 1.00. Mrs. S. Grahl in Ft. Wayne 4.00. ?. Riveting& Sigel 5.50. Of the children of the Kraus family at Sheboygan 5.00. Hammer in La Porte 4.00. ?. Lehnrrs Gem. in New Havrn 9.66. ?. Spiegel inWeddingS-Coll. at ToncruS 4.25. Frank Lemke .50. School children of the Adams Co. 5.00. Mrs. Lueck in Columbia City 2.00. ?. Seemeyer's comm. inJmm. congreg. tn Milwaukee 2.92. From Jda & Martins Savings Bank I.W.

Willshire, 10.00. Mrs. Schumm Sr. there, 1.00. Mr. Oetting, 2.00. As of?. For the deaf and dumb in NorriS: ?. Kretschmar's Grm. tn Dryden 11.50. Heintz's congregation, 50. EverS in Bingen 4.00. His commune 8.W. N. N. I.W. St Paul's Grm. in Hubbard, WiS., 9.50. ?. Johl's Common, Easter Coll., 10.50. ?. Dtehmer's gem. 9.23. Dr. Sihler's gem. at Ft. Wayne 49.78. ?. Stubnatzy?. WambSganß's parish in Adell, 7.72. Rolfs Gem. 3.00. ?. Hertrich's Common County, 36.91. Collections by ?. Reichhardt at the weddings of Messrs. M. in Farbault, 13.50. N. N., 5.W. ?. Clöter's Grm. 4.00.

Ries, G. Dosch, G. Baumann, I. Hetz and Th. Weimer 9.43. ?. JüngelS Gem. To the synodal cassr: Chr. Schmidt in LoganSville 2.00. ?. Stülpnaael's Congregation in PotSdam 11.W. Dreirkuigk. Congregation in Milwaukee

in Peru .10. For the needy in Kansas: ?. Heintz's Gem. in Crown Point 1.50. ?. Gem. in Larabee 1.51, in New London 3.01, to Maplr Creek.71. ?. LedeburS Schaefer's church in New Boston 3.50. Mr. E. Schmittgen in Clyria 2.W.Common in Mequon 3.40. St. John's Common in Plymouth 10.00. ? Woman's club in LoganSport 10.00. Mr. M. Schwehn there I.W. ?. BrackhageSPenitentiary at Watertown 29.59. ?. WambSganess Parish of Adell 12.28. ?.

Gem. 15.25. Mrs. S. Grahl at Ft. Wayne 1.00. ?. Werfelmann's congregationKotheS Grm. at Lrwiston 7.65. ?. Präger Township, Town Milwaukee 1.40. at Neu-Drttelsau 33.64. ?. Hassold's congregation at Hunting- ton 7.35. Mr.Township, Granville 7.00. ?. DaibS Grm., Eastcollecte, 16.27. Jmm. Parish in Ch. HerpolSheimer at Carlisle I.W. Mr. W. Schaper sr. at Columbia City I.W.Milwaukee 18.72. ?. Schumann's Congregation, Freistadt, 9.65. ?. ?. MeyerS Gem. in Adams Co. 33.78. R. N. by ?. Dulitz 5.W. Hrn, I. Hcß andWrsmann's congregation at Graston 10.32. ?. Ercks Gem. in Vienna 4.00. ?. Hrn. I. G. Fischer in Cleveland each I.W. ?. KolbrS Parish in.Jndepen- denceDamms' compound in Bloomfield 6.50. ?. Lehmann's compound 3.75. ?. 10.00. ?. Brackhage County, 5.50. From?. Werfelmann Gem. I.W. N. N. inFischer comm. 3.90. ?. Rolf's church at St. Paul's 19.00. ?. OsterhuS' Grm. Cincinnati I.W. Mrs. Weber by ?. Horst I.W. ?. Kunz at Julietta 2.55. His Gem.8.00. ?. Hudtloff's congregation in Berlin and Hamburg, 3.50. Cross congregation in Milwaukee, 11.W. ?. Börneke's congregation at Alma 3.13. ?. Schaaf's congregation at Claremont 4.85. ?. Käsrlitz's Grm. 5.00. ?. Keller's

Logansport I.W. Mrs. BruhnS by ?. Diehmer I.W. Mr. H. Hallow, Sr. at SeymourWatertown, Minn., 3.00. To the seminar in Springfield: ?. HudtloffS communities in Berlin and

ForLouisvtlle, Ky.r ?. Zschoches Gem. in.Marion Town- sh:p 15.W. ?.Hamburg 3.00.

Stock- Gem. at Ft. Wayne 17.65. ?. Cane 1.00. ?. Niethammer's comm. in La For internal mtssion: ?. HertwigS Gem. in Leaf Valley 1.A). Chr. SchmidtJugfrauen- Verrin 10.W; by ?. Bartling by Mrs. Heß 2.00. Mrs. Marg. Porte 20.55. ?. Meyer's community in Adams Co. 29.53. Zagel's compound atat LoganSville 2.00. Kirchweih-Collecte at Fremont Road 7.50. N. N. at NewBecklenburg I.W; by Gust. Jaffke 5.00. From Addison: by Mrs. B. Wicken, Ft. Wayne, 15.00. Dulitz's Gem. 25.60. ?. Kolbe's compound in Jndepen-London 20.00. ?. Mueller's comm. to Cedar Creek 6.60. ?. KolbeS Gem. toMartin Kirsch, Marie Kirsch each I.W, N. N. 2.00, ?. B. I.W. half of the Collecte dence 5.W. ?. Brackhage's congregation 10.87. Mr. H. Gerke and Mr. T.Howard Lake 4.20. Mrs. F., thank offering for special answer to prayer, 1.50. at Ed. AhrenS' wedding in York CentrH4.37 and by H. Meyer from?. GotschS Westenfeld each I.W. Dr. Sihler's congregation at Ft. Wayne 76.42.

For Houston, Tex.: Mr. Ch. HerpolSheimer in Carlisle I.W. N. N. by ?. DulitzLake 5.00. A. Scheuber .25. ?. Börneke's congreg. at Danville 3.17. ?. ClöterScommunity in Glencoe 3.00. By ?. Schmidt in Schaumburg by H. Becker 10 5.W. Mr. F. Heß tn Cleveland I.W. ?. Kolbr's church in Jndependence 4.W. ?. Gem. 4.50. C. Schuber" tn Milwaukee I.W. ?. KolbeS branch in Albion 6.05. a.m. ?. DuborgS Grm. in Blue J-- land 13.68. Coll. on Sound ConfirmationStagr Werfelmann's congregation at Neu-DettelSau 5.00. Mr. Umbach at DarmstadtMissionS- Loll. of St. John's parish in Portage 5.29. St. Mkchaelis parish inby ?. Hornbostel comm. in Bloom 1.25. ?. GrossrS Gem. in Hartem 12.70. By 1.00. N. N. there.25. ?. Jüngel's compound at White Creek 5.00. ?. Bode'sLewiSton 1.40. By?. Zahn, MisstonSst.-Coll. 3.20. Mrs. Münchow.20. ?. Döderlrin tn Homewood by sr. Gem. 16.00 and by H. Richter 3.00. ?.

For Waverly, Iowa: ?. WerfelmannS Gem. 3.00. ?. Kolbe in JndependenceMilwaukee I.W. ?. Kretschmar's St. John's parish in Dryden 4.W. ?. Gem. tn Wheaton, 2.07. ?. GrupeS Gem tnRodrnbergl 6.38 u. 11.75. By ?. OsterhuS' congregation 2.00. ?. Hudtloff's congregation in Berlin andWitte in Pekin by Mrs. P. I.W. By H. Dageförde in Minonk by sr. Gem. in Hamburg 3.00. Members of Kreuz congregation in Milwaukee 4.00. WeddingNebraska Township 8.00. By ?. North in Squa" Grove by Mrs. Temme 2.00.

Scollecte bet G. Vietze 2.45. ?. Schilling's congregation 6.75. ?. Schumann'sBy ?. Great in Hartem by Carl Schulz 2.00. By ?. RamrlowS Gem. in Elk Grove 8.43. Conrad Patge in Joliet 5.00. (Summa LW7.87.)

Milwaukee, May 15, 1880. T. Eissfeldt, Cassirer.

Entered the Sasse deS Northwest District:-

On the emigrant discord in Baltimore: By ?. Aulich's congregation P2.00. ?. Grothe's parish in Lowell 3.00.

For poor students in Springfield: Ehr. Schmidt tn LoganSville I.W. ?. Rohrlack's comm. in Reedsburgh 6.50.

On the heathen mission: By?. Rohrlack, MissionSstunden- Collecte, 6.25.

For synodal reports: ?. Ledebur 4.00.

To the widow's fund: From the ??: Winter, Muller each 2.W, Keller, Schumann each 4.00. N. N. tn Leaf Valley, thanksgiving offering for happyat Saginaw City 12.52. Easter coll. of comm. at Port Hope 6.60. G. Streeb at delivery, 2.00. Chr. Schmidt tn LoganSville 2.W. From OShkoSh: WeddingSRoseville I.W. comm. at Wyandotte K4.65.

coll. at I. Wille, 3.55, from N. N. I.W, by limbs from ?. Daibs commun. 2.51. ?. For the negro mission: Gem. des ?. Hügli tn Detroit 9.A). Mr. E. Kunderinger Little Rock) 3.45. Of some confirmands 1.10. W. Emmert sr. 5.00. Palm Sunday S-Coll. of the congregation of ?. Moll tn Detroit (for Little Rock) 17.15. From Teacher SelleS school at Grand RapidS I.W. Coll. at a MissionSst. in Teacher Simon's Schult 2.16.

there 48.25. Members from ?. Keller congregation at Racine, W.W., 32.50. For the emigrant mission: Grm. tn Manistee 8.W. Grm. in Fräser 9.00.

Women's club there 2.50. Mr. Fischer 1.00. Members from ?. Hudtloff's church, Easter coll. of the congreg. in Adrian 11.05. Baptismal coll. at A. Jttner in Frankenlust 3.25. Mrs. Zill there.50. Exchange coll. at B. Wegner jr. 2.W.

.50. L. Kurth sr. in Milwaukee, .25. ?. Schilling- St. John's parish, 5.25. ?. WeddingS coll. at Geo. Jtt- ner 3.13. Likewise at I. Andacher 9.57. Gem. tn Big RapidS 4.24.

For the brethren in Saxony: Jmm.-Gem. in Milwaukee 123.23. For the heathen mission: Gem. to Sandy Creek 1.85.

For orphan students at Fort Wayner baptismal coll. bet H. Trrstler in Hart, 1.50.

For the parish of Waverly, Iowa: St. John's parish of Dryden 4.W.

For F. Kringel in Addison: ?. OsterhuS u. Gem. 2.00.

For the community in LouiSville: WeddingS-Eoll. at G. Bietze 2.40.

For Stud. H. Feddersen in Springfield: N. N. in Allouez 10.00.

For Stud. E. Heinicke in St. LouiS: N. N. in Allouez 5.W.

For Negro Mission: Fritz Bank in Perham 4.00. Ehr. Schmidt in LoganSville 2.00. N. N. au- the Jmm.-Gem. in Milwaukee 1.00. Mr. Menzel I.W. N. N- in Reedsburg I.W. Aug. Koehler in Watertown I.W. ?. LandeckS Gem. 8.00. Mr.

X. from ?. Rolfs Ge". 2.00. N. N. by ?. OsterhuS 3.00. Mrs. Brandtnrr in Milwaukee.25.

For poor & sick pastors & teachers: E. Schwarz in Fairmount, Minn, I.W.

For Wittwe Ruhland: ?. ClöterS Gem. 5.45.

To the orphanage near Boston: Jenny ". Sophie Präger

On the Emigrante n Mission in New York: By ?. Walker. SoundL

ConfirmationS-Collecte, 3.61. ?. Grothe's church in Lowell, 3.00. ?. Heyner's Parish of Allouez, 4.W. ?. Kretschmar St John's Parish of Dryden 5.00. ?.

OsterhuS ". Parish 2.00. ?. Börneke's congreg. at Mapleton 2.20. ?. Rathjen's

To the orphanage at Addison: ConfirmationS-Coll. of the congreg. at Grant

& Sigel 5.50. Of the children of the Kraus family at Sheboygan 5.00.

WeddingS-Coll. at ToncruS 4.25. Frank Lemke .50. School children of the

Jmm. congreg. tn Milwaukee 2.92. From Jda & Martins Savings Bank I.W.

For the deaf and dumb in NorriS: ?. Kretschmar's Grm. tn Dryden 11.50.

St Paul's Grm. in Hubbard, WiS., 9.50. ?. Johl's Common, Easter Coll., 10.50.

WambSganß's parish in Adell, 7.72. Rolfs Gem. 3.00. ?. Hertrich's Common

To the synodal cassr: Chr. Schmidt in LoganSville 2.00. ?. Stülpnaael's

Congregation in PotSdam 11.W. Dreirkuigk. Congregation in Milwaukee

Shrboygan 23.00. ?. Mueller's congregation at Willow Creek 4.25. ?. Walkers

Gem. in Larabee 1.51, in New London 3.01, to Maplr Creek.71. ?. LedeburS

at Graston 10.32. ?. Ercks Gem. in Vienna 4.00. ?.

at Neu-Drttelsau 33.64. ?. Hassold's congregation at Hunting- ton 7.35. Mr.Township, Granville 7.00. ?. DaibS Grm., Eastcollecte, 16.27. Jmm. Parish in

Ch. HerpolSheimer at Carlisle I.W. Mr. W. Schaper sr. at Columbia City I.W.Milwaukee 18.72. ?. Schumann's Congregation, Freistadt, 9.65. ?.

at Graston 10.32. ?. Ercks Gem. in Vienna 4.00. ?.

Hrn. I. G. Fischer in Cleveland each I.W. ?. KolbrS Parish in.Jndepen- denceDamms' compound in Bloomfield 6.50. ?. Lehmann's compound 3.75. ?.

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Common in Belknap 3.26. On W. BregeS wedding s. 3.29. ?. Partenfelder 4.75. ?. A. Th. Bauer 2.00. Pentecost coll. of the commune of ?. Moll in Detroit 10.56.

For the orphanage in Addison: From the Grm. Frankeu- lust 2.25. Fräulein

Luise Stricker in Roseville I.W.

For the orphanage at St. LouiS: FräuleinLuise Stricker I.W.

For ?. Schwemley'S parish: Palm Sunday Toll, the Gem. Frankentrost

10.55. M. Engelbrecht.50. Mrs. Schmidt and Anna Schmidt .50.

For ColledgehauShalt in Fort Wayner From the Communion Kaffc of the

Parish of Adrian 12.00.

For poor students in Springfield: Ond. wedding of Hm. Hostage for fireplace

ges. 2.68.

For poor students in Fort Wayne: From teacher Selle'- school for the

"Latetnschüler" 1.03.

For the comm. in Ford Eo., Kansas: Comm. in Manistee 5.00. Comm. in

Petersburg 3.00.

For the congregation at Waverly, Iowa: Thank offering from Mrs. M. Ohr at

Monroe 3.00. Part of Easter Coll. of Sebewaing congregation 3.W. Grm.

Millers 4.50. Cong. Saginaw Eity 5.00.

For the congreg. in Houston, TeraS: congreg. inManistee 5.00. congreg. tn

Amelith 6.00. part of the Easter toll. of Sebewaing congreg. 12.00. congreg. in

Petersburg 2.00. congreg. to Sandy Creek 1.93.

For the congregation in Spirit Lake: congregation Frankenlust 12.25.

For theGrm. in Hemlock: Theil of theOster-Coll. of theGem. in Sebewaing

7.00.

For the congreg. in LouiSville, Ky.: congreg. Frankenlust 13.W. congreg. tn

Saginaw City 10.00.

For St. Paul's English Lutheran Church in Webster Co. woven away by the

storm, Mo.: Half of a Pentecostal coll. of the congreg. in Millers 8.00. ?.. Arendt

I.W.

Monroe, May 21, 1880. J.S. Simon, Cassirer.

For da- Orphanage in Addison, Ill:

# Der Lutheraner

Grs. on F. Lange- infant baptism by k. Lohr at Jackson, Missouri, 2.2V. From the Jmm. Distr. at St. Louis by Toll. Guenther 3.0V. By k. Hanser in St. Louis by N. N. .85. confirmands of?. MartenS in Pt. Hudson, Mo., 1.25. HüschenS 100 dozen eggs, 9 gall. Fat, 15 sausages, and 32 chickens. From the comm. Grm. in Drake, Mo., 5.00. Miss KlooS in St. LouiS 2.00. thank offerings v. Mrs. of Mr. k. Tooth in NokomiS, Ill, a case of hams, 60 dozen eggs, 16 pounds of A. PeetorS from the Gnaden-Gem. the. 3.00. Mrs. Wittwe Krullmann the. 2.60. butter and sausages. From the comm. of Mr. k. Bötticher in Mt. PulaSki, Ill, 1 Mrs. Eh. Ellersiek the. 2.00. By k. Matthias in Paola, Kans. s. on W. RötlrS sack of "potatoes", 7 sides of bacon, 2 hams, 8 shoulders and 8 sacks of Hochz., 4.43. By ?. Heinemann in Neu-Bielefeld, Mo., from Mrs. flour. From the commun. of Hrn. k. Sie- ving in Manito, Ill, one box of meat. Hammerschmidt .50." From the Love Fund of the comm. of k. Adam at From the commune of Hm. k. Mertner in Neu-Brrlin, Ill. 2 hams, 17 shoulders, GlaSgow, Missouri, 1.00. Mrs. Hogrn in St. Louis 1.50. By ?. Hahn in 5 sides of bacon, 50 dozen eggs, 3 lbs. of trimmed apples, 1 lbs. of tea, 14 Staunton, Ill, sent on M. RoedingS wedding, 2.50. Krau k. WeiSbrodt at Mountlbs. of butter and about- beans. Butter, and about- beans. Bon Hm. WinSky Olive, Ill, 1 parthie butter. By k. Flachsbart in Dorfe-, Ill. v. H. Feustermann here a side of bacon. Many thanks to the kind donors! Springfield in May 1880. G. Peacock.

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Many thanks to all the kind donors!  
St. Louis, in May, A.D. I. M. Estel, Cassirer.  
Pre. ok 36 " Rutxsr 8t. ".

The following funds have been received by me for the church in Ford County, Kansas:  
Vo" k. D. Graf's community tzIO.OV. k. Schieferdecker 3.00. k. Besel 2.00. k. LothmannS Gem. 16.00. k. WrndtS Gem. 11.00, by himself 1.45. l>. Allwardts Gem. 42.30. k. Mangel-dorf 5.00. Ebr. Bockelmann 8.00. k. Hallerbrgg's comm. 28.50. k. Franks Community 4.50. k. Hudtloff 1.50. I". I. Streckfuß 3.00, whose comm. 6.00. k. Bäpler 2.00, whose gem. 19.30. L. Birkner 3.00. L. Eißfedt & Bro. in Milwaukee 56.75. Adam Gräbner's gem. 15.0V. k. Wille- Gem. 23.50, posthumous 2.00. k. Biltz- Gem. 10.00 and 14.50. H. Riermann in his Gem. 2.50. E. Rambow 26.00. ?. LohrS Gem. 7.80. Conr. Stünkel 2.00. k. Jungcks comm. 4.M. k. HäfnerS Gem. 6.75. k. Nethings Gem. 15.60. By Hm. Kassirer I. T. Schuricht in St. LouiS: 12.75. By Kassirer E. Roschke 16.M and 56.35. Kassirer H. Bartling 82.20 and 125.70. From the Dreieinigk.-Gem. in St. Louis 90.00. From the Jungfr.-Verein das. 30.00. Fr. Wm. Schildknecht.

Received by the undersigned":  
For? F. Brunn in Steeden: D. Dorn's Gem. at Pleasant Ridge, Ill, V5.00.  
For the Negro school at Little Rock: by C. Schmidt at Maynard, Mass. in .75.  
For Studt. A. Rehwaldt: By k. LeemhuiS in North Tast, Pa. from some young people in sr. Gem. 9.00, and by Mrs. F. Schultz 1.00.  
Furthermore by Hrn. k. I. T. Bötticher, Treasurer of the Illinois Synod", with thanks: for the Negro Mission 150.00, for the Emigrant Mission 16.30. I. T- Schuricht, Cassirer of the General Synod".

For the hurricane-stricken English Lutherans in Webster Eo., Ro.  
From Dr. C. F. W. Walther Oliv.OO. From the JmmanuelS- Gem. at St. LouiS 68.63. prof. H. W. Diederich 2.00. D. G. Heintz at Crown Point, Jnd, 3.00. k. A. Larsen at Syracuse, Nebr. 2.00. by the comm. of?. H. C. Senne at Alma, Kans. 7.00. by k. I. Nightingale, 3.30. By k. S. Hassold .50. ThaS Nennet 7.00. Grm. drs k. H. Brmmr 5.00. Grm. of k. L. Lehmann to Tandy Creek 3.00. Prof. R. Lange 1.00. (Summa K113.33.)  
May 8. sent to k. A. WheelsO10 .....00.  
" 15. " " " " 68.63.  
" 27. " " " " " 34.70.

A113.33.  
LouiS Lange, Jr.  
Received A17.00 for sophomore G. Schreck from the comm. of Hm. k. Weseloh at Cleveland, O.; 18.00 for E. Kretzschmar of d. comm. of Hm. k. Tb. Brewer in Denver, Iowa; 4.0""for F. Wilde from congregation members of Hrn. k. Schumanns in Freistadt; 24.00 for C. E. Schneider v. werthen Seminar-Verein drS Herr D. G. W. DreeS in Breslau, L. I.; 10.00 from d. Gem. of Herr ?. Grupe in Roselle, Ill., as a gratuity for helping out the seminarists Bartling, Höck, Baumgart and Plehn in playing the organ. - For the household of the ScminarS from Mr. L. Schumann's parish 2 kittens of butter.  
To all the cheerful and willing givers, thank you so much!  
Addison, May 10, 1860. Krauss.

For deu seminar household in Sprungfield get:  
From the parish of Mr. k. BuSzin at Meredosia, Ill, 5 hams, 8 shoulders, 100 dozen eggs, 9 gall. Fat, 15 sausages, and 32 chickens. From the comm. of Mr. k. Tooth in NokomiS, Ill, a case of hams, 60 dozen eggs, 16 pounds of A. PeetorS from the Gnaden-Gem. the. 3.00. Mrs. Wittwe Krullmann the. 2.60. butter and sausages. From the comm. of Mr. k. Bötticher in Mt. PulaSki, Ill, 1 Mrs. Eh. Ellersiek the. 2.00. By k. Matthias in Paola, Kans. s. on W. RötlrS sack of "potatoes", 7 sides of bacon, 2 hams, 8 shoulders and 8 sacks of Hochz., 4.43. By ?. Heinemann in Neu-Bielefeld, Mo., from Mrs. flour. From the commun. of Hrn. k. Sie- ving in Manito, Ill, one box of meat. Hammerschmidt .50." From the Love Fund of the comm. of k. Adam at From the commune of Hm. k. Mertner in Neu-Brrlin, Ill. 2 hams, 17 shoulders, GlaSgow, Missouri, 1.00. Mrs. Hogrn in St. Louis 1.50. By ?. Hahn in 5 sides of bacon, 50 dozen eggs, 3 lbs. of trimmed apples, 1 lbs. of tea, 14 Staunton, Ill, sent on M. RoedingS wedding, 2.50. Krau k. WeiSbrodt at Mountlbs. of butter and about- beans. Butter, and about- beans. Bon Hm. WinSky Olive, Ill, 1 parthie butter. By k. Flachsbart in Dorfe-, Ill. v. H. Feustermann here a side of bacon. Many thanks to the kind donors! Springfield in May 1880. G. Peacock.

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## New printed

**The Basic Confession of the Evangelical Lutheran Church.** With a historical introduction and brief explanatory notes. Presented to the Lutheran Christian people on the occasion of the 350th anniversary of the Augsburg Confession by F. Pieper. Price, postage paid, 40 Cts.

Who does not remember with joy the wonderful pleasure which the booklet "Der Concordienformel Kern und Stern" (The Concordia Formula Core and Star) gave him in the jubilee year three years ago? Also for the upcoming jubilee celebration, the Lutheran Christian people will be offered a similar booklet, containing the basic confession, the Augsburg Confession, with a historical introduction and short explanatory notes. It is true that this confession is found in our hymnal, but who would not also like to have an explanation of it, who would not also like to learn more about its history? After all, it only serves to increase the joy of rejoicing, if one knows the object of the joy properly. And here the reader sees in the first part how the faithful God has given and preserved this jewel for the Lutheran Church, and in the second part how glorious it is in its content. No one will read it without thanking the dear author for the marvelous fingerprints. The first part contains the historical introduction: Chap. 1: Short overview of the events from the beginning of the Reformation to the Diet of Augsburg. Chap. 2: Preparation for the Imperial Diet and arrival in Augsburg. Ch. 3. confessing before the opening of the Reichstag. Ch. 4. adoption of the confession. Chapter 5: Beginning of the Diet and the Emperor's refusal to read the Lutheran Confession. Chap. 6 Delivery of the Confession. Ch. 7. impression of the Augsburg Confession. Ch. 8 The Papist so-called Confutation. Chap. 9. The Augsburg Confession in danger and saved from danger. Ch. 10. Last Negotiations and Closure of the Diet. Ch. 11. Luther and the Augsburg Confession. Ch. 12. review and closing remembrance.

The second part contains the Augsburg Confession itself with explanatory notes. As once "The Concordia Formula Core and Star", also this book has lasting value. It should not be put aside after the celebration of the Jubilee. In our congregations, it is a reasonable requirement of the members who are to be received that, in addition to Luther's Small Catechism, they should at least know and profess the unaltered Augsburg Confession, even if they still lack knowledge of all Lutheran symbols. No more suitable book can be given to the newly admitted than this edition of the Augsburg Confession with historical introduction and explanatory notes. May then also this writing find so wide spreading and give such blessing, as 3 years ago "The Concordia Formula Core and Star". The price is 40 cts. postage paid. Addressed to: Luth. Coneorckiu Vvrlax, 8t. Doms,,24o. G.

**Jubelfestbüchlein** für die liebe evangelisch-lutherische Schuljugend zum 25. Juni 1880. Ein Gespräch über die Augsburgische Confession und das Concordienbuch. For the celebration of the 350th anniversary of the handing over of the Augsburg Confession and the 300th anniversary of the first edition of the Concordia Book presented by P. Otto Hanser. Price, postage paid, 5 Cts. Just as we involved the youth in the jubilee celebrations of 1855, 1867 and 1877, so it should also happen in this jubilee year, so that praise is also given to God for His immeasurable good deeds from the mouths of the little ones. Thus, the present Jubilee Book, which deals with the state of the festival in 99 questions on 15 pages, will certainly be welcomed with joy. Price 5 Cts. the dozen postage paid 50 LtS. Man adresfire: Lutk. Loncoraeia VoilsZ, 8t. Louis, 5lo.

**Keep in remembrance JEsuM Christ!** Sermons by **F. C. Th. Ruhland**, former pastor at the separate Lutheran St. John's Church in Niederplanitz near Zwickau. Collected from his estate. First issue. Zwickau i. S. Printed and published by Johannes Herrmann. In commission with Heinrich J. Naumann in Dresden. 1880.

Our unforgettable blessed brother Ruhland was, as all who got to know him better testify, equipped with a rare gift for preaching, among other things. The sermon manuscripts he left behind therefore contain a treasure of no small value. Thus, on behalf of the synod of the "Saxon" Lutheran Free Church, Pastor O. Willkomm has taken the trouble to select a sermon suitable for printing from the written homiletic legacy of the same Ruhland for each Sunday and feast day and, where possible, to publish a complete volume of Ruhland's sermons step by step. The first issue of this has now appeared. It contains sermons for the Sundays and feast days of the church year up to the 5th Sunday after Epiphany, partly on the Protestant, partly on the Epistolary pericopes, as well as two other sermons on free dances, one of which deals with the Christian discipline of children, while the other is directed against the customary dancing. According to the preface, these sermons are to be a public testimony of how the Evangelical Lutheran Free Church of São Paulo is teaching children to dance.Lutheran Free Church of Saxony, that in it, by no means, as many think or say, "only scolding and scolding" is done in the pulpits, but that "doctrine and reproof are in right proportion and the congregations are shepherded by the whole Word of God, above all by the sweet Gospel of Jesus Christ, the Saviour of sinners and eternal Son of God, and are kept on the right path under God's grace. These sermons are indeed such a glorious testimony. Distinguishing well between law and gospel, they aim to frighten the sure and self-righteous sinners by the law, as well as to lure those who have been afflicted by the law to Christ by the gospel, and to make them certain of the forgiveness of their sins as well as of their blessedness, and at the same time to stir up those who have already become believers to zeal in sanctification and to all good works. It is true that the fact that this collection of sermons will hardly be completed without our help should move us here in America to promote its distribution; but even if this were not the case, this collection of sermons, which has now become so rare, is worthy of our blessing. The layout is quite excellent, and yet the price of this booklet of VI and 192 pages in large octavo is set at no more than 1 Mk. 50 Pfg. - On this occasion we cannot but remark the following. As we have heard, the number of American subscribers to the organ of the Saxon Free Church is still very small. The closer, however, the dear members of the Saxon Free Church and their affairs are to us, since they are in truth, according to faith, leg of our legs and flesh of our flesh, their cause our cause and their shame and honor our shame and honor: the greater and more important, furthermore, is the mission which God has given them in our old fatherland; the richer, finally, their paper is in truly excellent and always most timely articles, also for us exceedingly instructive and faith-strengthening: the more joyfully should we receive this organ of our most loyal comrades across the sea, as we only ever can. If we do so, we support only ourselves, and the harm that may result from our lack of support for their cause would be no less our own harm. If the dear brothers in Germany have not been ashamed of us on any occasion so far, let us honor them all the more for it with word and deed! W. [Walther]

**The Luther painting by Gustav König**, which we indicated in No. 8, is, as the Pilgrims' Bookshop informs us, not yet out of print. This is a correction.

## Changed addresses:

Rsv. ss. D. 8oz?sr, 147 T'on L)elc 8t., Lrookl^a, dL V.  
Rsv. 6th Citizen, Lumpton, LawNton 6o., Xsdruslc".  
Rsv. I'. ^dnrsr, 149 8ixti /Vvo., Dittsdurgd, D".  
Uov. L. lorno^, Nontaxus, 5lick.

Dr "Lutheran" is published twice every month for the lährlichm Snbkrtp. tiontprei" of one dollar for the auewärtigeu signers who have the same "orauSjubezablen. To Germany the "Lutheran" is sent by post, postage paid, str ti.LV "er- sandt.

Printing house of the "Luth. Concordia \* Publisher. \*



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.  
Entered at the Post Office at St. Louis, Mo., as second-class matter.

Volume 36. St. Louis, Mo., June 15, 1880. No. 12.

**Johann Pistorius,**  
burned in Holland in 1525 for the sake of the Lutheran faith by the  
henchmen of the Antichrist.

(Continued and concluded.)

Now the dear witness of Christ was brought back to the prison. It was a dark room full of vermin and filth. He had to share it with ten criminals. That the stench in it was unbearable is not hard to imagine. Enchusanus, who had promised him his visit, soon set out. Sweating and panting, he came up a spiral staircase to Johann's wretched chamber, cursing and swearing, when the unbearable stench met him at the opening.

John, who came to the bars at his call, reproached him for having been shut up in such a disgraceful, stinking cage, when he had committed nothing worthy of death. Enchusanus apologized, presented himself in a friendly manner, and told him that by recanting he was helping to get away from such a dreadful place. But John was not misled. After Enchusanus had disputed a little with the poor prisoner about the church statutes and about the reputation of the church fathers and conciliarities, and had assured him of his pity, he took his leave; for he had become ill.

Johann took care of his fellow prisoners faithfully. To one who had almost nothing on his body, he gave his tunic. He preached God's word to all of them daily, in order to stir their wild, raw hearts and prepare them for death. And he had the joy of seeing that his work was not in vain; some were converted to the Lord.

For almost a month, the steadfast John lay in this terrible prison. Then he was brought to the Hague with other captured Lutherans. Here a court of inquisition was appointed with oil. Jodocus Lovering as chief heretic. We only report the last trial.

Lovering: What have you decided?

Johann: Exactly what I have always said. Lovering: Wilt thou then, not yet recant? Johann: No, I do not want to recant.

Lovering: You must truly either recant or be burned as a stiff-necked heretic.

Johann: I have heard such threatening words much now, therefore I do not ask about them, let them not grieve me^uch.

Lovering: That thou mayest see that I am in earnest, I swear to thee by my knightly dignity that thou must die the morrow; then thou shalt bear us no longer with thy obstinacy.

Johann: But I don't see anyone carrying wood yet. Why do you not make the pyre fresh? When I hear it called, then my heart rejoices.

Lovering: You villain, mocking ours to boot?

John: I do not mock you, but I ridicule your vain threatening words. For if you "hope that I will again deny and conspire against the truth once recognized and confessed, nothing will come of it, unless God Almighty (which I hope He will not do) forsake me with His grace.

Lovering: Forasmuch then as thou hast thus sat down, I say unto thee, verily, to morrow thou shalt surely die.

Johann: Do me the death once, which one has threatened me so often, and need the power, which was permitted and given to you from heaven. So I will praise and thank the almighty, eternal God from the bottom of my heart that he has so graciously preserved me until this very day.

Lovering: Yes, to-morrow thou must die, we will let thee live no longer. Therefore prepare and send thee to this thy last hour, as thou thinkest best and most useful.

John: Behold, here ye have me; I am ready for all things, as it pleaseth God, and as he will have it with me. This I know: one evil hour shall make my rest long and everlasting.

Lovering: Thou shalt not think that it shall so soon come to pass, thy torture shall not so soon end.

Johann: I do hope that your tyrannical, bloodthirsty heart will cool down and be satisfied enough in half a day with me, the poor.

Lovering: Everything you do with him is lost, he never gets any better.

Montanus: He's all stiff-necked.

Rosemundus: We have indeed dealt with him in the most friendly manner, but it has all been in vain.

Lovering: I declare to thee, thou heretic, that the last day is now at hand, when thou shalt be punished according to the charge, and as thou hast well deserved. Choose thee therefore one to whom thou shalt confess thy sins.

Johann: I must not be given the choice in this.

Lovering: So I hear you don't want to confess either?

John: I do not say that; therefore understand me aright. If we confess our sins, God is a faithful God who has promised us forgiveness of sins.

Lovering: Who do you desire to be a confessor?

Johann: Whoever you want.

Lovering: Do you want a monk or a secular priest?

Johann: It's all the same to me.

Lovering: How if I let you get a monk?

Johann: You may well do that.

Lovering: But would you rather have a secular priest?

Johann: I don't ask anything about it, give me whichever one you want.

Lovering: How, if you confess to Enchusanus?

Johann: Yes, I will do it gem thun.

Lovering: Sir Magister Noster, I pray you be light-hearted to hear this man's confession.

Enchusanus: My son, will you confess to me?

Johann: Yes, I do.

Lovering: Come on, then, go with each other into the next chamber.

# Der Lutheraner.

Enchusanus: Za, let us escape a little. And now, Lord John, confess thy sin where it pleaseth thee thus.

John: I poor sinner, and one who has well deserved God's wrath in many ways, confess that my own unbelief (by which alone we are set apart from God) is the only cause for which I cannot so completely rely on God my Lord with contempt for temporal death as is necessary. I also confess that with hands and feet, that is, with all my inward desires, I have set myself against God, and have never served him in right faith, nor my neighbor in true love with pleasure. For the inclination to sin is so innate in me that I am truly (when I actually look at myself) nothing but sin and unrighteousness itself; in which I also lie so completely soaked and defiled from top to bottom that I would truly, if he who is ordained to be a judge over the living and the dead were to enter into judgment with me, be condemned with eternal hellish fire to a well-deserved punishment. But I hope and believe that the unspeakable goodness of God, who gave his only begotten Son to die for us, will graciously accept such affliction and turn it away from me; that in his blood, so that I also may be sprinkled with the anointing of the Holy Spirit and the bath of regeneration, all my sins may be washed away, though there be more of them than the sand of the sea. This faith of mine comforts and reassures me to such an extent that it is a small thing for me to suffer this temporal death, for I hope for a much better life that awaits us after this. And I pray with all my heart that Almighty God, who is eternally praised and blessed, will strengthen, increase, confirm and sustain such faith in me. Amen. \*)

Enchusanus: Go on, go on.

Johann: I have had so much alone that I wanted to confess.

EnchusanuS: Is this called confession, then, if you tell no sins in particular and by name?

John: Believe me, unbelief is not a small, bad sin; for for this sin the Holy Spirit punishes the whole world.

Enchusanus: Are you not aware of any particular sins yourself?

John: Wilt thou then that I should tell thee fornication, drunkenness, murder, false oath, play 2c. thus on thy fingers? But I am not aware of any of these vices, though I am not justified by them.

Enchusanus: Your errors and heretical articles, which you hold and teach, you ought to confess to me, and also to abjure your obstinacy; unless you recognize such sins to be no capital sins.

John: Though these two are great and capital sins, yet I know myself not guilty of them; unless he be a heretic, who will not be torn away from his Lord Christ, or will not be driven by his word to the commandments of men.

After further speeches Enchusanus refused him absolution.

\*Behold, a saint of God gnaws himself for his unbelief, who, compared with other men, was a true hero of faith, and laments over the greatness and multitude of his sins, who was ready to lay down his life in torture for Christ and "His" truth!

John: Though thou absolvest me not, yet there is another that absolveth me, and pardoneth all my sins, even God which is in heaven.

Enchusanus: Will you then despise the priest's absolution and be content with the divine alone?

John: Why not? For it is written in the 11th chapter of Matthew, Come unto me, all ye that labour and are heavy laden, and I will give you rest. And Isaiah, in the 43rd chapter, I am he that blotteth out your sins for my own sake.

Enchusanus: That thou mayest be Lutheran in all articles and yes enough, so thou despisest even my absolution, thou wretched desperate man!

Johann: What do you want me to do? You are unwilling, shall I force you to do it? I cannot and will not do that either.

Enchusanus: How can you be so bold and wicked that you dare to enter death without the forgiveness of your sins? Are you not afraid of the torments of hell? What boldness is this!

John: God Almighty is not like us men, that he should not or would not have mercy on us. I truly believe and know that in Christ Jesus I have perfect forgiveness of all my sins.

Enchusanus: Oh, God, how it grieves me that you remain so separated from your true mother, the holy Christian Church, and so proudly despise her power or keys. I do not know what to do further. What answer shall I now bring to the gentlemen who are sitting and waiting inside?

Johann: I don't care, you can tell them what you want.

Enchusanus: But it will not do you credit.

Johann: I'm not asking anything about that.

Enchusanus: So I hear, you are asking me at home to tell them all that has passed between us?

Johann: Yes.

Enchusanus: But if thou wouldst rather that I should be averse to all these things, lest they should become more hateful to thee, I will do it.

John: If you say it or keep silent, it is all the same to me, for I ask nothing of it; God grant what they think or judge of me. But this is certain and true in my heart, that though I must die a shameful and ignominious death, yet I will not displease my God; for to him alone do I live, and to him alone, as I hope, will I die.

Enchusanus left the prisoner alone and went back in to the other heretics, telling them in tears that he had been unable to do anything. John had waited a while, but then he went in without being called, and as he sat down he saw the hypocritical Enchusanus wiping away his tears.

Lovering turned back to the prisoner: How, did you also confess?

Johann: Yes.

Lovering: Are you also absolvirt?

Johann: No.

Lovering: Why not?

Johann: My confessor did not want to lay his hands on me and absolve me.

Lovering: What then is the cause, Magister Noster, that you have not wished to absolve this man?

EnchusanuS: Then he did not want to confess rightly, and as is proper according to papal custom, and only rattled out some things in general, and indeed (as all heretics are wont to do) mocked confession more than meant it seriously.

Lovering: How, do you not know that you must die? Do you not hear that the final sentence has already been pronounced? Why do you not confess beforehand, as other Christians do?

Johann: I have confessed, but to the one who undoubtedly listened to and received my confession more kindly than this man.

Lovering: Should you despise absolution so?

John: 'I do not say that I despise the absolution of the Christian Church.

Lovering: Who then, if you must die, will and will forgive your sins?

John: The Lamb of God who bears the sin of the whole world.

Lovering: What do we do, gentlemen, what do we do?

Montanus: It is a frightful thing that a living man can be so obdurate!

Rosemundus: One can think of nothing good and no further improvement for this wretched man.

Lovering: What is he like? Does it grieve you to go on living on earth, that you prefer death to this life?

John: My Lord Christ is above me, because this my temporal life.

Lovering: Don't you love your father anymore or don't you ask for your mother either?

Johann: Shouldn't I? I am, after all, a human being, and such human tendencies are still in me.

After further introductions on account of his parents, they came to speak of his wife. They asked him if he did not love her, if he did not want to speak to her 2c. Even now the dear man remained firm and immovable. To the shameful, lewd questions and speeches of the heretic judge, which we cannot communicate here, John replied in holy earnest. When at last

Lovering declared that it would have been better that he had fornicated with ten whores all, than that he had entered into marriage, John: Fie on you! you should be ashamed in your heart of such blasphemy against God and the holy marriage state instituted by him.

Lovering: Take this desperate, vicious man and lead him back to his prison.

The following night he was secretly led out of his prison, but was not taken to his wife, as he had been lied to, but to an underground hole - a sign that he was condemned to death. For four days he lay here in a stick with his feet bound. Here, too, the heretics tried their utmost to persuade him to apostatize; sometimes they sent to him highly respected people, sometimes priests and monks, even regimentals and others of the common rabble. But it was all in vain; he did not depart a hair's breadth from the truth he had recognized and known. A special strengthening for him in these temptations was the visit of his dear old father, who gave him courage and comfort.



So when the papists saw that with all their arguments (reasons) they could do nothing with the steadfast man, they proceeded to their last, with which they always fight against the confessors of the truth wherever they have power: The funeral pyre was erected. The poor prisoner was told that his last hour was at hand. He heard the news with great joy in his heart. The last night he was able to sleep peacefully, having previously occupied himself with reading and meditating on the Holy Scriptures.

The next day the heretic judges met on the scaffolding erected in front of the princely palace. First, a barefoot monk preached a blasphemous sermon. When he had finished, the holy witness JEsu turned to the people and wanted to refute the lies. He began: "Now you see, dear brothers, with what tyranny the Antichrist maintains, protects and shields his kingdom" - but he was not allowed to speak any further. Hereupon the suffragan bishop performed the consecration: he stripped him of his priestly garments, circumcised him, and presented him to the people for a spectacle. "Now I look," said John, "much more like a Christian man in these my worldly clothes than before." When a tight yellow garment was put on him, he said, "Well, this garment also, as to the Lord Christ, shall be my mocking garment; but it suits well." They also put on him a yellow hat with ears, to mock him before the people as a fool. He listened to his death sentence with a happy, joyful heart.

As the procession passed the dungeon, he addressed the prisoners thus: "Oh dear brethren, I am now carried out to matter and death, be of good cheer, and save the holy Gospel its honor as brave war-servants of JEsu Christ, moved by my example." The prisoners replied with joyful acclamations and songs of praise: 1s vsuw 1auäamu8 (O Lord God, we praise thee), Ortsmsv wLAvum (A great battle), and O beata skmotorum

ZoleoniL (O blessed feast of the holy martyrs) and continued with it until the holy martyr had given up his spirit.

On the funeral pyre, he himself bared his breast so that the executioner could pour the powder there; he climbed onto the chair himself and braced his back firmly against the stake. When he noticed that the executioner was about to seize his neck, he exclaimed triumphantly: "O hell, where is your glory now? Death, where is now thy victory? Death is swallowed up in the victory of the Lord JEsu Christ!" Here he himself put the rope, with which the executioner was about to strangle him, to his neck, and looking up to heaven, cried out, saying, "O Lord JEsu, forgive them; for they know not what they do!" When the executioner choked him, he cried out, "O JEsu Christe, thou Son of God, remember me, and have mercy on me!" When he had said this, his breath was taken away and he was burned.

And so, in spite of the dangers, he fell asleep with St. Stephen and went in a sweet, sweet sleep to Jesus Christ. How gloriously this dear martyr will shine in the splendor of heaven!

G.

Anniversary.

A. Announcement of the feast.

(According to the Altenburg form 1630.)

Beloved and devotees in the Lord Christ! The prophet Isaiah, in the 12th chapter, exhorts the church of God, saying: "Give thanks to the Lord, preach his name, make known among the nations what he has done, proclaim how high his name is, sing praises to the Lord, for he has shown himself glorious; let this be known in all the earth. As we therefore ought not to forget the good things which the Lord hath done for us, but to magnify his works, and to give thanks unto the Lord, because he is so good, and his lovingkindness endureth forever: so ought we to offer up such sacrifices of praise and thanksgiving, especially when he hath delivered us out of special afflictions, and hath shewed mercy and goodness before others. Since, therefore, next to the redemption of the human race, one of the highest works of grace is the revelation of his holy and only saving word, and since the most gracious God, according to his great mercy, has not only kindled the bright light of his saving word through his faithful servant and chosen armament, Dr. Martin Luther, but has again kindled the light of his saving word through his faithful servant and chosen armament. Martin Luther, and delivered us from the papal darkness and servitude, but also gave power to the thunder of his word, so that it ran fast and was spread in many countries, preached and believed by the people: Hereof Anno 1530 the 25th of June to the Elector of Saxony. June 25, the Elector of Saxony, Duke John, was attracted and graced with such a joyful spirit and Christian heroism that he, along with other princes and imperial cities, joyfully and fearlessly proclaimed the beatific doctrine of the Holy Gospel at the then Great Diet of Augsburg, and also handed over the Augsburg Confession of the most noble articles of faith of Christian doctrine; which is then God's strange and great miracle, to be attributed first of all to his divine omnipotence and mercy; in addition\*) to the fact that such true and divine doctrine has been preserved unchanged in the Augsburg Confession against all the ravings and rages of the pope and other many fierce enemies and has been preserved until now; for which then we should thank God the Lord from the bottom of our hearts and never forget this work of grace:

As well as others, our congregation has decided to hold a great jubilee celebration, so and in such a way that on June 25 (on which the Augsburg Confession was publicly read out 350 years ago) it should begin and last the following Saturday and Sunday.

Therefore your Christian love is hereby earnestly exhorted, when it shall hear all the bells ringing on St. John's Day, to attend Vespers, and which their devotion and spiritual hunger drives, Confession and Absolution, but the following feast days to preach the divine Word and use Holy Communion with due reverence and devotion, to give hearty thanks to God the Lord for the revelation of his Word, and to pray that he may preserve his Word unchanged with us until the end of the world.

As it is to God's praise, honour and glory, and to our common good, so it is to our good.

\*) Here should be added words concerning the publication of the Conrordienbuch.

-f) Here it should be added that on the same day 300 years ago the Concordia formula was first issued in print with the other "Lutheran" confessions.

we have no doubt that the Most High will be pleased with such things and will bestow His prosperity and blessing on us in a fatherly way, for the sake of Jesus Christ. Amen.

B. Prefaces sent before the Festlections in Saxony in 1630.

On the first feast day.

(Instead of the epistle.)

Let your Christian love listen with due devotion and reverence to the seventy-sixth Psalm, in which the true church gives heartfelt thanks to her Lord and God, that he has hitherto been accustomed with his holy word in the Jewish land, and has mightily protected his tent and dwelling place against all enemies, with a beautiful explanation of how our Lord and God can be mighty against all his and the church's enemies, however fierce and powerful they may be, and help the wretched. The mottoes of the psalm are thus:

God is known in Judah 2c.

(Instead of the Gospel.)

Let your Christian love listen with due devotion to a beautiful text of joyful, fearless and public confession of the holy divine Word, also of fervent, heartfelt love towards the same; as the holy spiritual king and prophet David describes to us in his hundred and nineteenth Psalm. And so are our words now intended:

I speak what you commanded 2c.

(V. 15. 23. 31. 46. 47. 51. 113. 114. 165.)

On the second feast day.

(Instead of the epistle.)

Let your Christian love listen with due devotion to the eighty-seventh Psalm, in which it is highly praised how firmly the true church of God is founded, how worthy and dear it is in God's eyes, what glorious things from God's pure Word are preached therein, and how our Lord God has His teaching and Word spread and proclaimed in all kinds of languages, to the extent that, praise God! with our pure divine teaching in the Augsburg Unaltered Confession, this has also been done so far. The words of the Psalm are thus:

It is firmly established 2c.

(Instead of the gospel.)

Let your Christian love listen with due devotion and reverence to a beautiful text, how the word of God is compared to a mustard seed, and how the small beginning, but here also the happy and excellent progress and increase of the same, and how it surpasses all other herbs, is presented to us; the same is described to us by the holy evangelist Marcus in his evangelical history in the 4th chapter, and our words are thus:

JEsus said, To whom shall we liken the kingdom of God? 2c.

C. Festive Prayer,

1630 used in Altenburg.

O LORD God of Israel, who alone doest wonders, we give thee thanks, we preach thy name, and declare thy doings among all nations; we give thee thanks this day in the council of the upright, and in the congregation; we sing of thy grace and justice; we shout for joy unto thee, and come before thee with gladness: our soul exalteth thee our LORD,

Rungs in the ladder of heaven. - "From the word follows faith, from faith the new birth, from birth we enter into hope, that we may be assured of good things and be sure." (Luther IX, 643.)

And all that is within us praise thy holy name, because thou hast sent unto us thy most beloved Son, Jesus Christ, to preach to the afflicted, to bind up the brokenhearted, to make known thy counsel and will unto men, and to preach thy word in all the world through thy chosen witnesses and apostles; But especially that thou hast caused the hidden light of thy holy gospel to shine again unto thy people, our fathers, who walked in darkness, who sat in the shadow of death, and hast brought them and us out of spiritual Egypt with a strong hand, and from a great unbearable plague, from the heavy yoke, which neither our fathers nor we were able to bear, even from the bondage of the yoke, and delivered and set our feet to thy testimony, and set them in the way of peace. Thou gavest thy servants, our forefathers, mouth and wisdom, that they were not ashamed to speak of thy testimonies before kings, but answered the cause of their hope with a meek and fearless spirit, testified a good confession before many witnesses, and bequeathed it to us, pure and unadulterated, as a noble and precious testimony, their descendants, so that we may also serve you, the God of our fathers, in righteousness and holiness after this path, persevere in the saving faith, and finally bear the end of our faith, namely, the salvation of our souls. O Lord, we are too few for all the mercy and faithfulness you have shown us. It is thy goodness, O Lord, that we are not utterly destroyed. If thou, O LORD of hosts, hadst not left us a little, our enemies would have devoured us alive. But thou hast put a bit in his mouth; thou hast destroyed the bloodthirsty counsel of the wicked, and his proud waves have ceased. Thou hast delivered us from our enemies; Thou hast put to shame them that hate us. Thou hast kept among us thy hearth and fire, thy Christian church, thy brethren (of the Beatific Word and the Reverend Sacraments) pure and clean. Thou hast powerfully controlled the abominable wolves of false doctrine and the false brethren, thou hast averted the desolation of thy houses, churches, and schools, together with spiritual hunger. Thou hast given thy word with great multitudes of evangelists; He hath succeeded whereunto thou hast sent him, That our preachers may yet teach with confidence, And our ears may hear the word say, This is the way that goeth; Else neither to the right hand nor to the left.

For these and all other benefits, which you have abundantly shown us, heavenly Father, we now love and praise you in the great congregation with all our heart, with all our soul, and with all our strength. Our mouth proclaims thy righteousness, thy salvation, and good deeds, which we cannot all count. Our heart is glad in the LORD, our horn is lifted up, our mouth is wide open to praise thee. Rejoice in the LORD, all the earth; serve the LORD with gladness; come before his face with gladness. Praise the LORD, all ye nations; praise him, all ye peoples. All that hath breath, praise the Lord! We will sing to you, O Lord, all our days, and praise you as long as we live.

But we beseech thee further from the bottom of our hearts, that for thy great mercy thou wouldst make thy face to shine upon us, that we may recover; let thy light shine upon us in the darkness; keep us thy word, which is the joy and comfort of our hearts, a bright lamp unto our feet, a light that shineth in a dark place. Keep us in the

Unite us to fear thy name, That we may enter into thy house with joy, Keep up the vine which thy right hand hath planted. Let thy city always be merry with her fountains; Protect thy desolate and afflicted church, Over which all weathers pass; Be her refuge, her help, her protection; Be a fiery wall about her, That the gates of hell may not prevail against her. Feed the wretched with thy goods, Cover us in thy tabernacle in evil time, Keep us from strange fancied doctrine. Be strength to the poor, their refuge from the storm; deliver them from the power of the wicked, humble their oppressors, and make us glad again now that we have suffered tribulation so long. Grant us also thy grace, that we may walk in the footsteps of faith, and let our light shine before men, that we may not be ashamed of thee and of thy word, but rather believe in thee with our hearts, and confess thee with our mouths, considering the reproach of Christ, in part, as greater riches, than the treasures of Egypt, and cheerfully endure the cup of salvation with all that we are called to suffer for your name's sake, patiently bearing your cross, and so fighting a good fight, keeping the faith, keeping the conscience, and remaining faithful to you even unto death, that we may obtain the crown of life.

Keep our land, and make it a blessed habitation of thy church. O Lord, make firm the bars of our gates, make peace within our borders, that peace may be within our walls; spread out peace like a river, grant that honor may dwell in our land, goodness and faithfulness meet together, justice and peace kiss each other. Crown the year with your good, bless our basket and the rest, let us lack nothing of any good. Bless us, O God, our God, let goodness and mercy follow us all our days, that we may dwell in thy house for ever, and serve thy name as the people of thy pasture, and the sheep of thy flock, in holiness and righteousness, for ever and ever; and for these and other benefits praise, extol, and glorify thee from henceforth even for ever. Amen, amen, in the name of Jesus, amen.

See also da- Noerdlinger Gebet "Lutherans" 33, Ro. 11.

Iowa District Negotiations Report.

This District held its 2nd meeting in the midst of the dear Immanuel congregation of Mr. P. Bräuer in Bremer County from May 19 to 26. The opening sermon was preached by the reverend Vice-President of the General Synod, Prof. R. Lange, on 2 Cor. 3:5-9. 13 theses on the difference between the Law and the Gospel formed the basis of the doctrinal discussions, which were conducted by Prof. Pieper. The 4 first theses form the introduction; in the 9 others special cases are enumerated, since law and gospel are mixed. Now a few sentences from the exceedingly glorious negotiations. The doctrinal content of all Scripture, both Old and New Testament, consists of two fundamentally different doctrines, namely, the Law and the Gospel. The Scriptures seem to say sometimes this, sometimes the opposite. At one time it condemns man, at another it gives him salvation; at one time it says, "Do this, and thou shalt live," at another, that no man shall be saved by the work of the law, but by grace alone. So there are two fundamentally different teachings of holy Scripture. The main differences

The distinctions between law and gospel are given in our Catechism, Fr. 155. - Now it is not enough for a preacher to present all the articles of faith according to the Scriptures, but if he wants to be a pure teacher, he must rightly distinguish law and gospel from one another, according to the words of St. Paul, 2 Tim. 2:15: "Endeavor to show God a righteous, blameless worker, rightly dividing the word of truth." Such right division of the Law and Gospel is the most difficult and highest Christian and theological art, which the Holy Spirit alone teaches in the school of experience. Dr. Luther says about it, "He who can do this article is called a doctor, and put him on top." The right knowledge of the difference between the Law and the Gospel is exceedingly necessary and salutary; for it is not only a marvelous light for the right understanding of the whole of Holy Scripture, but without this knowledge the same is and remains a tightly closed book. Hence it is, that the devotees, and sometimes also the pope, seek to prove their false doctrines with sayings from sacred Scripture, because they are destitute of that very glorious light, and therefore do not understand the Scriptures. They know neither the law nor the gospel rightly, and therefore cannot rightly divide the two from each other. They preach neither the law in all its severity, nor the gospel in all its sweetness, and so violate the article of justification and rob God of glory. For the law, if it be rightly preached, utterly condemns man, showing that there is nothing at all good in it. But the gospel is the glad tidings, that God by grace, through and for Christ's sake, hath saved all lost and reprobate sinners. Man therefore does not need to acquire the grace of God through his repentance, through his penance, through his prayers and struggles (for he cannot do so, for he is dead in transgression and sin), but God is already gracious and reconciled to him for Christ's sake. This is what God says in the gospel to all sinners who have been terrified by the law; in the gospel he gives and gives them Christ and a perfect salvation. After this, when a man has been born again, the law serves him as a rule, according to which he arranges his life more and more. But he who leaves to the natural, unregenerate man and his powers even the least thing in the work of redemption, and ascribes it to him, does not preach the law aright, neither can he preach the gospel aright. In sum, the words "law" and "gospel" are easily and quickly spoken, but every Christian has to learn all his life to understand what they mean and say. - May the book on this important article come into the hands of many; it will be a great blessing to everyone, whether Christian or un-Christian, by the grace of God. -

In the afternoon sessions, much of the discussion was about missions. The synod decided to hire a school teacher in Council Bluffs as soon as possible and thus make a start in this important town for the mission in the West.

The proposals of the Synodal Conference concerning state synods and the establishment of a collective seminary were adopted.

Finally, it should be mentioned that the Synod strongly recommended that the congregations of their district celebrate the 350th anniversary of the Augsburg Confession with a festive service. S.

## Brief report on this year's Northwest District meetings.

The blessed Dr. M. Luther said on one occasion: "A concilium" - that is a synod - "should be a purgatory, should reform and purify the church and, when new errors and heresies arise and want to break in, confirm, confirm and preserve the old right pure doctrine, ward off new fires and extinguish them, and condemn false doctrine."

The old, true, pure doctrine is the most precious treasure of the church, indeed, it is its everything. For it is nothing other than the living word of the holy, merciful God in the Holy Spirit, the seed of regeneration. It works and sustains faith, makes the faithful God's children, gives them forgiveness of sins, consolation in all temptation and tribulation, strength and impulse and instruction for a holy and godly life, and finally an hour of grace to fall asleep blessedly and to rise again joyfully. But all the enemies of God and man stand united against such teaching. The devil, the world, and the flesh strive fiercely every day to destroy them and to suppress them through false teaching. Therefore, as every Christian must daily contend for the faith that was once given to the saints, so this is also the true one and only task of a church assembly or synod. How right Dr. Luther is!

By the grace of God, our proceedings breathed this spirit. The Reverend Presidents of the General and District Synods began with powerful, eloquent, and forceful words calling for the struggle for pure doctrine and for our own fortification in it. The best time, that of the morning sessions, was devoted to doctrinal discussions. We continued in consideration of the theses, "What are the characteristics of a well-grounded truly Lutheran congregation?" 2c. and took up the ninth thesis, "It sets doctrine above life." It was shown and also proved that the Lutheran church as such also exalts the Christian life, yes, in truth, higher than any other church community, - but that it must and does place doctrine above life, because "the doctrine is God's, but the life is ours," because right life also flows only from pure doctrine and is conditioned by it. The dear Mr. Speaker had chosen and arranged the material very well, so that everyone had a clear, captivating and, I would like to say, ravishing picture of the matter before his eyes. God grant that we may resemble this picture in fact and in truth.

After this matter had been settled, the remaining morning sessions were devoted to the highly important question: "How can our congregations, and especially the confirmed youth, be kept in catechism? On this occasion, pastors and parishioners were given excellent hints concerning the right and wholesome use of the Christian teachings. Item, the soon to be published report will this time be significant not only in scope, but especially in content.

In the afternoon sessions, the propositions of the Synodal Conference concerning the establishment of state synods and a collective seminary were mainly discussed and, even if we still expressed individual special wishes, we nevertheless heartily agreed to them. We also do not want to harm the outward unity of the church in any way and for the sake of our own unity.

The only way to achieve this is by means of the use of the word of God, which is not to stand in the way of traditions and advantages, but on the contrary to promote them to the best of one's ability.

Furthermore, the cause of the inner mission was and through them warmly commended to the congregations. Where God gives a harvest, also provides workers for barley, we must give a helping hand and will do so, if we are Christians!

The appearance of Pastor Allwardt in public was already reprimanded in the synodal speech of the President and later subjected to criticism - but everyone can see the details from the report. God make His saints and beloved ones completely united in speech and opinion and keep us in all humility by His word and true faith for the sake of Christ. C. M.

## To the ecclesiastical chronicle.

### I. America.

**A Swedish Lutheran (?) congregation** in Red Wing, Minn. has sent a petition to the Masons and Oddfellows of our country asking for support. They say they have been excommunicated from the Lutheran congregation of their place, and now wish to prove by the establishment of a new congregation that one can be a Mason and a church member at the same time. They will not get much. For the more advanced lodge members will make them understand that the churches are quite superfluous for lodgemen, which is not without reason. Only we express it somewhat better when we say: church members must not belong to secret societies if they do not want to make the attainment of the purpose of the churches in their part impossible. No one can serve two masters at once.

(Gembl.)

**Rights of communities concerning graveyards.** We learn the following from the "Sendbote": The controversy which arose last year over a refusal to allow the body of Dr. Copper to be buried in a Catholic cemetery where he appropriated a place, because he was a Mason and a Protestant, has been revived by a decision of the Superior Court of New York. As mentioned, Copper appropriated a burial plot in Calvary Cemetery near Brooklyn and had a certificate of payment for the same. After his death, the Trustees refused to allow him to be buried in the plot within the consecrated ground. An appeal to the courts resulted in an order being made compelling the Trustees to allow the burial. This decision aroused many bitter feelings and attracted general attention. As a test case it was brought before the High Court, which has now overturned the decision of the lower court and decided in favor of the right of those who control the cemeteries, according to which they have the right to impose conditions as to the persons who may be buried there. The principal explanations were given by Justices Barrel and Davis, who said in concurrence with each other: "The right cannot be denied that religious bodies may legally establish and control cemeteries which are exclusively denominational, and that they may accordingly impose such rules and conditions as will protect the purposes and intentions of the organization."

**Freethinker.** In the census which the government is now taking, one must also declare which religion one professes. The "Freethinker" in Milwaukee, a paper of free spirits, fears that many of his people will be ashamed to register as such. He therefore calls upon all unbelievers to count themselves among the godless and faithless.

The fear of Mr. "Freidenker" may well have a reason, and bears witness to the fact that many people's consciences do not let them rest in peace, and that they are ashamed of their unbelief.

### How One Seeks Revenge on Lutheran Pastors.

As is well known, Mr. Riedel in Albany, Ind., who formerly belonged to the Unirte, later served as a stooge for the Romans - and then also fell apart with them again - publishes the "Zeitgeist" or the "Echo. By his paper he seeks to 'rist his life, for he is without office. The same also begged Lutheran pastors for a dollar subscriber's fee by unsolicited delivery of the "Echo." The begging, however, does not seem to have been fruitful. The sheets came back to Mr. R. without dollars. (As one hears, especially Missourian pastors have behaved rather brittle against him). Therefore, for some time now, the honorable and virtuous R. has been driving with fearful

Anger. He has a man who is a true ultimate in insolence and insolence print novelistic, lying disgraceful articles in supplements in which the Lutheran doctrine is blasphemed and pastors are pelted with dung. Who would have thought before that Mr. R. would once more expose himself in such a way!

Th. W.

### II. foreign countries.

**This year's jubilee celebration in Germany.** The (Löhe'sche) "Freimund" writes about it in its issue of April 22: "The organization of a jubilee celebration in all Lutheran regional churches is hardly to be expected, because unfortunately there is a great lack of the necessary concordia and unity - demonstrably even more than in the Lutheran Free Church, about whose disunity in recent times regional church Lutherans tend to get worked up with special fondness. - The Ober-Kirchen-Collegium of the separated Lutheran Church in Prussia has called upon the congregations of the same, in accordance with a resolution of the last General Synod, to solemnly celebrate on the 5th Sunday after Trinity a jubilee of the Augsburg Confession, of the existence of the Lutheran Church in Prussia, which has been rescued from the danger of union". On this occasion a collection is to be made in all congregations to raise funds for the employment of a teacher of theology for the students from their community. In preparation for the celebration, Father J. Nagel has published a book entitled: "Festbüchlein zum 300jährigen Jubiläum der Concordienformel. (Cottbus. Publisher of the "Gotthold" expedition. Price 20 pfennigs.) W. [Walther].

### African Darwinists.

An English scholar by the name of Darwin is known to teach that men are descended from apes. This madness is now accepted by many as high wisdom and enlightenment. Recently, however, it has become known that the Kaffirs have long since surpassed the Englishman Darwin in this kind of wisdom. Certain Kaffir tribes in South Africa teach that apes are descended from men. This descent, the Kaffirs teach, happened with such people who were very lazy and indolent and did not want to hoe in order to eat their own bread. Therefore they would have taken the hoe-handles and made them tight at the back, whereupon they would have gone into the pale field. But at last the hoe-handles grew firm and became tails, and so the lazy people became monkeys. Mr. Darwin will certainly not be happy that he has got such dangerous rivals in the South African philosophers; for probably many Darwinists will now find the Kaffir theory more plausible than his own.

(Submitted.)

Seventh Annual Report on the Lutheran Institute for the Deaf and Dumb at Norris, Mich.

The institution for the deaf and dumb, which was founded in 1873, has had many a sad experience in these seven years of its existence; but the most saddening is probably the one which the wonderful and incomprehensible God asked to be imposed on it in this year, when he suddenly and unexpectedly took away Pastor G. Speckhard, the director of the institution, by death on November 20, 1879. The loss of this dear man was all the more painful because no replacement could be found for him and the continued existence of the institution was threatened.

In addition to this loss, Pastor Speckhard's wife, who had been the sole matron and caretaker of the deaf-mute children, was no longer able to continue her difficult profession due to the death of her husband and her weak health, and left the institution on April 1.

These events caused a complete change in the entire house staff. Teacher H. Uhlig had to gather the orphaned children around him and at the same time take over the directorate provisionally, which was no small task for him; but the Lord helped in mercy, so that the lessons could be continued provisionally without having to dismiss the class of small children.

The cry of distress that the association had to send out in order to find a puffing teacher, and the difficulty in obtaining such a teacher, convinced the association that it was highly necessary to provide for the training of capable teachers, even if it should demand great sacrifices; since the prosperity of the institution for the future depends on it. It was a great joy for the entire association when it received the news from Mr. O. H. Th. Willkomm, pastor of the Lutheran Free Church in Nlederplanitz in Saxony, that the teacher of the community school there, Mr. Ludwig Zeile, was inclined and qualified to accept a job as a teacher for the deaf-mute institution in NorriS. Hereupon a Christian vocation was sent to Mr. Ludwig Zeile, and God the Lord gave him the joy to follow this call across the sea of the world. Although not an actual teacher of the deaf and dumb, he nevertheless acquired some preliminary knowledge in the school teachers' seminary at Altdorf in Bavaria, and when he took up his post there he proved to be a gifted teacher inspired by the love of Christ. On the holy feast of Pentecost he was inaugurated by me and is now active in his new profession.

The Association has also taken steps to appoint a third teacher from the School Teachers' Seminary at Addison, Ill. and may God Almighty have mercy that a capable assistant may soon be found; for if the purpose of the Institution for the Deaf and Dumb is to be attained: to educate deaf and dumb children to become Christian and usefult citizens, more must be done than has hitherto been possible in such a state of emergency, with all the love and faithfulness in the office.

On the basis of years of experience and prompted by the circumstances that have now arisen, the association saw itself compelled to relieve the director of the institution of the occupation of housemaster for the future, so that he could devote his energies entirely to his otherwise so difficult office, and to employ a suitable person of his own for this purpose. Through the appointment of Mr. Friedrich Vogt of Detroit, the institution has now gained a Christian housemaster and a capable farm administrator, as well as a Christian, active housemother. Since the housemother's task of caring for and feeding the children is a great one, which she cannot fulfill alone, she has been promised the necessary help in the form of a maid.

Through this radical change in the institution, the association now hopes to have promoted its better prosperity.

Because the former director of the institution was also pastor of the church in Royal Oak, he was able, if the respective local pastor allowed it, to perform the confirmation of the children in his own person, and as a result he has also confirmed all children eligible for confirmation up to now. From now on, the director will hold the examination with the children in the church in which the child in question is to be confirmed, but the act of confirmation itself will be held by the local pastor, as he is legally entitled to do, and as he must "serve" the same later as pastor with word and sacrament.

In the course of the past year five girls were discharged from the There are still many congregations in our Synodal Conference which institution, two of whom were solemnly examined and confirmed by have done nothing or too little. The reason may well be that many Pastor Speckhard in the Trinity Church at Detroit, Mich., one in the congregations know nothing of the existing institution for the deaf and Jmmanuels Church at Fort Wayne, Ind, one in the church at Fräser, dumb or have not been informed of its beneficial effectiveness, and that Mich, and the other in the Church of the Cross at Ehicago, Ill. The act they have never heard the cry for help, or have not heard it quite of confirmation took place at the home church at the request of the insistentlly. Would that all who have the office or the gift of it" would heed congregation concerned, whereby the parents or guardians, indeed the and practice the word of the Lord: "Open your mouth for the mute and for whole congregation, could gain the conviction from their own the cause of all who are abandoned", Proverbs 31:8.

observation that the work on these poor deaf and dumb children had Consider, however, that these poor deaf and dumb children have an not been entirely in vain by God's grace. immortal soul, and that the Lord has also purchased them dearly with fine

Just as the sowing of the divine word has certainly not been without holy blood; and if fle are to be saved, we must lead them to Christ, that blessing in the case of the dismissed pupils, so work is still being done they may "learn" to believe in him, and through faith in him be saved. But in hope on those who are left behind, namely on children who are very how shall fle believe, of whom fle can hear nothing, and into whose mind different in age, capacity and disposition. But the Lord has so far richly and heart the word of God cannot penetrate by hearing, without the blessed the work; for the children are making gratifying progress, and instruction and training necessary for it, by which, as it were, another door the impression of the divine Word on their hearts is manifesting itself in is opened to their heart and mind? - many ways.

Nine children entered this year, and - as an exception - a bachelor collector, who was warmly and lovingly received in many congregations, of 32 years, in order to learn to understand and confess God's word at and his efforts and work bore beneficial fruit. However, it has become his and his parents' request; and for the same reason a girl of 16 years, apparent that this institution is not entirely in keeping with its purpose; who had already been in an English institution in the state of Wiscoonsin many a pastor and congregation have also become unhappy with it, for six years. At the end of the year 36 children remained in the which is why it will probably have to drop this institution altogether for the institution, 6 of whom are being prepared for confirmation and will be future.

confirmed in the course of this summer in their home church, if God In the course of this year, the Association has sent a letter through gives grace and strength. 15 children have been registered for me to the various neighoring Lutheran congregations with the request admission. However, since the circumstances of the institution do not to found branch or auxiliary associations in their midst, which would like allow for more than 40 children to be admitted, only 10 will actually be to make it their task to call into being an orderly activity of love for our admitted; for the present circumstances have required that all the institution, so that a separate treasury, with a collector, could be teachers and the housemaster live in the institution building, which has established for this cause, in order to be able to save the sending of limited the space for sleeping quarters. Even the strength of three collectors from house to house. In the Lutheran congregations of Fräser teachers does not allow for a larger number of children; for a teacher, and Roseville, gratifying beginnings have already been made, and it according to the judgment of all expert teachers of the deaf and dumb would be desirable that similar institutions be established in many more here and in Europe, as well as according to daily experience in the congregations.

institution here, should not have more than 10 children in his class.

In order to be able to satisfy all the applications, the number of association must insist on the decision of 1874, according to which teachers would have to be increased and separate houses built for wealthy parents from our Synodal Conference of the month have to pay them. However, if this were desired and demanded by the Christian \$12.00 and those from other churches -15.00 for board, lodging and congregations, they would also have to see to it that the necessary laundry for each child. Tuition, supervision and spiritual care are enjoyed funds were raised. equally by all for nothing. The children of less fortunate parents may also

As far as our state of health is concerned, it has been good this year be admitted at a lesser monthly payment; and children of very poor too, thank God! For we have been spared all serious illnesses. The parents, or who are abandoned orphans, if such is duly proved, may be children all look healthy and fresh, rejoice in their lives and thank God admitted entirely free of charge.

the Lord that they have found such good care.

The association, which gathers every month with prayer and not idiots or imbeciles; for such children require special treatment and the supplication to be the physician and helper of suffering humanity, has institution is not equipped for this. For the admission of deaf-mute many serious worries to fight and overcome; it is often afraid, but it does children, please contact the director of the institution with an not despair; for it is the cause of the Lord, and in its trust in the help of accompanying letter from the local pastor. Each child must, if at all the Lord, who has helped until now, it has never been disgraced; the possible, bring two suits of clothing, as well as a quilt and a blanket for Lord has always helped beyond request and understanding. The the bed. Boys should bring only colored shirts. One should never forget financial report proves this sufficiently; for everyone can see from it, in that the institution provides for the washing and mending of damaged comparison with last year's report, how the cash income exceeds that clothes, but not for the purchase of new clothes and shoes, nor for the of last year by more than 2000 dollars; and how not only the deficit of necessary school books. Parents who cannot pay the boarding fee 697 dollars could be covered, but also 600 dollars of the total debt could because they are too poor should at least try to make it possible for them be paid. to take care of their children's clothes and shoes. These requirements

The pleading and admonishing voice of the director, now in his are made in such a way that the rich can hand over their children to the grave, in his last annual report bore fruit, and the association was able institution with a clear conscience, and the poor with confidence.

to reap in blessings. The establishment of interest-bearing and non- The most suitable age for the reception of children is from the seventh interest-bearing bonds has also contributed to this. But a total debt of to the tenth year, but it is only according to the age and the mental as over 11,600 dollars is still owed to the institution, and as long as this well as physical disposition of the child that the duration of instruction can debt is not covered, we must not tire of making ever greater sacrifices be determined; with some six and with others eight years may be necessary. Children of advanced age are difficult to teach, and seldom

If the entire debt could be covered by bonds, this would save many attain to a distinctly intelligible pronunciation. But all can learn to read and an expense for high interest and would contribute much to the quicker write, and thus a means is given them to find and walk in God's Word the payment of the total debt. Since the house staff requires more expenses way to eternal life, and by which they can also find their way in the world.

due to the increased teaching staff and the position of the housemaster, When one considers the condition in which the dear deaf and dumb it would be desirable that the Christian congregations take this into children enter the institution, and sees what progress they make consideration when collecting and sending in their gifts of love. spiritually and physically, and how no sacrifice of love is lost, but bears

As much as has hitherto been done for the praise and glory of God abundant interest, one cannot thank God enough for such grace. by the Christian congregations, and gifts of love have flowed to the institution from near and far, so do we find the following

thank you. As an example, a former pupil of the Institute, who was confirmed last year, recently wrote: "Dear teacher, I read the Bible, catechism and other books daily; I understand everything well. I pray daily to the dear God. God hears my prayer. I used to be Reformed in Germany, but now I am and remain Lutheran. My mother is still reformed. I do not want to go to the English asylum for fear of losing the German words. Here is a young man, confirmed for 19 years, but has now forgotten all German words, and can never speak; otherwise I would speak to him. On the holy Easter feast I went to Holy Communion. Communion," and so on. To this one example many more could be added, if the space of this report would permit.

May the Lord our God further confess his cause here and bless the work on these poor deaf and dumb children, and comfort the sorely afflicted parents with the joyful progress of their dear children. May he make the hearts of all Christians ready and skilful to support this work by prayer and gifts of love, and bless and crown them all for it with his rich grace and mercy. Amen!

NorriS, Wayne Co, Mich, June 1, 188V.  
C. Schwankovsky, Lutheran pastor.

(Submitted.)

Death notice.

The dear Lord Jesus Christ, according to His promise: "Where I am, there shall My servant be also", has taken up one of His faithful servants into heaven, namely on the last Ascension Day, May 6 of this year. Weiland Ernst Moritz Große, born September 24, 1813 in Leisnig. Kingdom of Saxony, had come to America with the Saxon emigration in 1838, in order to enjoy here the blessing of religious freedom and to be able to serve the Lord his God unhindered. St. Louis has always been fine residence. He helped found the first Evangelical Lutheran congregation here, was for a long time the precentor and superintendent of that congregation, and later for 23 years a teacher in the 4th grade of the Immanuel school here. He never gave any trouble, but he has always been an example in faith and godly conduct and has worked most faithfully for the spreading of the Kingdom of God. Of his six sons, two have already been serving the church as pastors for a long time and two are still preparing for it, one for the preaching ministry, the other for the school ministry. Although he always enjoyed good health, it pleased the Lord to strike him suddenly with a stroke on April 12 of this year; this happened in the morning, just as he was about to go to school. For 3 weeks and 3 days he lay paralyzed on his bed, but enjoying the sweet peace of Jesus Christ. All the fine children who were far away hurried to his bedside and stayed with him for a few days, by which he was also greatly refreshed. But on the day of Ascension a sudden weakness overtook him. His end was near, but his spirit was cheerful and joyful. He exclaimed shortly after his death. "O what power, what glory! On Sunday Exaudi his faded body was buried with great participation, after the funeral sermon had been preached in the crowded Immanuel Church in the afternoon on the words of Christ Matth. 6, 33: "Seek first the kingdom of God and his righteousness." Seeking the kingdom of God and his righteousness was his mind and heart, and this word of the Lord is therefore his call to his disciples and to all who knew him, even from his grave. He reached the age of 66 years, 7 months and 12 days and leaves behind a grieving widow, 6 sons, 3 daughters, 2 sons-in-law, 3 daughters-in-law and 11 grandchildren. May his memory remain in blessing! B.

Inaugurations.

In the discharge of the venerable Presidio- Northern District- au" Trinity feast, Rev. I. E. Himmler was installed in his new office at Trinity Lutheran Church, St. Joseph, Berrien Co, Mich, by the "undersigned. H. Gose.

Address: Lsv. T. 6. Li minier,  
8t. Tosepk, Berrien 6o., Nick.

I" discharge of the venerable Presidium Northern District was Mr. Pastor I. A. Bohn on the first Sunday after Trinitatis

solemnly introduced in the Lutheran congregation of Krankenkost by the undersigned. G. Bernthal.

Address: Lsv. .1st Lok".  
Box 1282- Last 8axin "v, look.

Church dedications.

On Trinity Sunday, my congregation tn Florida, Henry To., O., dedicated their new brick church, 28 X 40 feet in size, adorned with a 7V foot tower, Prof. F. W. Stellhorn and Rev. L. Dulitz preaching in German and the undersigned in English. - H. Die" er.

On Pentecost Monday, St. John's Lutheran congregation on the Gorsuch Road in Car roll County, Md. dedicated their newly built little church to the service of the Triune God. Festive preachers? were Mr. k. T. H. F. Frincke of Baltimore and undersigned^wel- chrrr preached in English. I. G. Hafner.

On the first Sunday after Trinity, the Lutheran congregation of St. Matthew's in Mulgrave Township, Province of Quebec, Canada, dedicated their log church (26X24 feet) to the service of the Triune God. In the morning Mr. k. Wildermuth, in the afternoon undersigned as pastor of the congregation. This is the first church in the Province of Quebec connected with us. Aug. Senne.

Commemorative coin.

Through our dear vr. Walther, Pastor F. Lochner and others, some brethren here in Baltimore have decided to have a commemorative coin struck, following the example of our ancestors, to commemorate the double jubilee, which will be celebrated on June 25 of this year. It is to be of good Britannia metal and of the same size as the one ordered by Pastor Fr. Lochner in 1867, which is about the size of a half dollar. On the first page it shall show an openJmm ned Concordia book with the title of the same and the English transcription: VII. tukiiee ok tks ^uxgkurZ Oonkossion "nä VI. ok "de Look ok Ooncorä, sammt das Datum: ^3uns 25.

v. 1880. American Zion. On the other side a church on the rock in the middle of the sea (of this world), on the rock read't mau da- word: vkristum, after an old Lutheran model, to indicate that the church is founded and built on Christ, not, as the Pope teaches, on Petrum; below it is Matth. 16, 18. and around it our old motto: God's word and Luther's teaching vergehet nun und nimmermehr. The same appears herewith on three Jubilee coins, which have been struck within the last 25 years in our Synod.

Since in this undertaking the honor and praise of God is above all in view, and a memorial is to be set up of the glorious benefits which he has bestowed on the Church by the granting and preservation of the Augsburg Confession and the whole Book of the Church of the Tone of Cordia, in which, according to Josh. 4, 20. 1 Sam. 7,12; because also a possible surplus shall flow into our synodal treasury": and with this coin old and young" Christians shall be provided with a lasting and beautiful souvenir of the experienced jubilee year: so one hopes for a quite numerous acceptance. However, since the time until the feast is very short and the number cannot be "minted" for the unknown, one asks for immediate orders, namely under the address:

No ^m. ZcdrrmmlosMl, 219 Lark ^.vs., Lnltimors, Ncl.  
The price is: 100 pieces \$16.00; 50 pieces \$9.00; 12 pieces \$2.40; 1 piece 25 CentS. To avoid inconvenience, in larger cities the amount will be collected through the squeeze.

Since the advertisement in the last "Lutheran", some changes have been made in the original plan; "these" alone "happened" on the ideas of the engraver, who is known as a skilled artist, and are therefore undoubtedly improvements. The brothers will therefore gladly agree to the same. One would like to deliver something good, God grant that it succeeds!

Hugo Hanser.

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c. St. assemblies, s. G. w., Aug. 4, at the church de- Herr" k. C. T. Schmidt tn Indianapolis, Ind.

In accordance with a decision of last year's Pastoral Conference, the main subject of the doctrinal discussions will be the paper by L. L. C. Schmidt on the "Doctrine of Transmission. A second submission is a paper by Dr. Sihler on the question: "What are we still missing?"

The Pastoral Conference will take place after the Synod. Do not forget to bring the parochial reports.

Registration is requested no later than 14 days prior to Synod. Geo. Runkel.

Since, according to the resolution of the Middle District (see Report 1879, p. 61 ff.), the proposition of the Synodal Conference is to be discussed again this year, pastors and congregations of our "Middle" District are hereby requested to take this matter up again in congregational meetings for the instruction of their Synod deputies.

W. S. Stubnatzy.

Conferenz displays.

The Conference of Teachers of St. Louis and vicinity will meet, s. G. w., July 13, d. J. 1" Net Lud, Ill. Depart St. Louis on TuesStag morning. Registration requested.

A. F. Mangold.

The Northern Illinois Pastoral Conference will meet in Aurora from July 6 at noon to July 8 in the evening. Brothers are asked to register 14 days in advance with Pastor Krebs.

L. v. Schenck.

Following the exam in Concordia College at Sprkng- field, the Springfield SpeciaConference will meet, s. G. w., from 9 o'clock in the forenoon of June 30 to 5 o'clock in the afternoon of July 1. Those attending the exam and conference may register with Hm. Rev. Bro. Lochner to register. A. D. Greif.

Changed Conference - Display.

The New York District Conference will not meet at Albany, N. A., as was appointed, but at Norwtch, Conn. (Mr. k. Ttily); and from August 17 to 19 incl. - Preacher: Mr. k. Stutz; substitute: Hr. k. Schulze.

Main subject: "Theses on Usury" (see 14th Syn.-Brr. of the General Synod of 1.1869). Fr. Andres.

Income iu the coffers de Illinois district:

ToSynodal Fund: by?. SchüßlerS Filialgemeinde tn Spencer \$15.50. k. Achenbach- Gem. in Beuedy by I. F. Stevina 19.70. k Dom- Gem. in Pleasant Ridge (for 4th teacher in Springfield) by Kassirer Schuricht 5.00. Pentecostal Collections: by k. Great- Gem. tn Addison 50.69, k. Schmidt- Gem. in Schaumburg 25.50, k. Great- Gem. in Hartem 11.20, k. Hahn- Gem. in Staunton 11.25, ?. Dorns Township at Pleasant Ridge 12.20, ?. Schroeder- Gem. in Mount Olive 820, k.Dun- sing- Gem. in Strasburg 12.00, k. DöderleinS Gem. in Home- wood 10.50, L. WillnerS Gem. tn Palmyra. Mon., 4.50, ?. RamelowS Gem. in Etk Grove 11.45. Au- Chicago: by L. Wunder- Gem. 30.00, k. Wagner- Gem. 38.00, by himself 3.00, Mrs. LLbke (for da- Kingdom of God) 1.00, ?. SuccopS Gem. 34.45. k. PisselS parish in Bmson 5.20. k. BuSzinS Parish of Meredosia 9.50. k. LoßnerS Gem. tn Lake Zurich 9.60. ?. Streckfuß- Gem. in Grand Prairie 19.31. k. Schuricht- Gem. in St. Paul 13.67. k. Witte comm. at Pekin 18.36. ?. Schieferdecker- Gem. in Neu- Gehlenbeck 8.15. k. Mueller- congreg. i" Randolph 8.60. congreg. in Effingham by Ch. Alt 7.00. L. Greif- congreg. in Chandlerville 8.50. congreg. in Bloomington by Joh. Deutsch 7.27. ? RoederS Gem. at Arlingtnv HeightS 15 33. k. SievingS Grm. at Manito 1.30. ?. Schröders Gem. in Mt. Olive (for 4th teacher in Springfield) 6.05. k.Brauers Gem. in Trete by G. Brauns 16.00. L. Eirich- Gem. in New Minden 36.20. k. MtrtnS' Gem. at Champaign, communion loll. 5.31. L. Flach-bart- Gem. at Dorsey, de-gl. 7.30. k. Baum- gart- Gem. at Darmstadt 3.75. L. DörmannS Gem. at York- ville 12.30. k. Wangerin- Gem. in Town Sumner 5.76. In regular contributions from the kk. Streckfuß, Schieferdecker, F. Lochner, H. P. Duborg, Nuoffer, H. G. Schmidt, A. Wagner, I. A. F. W. Müller 2.00 each, Graf 4.00: from the teachers A. AlberS, Ph. Müller, W. v. Schenck, L. Paul, L. Selle 2.00 each. (Summa \$568.60.)

To the building fund: k. Nuoffer- Grm. to Eagle Lake 12.40. For inner mission in the West: Through teacher Dörmann tn Bethlehem from the teachers' association 6.00. Through k. Streckfuß in Grand Prairie from H. Schmutde 5.00. (S. \$11.00.)

For Negro Mission ". School in Little Rock. Ark.r By k. Gross in Buffalo 1.00. By k. Streckfuß in Grand Prairie by H. Schmutde 5.00. By teacher L. Paul in Chicago by Zimmermann .25. (S. \$6.25.)

For Negro Missron in New Orleans: By Teacher Paul in Chicago by Carpenter .25.

For emigrant mission in New York: k. Wagner- Grm. in Chicago 20.00. ?. GrupeS Gem. in Rodenbrgg 5.68. Mrs. Hesse in Belleville by k. Kühn I.W. k. Rauscher" in Dalton by s. Gem". 11.00. k. FrederickS Gem. at Dwight 6.40. ?. Nuoffer- Grm. au Eagle Lake 9.70. k. KleppischS Gem. at Troy, Pentecost Coll. 8.W. (p. \$61.78.)

On the emigrant mission in Baltimore: k. Wagner- Gen.: in Chicago 15.W. To Tollege-Hau stop tn St. LouiS: W. Frye in New Minden by k. Eirich 5.00. For poor students in St.LouiS: Frauenverein i" St. Paul through k. Schuricht 6.75. Through k. Succop in Chicago from the Jüngl.-Vrretn 5.W ". from the Jungfr.-Berein 8.W for Otte, from d. Gem. 8.W for Lewerenz. By k. Wagner das. for F. LoockS from the JünglingS-Verein 15.W. k. Love- Gem. in Wine Hill for Schulze 10.30. (S. \$53.05.)

For poor students in Springfield: by k. Schuricht in St. Paul, Coll. at L. FelgerS wedding, 8.27. k. Nordens Gem. in Squaw Grove 4.70. k. Döderlein- Grm. in Home-"ood for A. Heinz 8.W. members from ?. BurfeindS Gem. i" Rich for I. H. F. Hoyer 10.00. (S. \$30.97.)

For poor students in Fort Wayne: Wittwe Heuer in Ad- dskon for W. Köpchen I.W. Mrs. Kruse ia Staunton by Leh-.

rer Trtrttin for k. BeyerS orphans 1.00. AuS Chicago: by k. Wagner vo" G. Koller for T. Koller 22.00; by k. Hölter for A. Bünger from the Gem. 20.00 & from the Jungft.-Verein 10.00, from dems. for E. Arndt 10 00; by ?. Lochner for D. Lochner from N. N. 3.00. By k. Kühn in Belleville fiir Jac. Rubel, half of the Advent & Passion Collect, 7.17. By k. Ottmann in CollinSville for P. Wichmann, Wedding Coll. at at H.Johann, 7.W. (p. -81.17.)

For poor seminarians in Addison; Wittwe Heuer in Addison 5.00. By k. Schuricht in St. Paul, Toll, at Herm. Torbeck's baptism of a child, 2.85. By k. Schmidt in Schaumburg, Loll. at W. Pentecost wedding, 12.25. Wittwe Heuer in Addison for T. Kambeiß 1.00. From the Women's Association of the Community in Fort Dodge, Iowa, by Aasfirer P. Radrmacher for A. Wkedmann 4.00. By k. Englrbrecht in Chicago for Jul. Trapp from the Jnngft. association 15.00. By k. Reiuke there from the Jungft. association for T. Appelt and C. Abel 7.00 each. Teacher Ph. Müller in Okawville for Ries 5.00. (S. -59.10.)

To the widow's fund: Wittwe Heuer in Addison 5.00. k. HieberS Filialgem. 3.20. k. BeckS Ge", in Jacksonville 5.00. Mrs. Böttcher by k. Flachsbart in Dorley 2.00. Gem. in Rock Island by Ch. HanSgen 10.00. By k. Willner at Quincy, MissionStunden-Collette, 5.50. L-BusseS Eheftau at Elk Grove, thanksgiving offering for happy delivery, by k. Ramelow 4.00. By kk.: Streckfuß, Ottmann, P. Graf, B. Mießlrr, I. A. F. W. Müller, H. H. Holtermann, I. G. O. Katthain each 4.00, Beck, Nuoffer, H. G. Schmidt each 2.00, Schieferdecker u. Prof. Selle each 5.00, Tb. MertenS 3.00. Of the teachers A. AlberS, L. Jung, Ph. Müller, Ch. H. Brase, I. Brase, I. L. Backhaus, G. Sedoldt each 4.00, Trettin u. Militzr each 2.00. (p. -113.70.)

For k. Brunn in Streben: ?. Hereby bet Matteson 1.00. k. Schieferdeckers Gem. in Neu-Gehlenbeck 2.50. (S. 3.50.)

For k. P. Count: k. Grif- Grm. in Ehandlrvrillr 4.50.

For old and sick pastors and teachers: Through M. Große in Harlem, surplus of a hat collection during the synod in Quincy, 8.76.

For redsufferers in Kansas: k. BrunnS Gem. in Jfrffrson 13.75. AuS Lhieago: by k. Engelbrecht from F. Hartwig.75. R. N. 1.00; by k. Reinke from s. Gem. 23.30, from Aug. PanSke, Mrs. N. N., F. Niemann each 1.00, W. Krebs, Mrs. W. Schulz, Marie Hörmann each .50. (S. -43.90.)

For the congregation in Hanover Township, Iowa: By k. Reinke in Chicago from sr. Ge". 32.00, Mrs. R. N. 2.00, Ferd. Wegner.50. (p.-34 50.)

For the congregation in Houston, TeraS: k. Schuricht- Gem. 1" St. Paul 10.00. From the collection bag of the congregation in Schaumburg 10.00. L. Melker in Chicago by k. Bartling 3.00. k. BurfeindS Gem. at Rich 15.00. k. HirbrS Gem. at Matteson 4.00. k. DunfingS Gem. at Strasburg 7.52. k. A. BrauerGem. at Brecher, Pentecostal Coll. 10.25. (p. -59.77.)

For the congregation in Waverly, Iowa: k. Schuricht congreg. at St. Paul 7.85. From the collection bag of the congregation at Schaumburg 10.00. k. HieberS Congregation at Matteson 2.00. (p. -19.85.)

For the English Lutherans in Webster County, Mo.: Grm.-Gltedrr in Rich by k. Bursrind 8.00. W. HülSkötter in Venrdy by k. Achenbach 5.00. N. N. by k. BuSZin in Mrrrdosia 2.00. k Dear Gem. in Wine Hill 24.75. (Summa -39.75.)

For the Gem. in LouiSville, Ay.r k. Brewer- Gem. in Crtte by G. Brauns 19.50.

For k. Schwemley's Gem. in Ford County, Kansas: W. Tempelmeier by k stretch foot in Grand Prairie 2/X). ?. Brauer's Gem. in Trete by G. Brauns 16.25. k. NuofferGem. at Eagle Lake 25.00. (S. -43.25.)

For poor fellow believers in Spearville, Kansas: k. Ramelow- Gem. in Elk Grove 37.00.

For the Gem. in Eincinnati: N. N. from k. BurfeindS Gem. in Rich 5.00. By k Lochner in Chicago from F. Hetdom 1.00, T. Zinke.25. (S. -6.25.)

For the deaf-mutes in NorriS, Mich.: k. StrikterGem. in Proviso 10.00. k. HieberS Grm. at Matteson 7 00. (S. -17.00.)

To the Orphanage at St. LouiS: W. Frye in New Minden by k. Eirich 5.00. By k. Streckfuß in Grand Prairie Thank offerings by Joh. Koch 3.00, by W. MartenS 1.00, H. JakobS 5.00, Fr. HohlT 2.00, G. Obermann 5.00. (S. -21.00.)

For the tract association: k. C.F.Hartmann in Woodworth .50. Addison, Ill, May 31, 1880. h. bartling, cassirer.

Kaffeu-Report of the Lutheran "Deaf and Dumb" Support Society- in NorriS, Mich. from March 10, 1879 to March 9, 1880.

	Intake.	
Contributions in Baar-3774 .....	672.00	.94
Cost .....	795.00	
Non-interest bearing bonds .....	1210.00	
Interest bearing bonds .....	1062.00	
AuSgrated Bonds .....	85.00	
Rent for the farm to Royal Oak .....	33.00	
For livestock sold from the farm to NorriS .....	.91	
Interests 6 .....	30.05	
Monthly contributions of the members of the association .....		
Cash on hand March 10, 1879 .....	250.65	
Total amount available .....	-7919.55	
Issue.		
Interest bearing bonds redeemed-3500 .....	.00	
Non-interest bearing bonds repaid .....	410.00	
Old bond (or share) proceeds .....	245.00	
New Bond- redeem't .....	25.00	
For contents, firing rc .....	1479.73	
For linen and bedding .....	23.28	
For provisions .....	845.48	
Tax and fire insurance from Royal Oak building .....	26.59	
For labour wages, seeds and fodder on the farm at NorriS .....	301.37	
Interests in bonds .....	788.80	
For repair to buildings .....	39.00	
Miscellaneous expenditure .....	217.30	
Total expenditure .....	-7901.55	
Cash on hand at date .....	18.00	
As above-7919 .....	.55	
Monetary value received during the year: Contributions in kind- .....	40.29	
On old bonds donated .....	181.00	
Werth d. Feldftüchte von d. Farm zu NorriS 355.87 .....	-577.16	
The debts of the institution are as follows: Promissory notes with interest-M00.....	.00	
Promissory notes without interest .....	1831.73	
still outstanding bond- .....	744.00	
Bonds issued .....	1069.00	
Total debt on 10 March 1879 .....	-12938.73	
" on March 10, 1880 .....	1M4.73	
Paid off last year .....	-1294.00	
C. H. Bey er, Secretary.		
For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts)		
have been received:		
1. contributions:		
By k. B.^SieverS -4.00.		
Two. Given:		
By k. B. SieverS of sr. Parish 12.45. By k. A. W. Frese, weddingS coll. at H.^Koth's in West Point, Nebr , 5.45. By I'. Estel, weddingS-Coll. at I. CarstenS in Pierre, Nebr , 4.00. L. F. Guenther, Cassirer.		

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For poor students received with heartfelt thanks by Mr. k. Wille in BrownSville, Mo., from Mrs. Postold as a thank offering -1.00. By Mr. k. Hansen in Worden, Ill, from his congregation (already toward the end of April, by mistake only now acknowledged) -14.00. E. F. W. Walther.

For deu seminary hau stop at Addison, Ill, received since July 26, 1879:

By the Kassirer: C- Grahl at Fort Wayne -38.00, H. Bart- ling at Addison 125.41, E. Roschke at St. LouiS 3.70. By Prof. C. A. T. Selle 77.47. AuS k. Löber- parish in Ni - leS, Ill, 42 sacks of potatoes. From k. Ramelow- Gem. in Elk Grove 27 p. Potatoes, 10 p. Oats, 5 p. grain, 80 lbs. meat ". some sausages. From k. RoeberS Gem. at Arlington HeightS 19 p. Potatoes, 12 p. Grain, 16 p. Oats, 100 lbs. of meat, from F. Voigt 75 lbs. do. From ?. StrieterS Gem. in Proviso 8 p. Oats, 8 p. Potatoes, 4 p. grain. From k. Schumann's Gem. in Freistadt, WiS., 182 lbs. of butter. From F. Kaufmann's in Sheboygan, WiS., 157 ppo. of smoked meat. From the comm. in Addison: from L. Balgemann 5.00, W. GLdke 1 p. oats, W. Hahnebut 1 p. potatoes, Wittwe AhrenS 4 p. grain, 3 p. oats, F. Rohmeier 1 p. potatoes, Wittwe Graue 4 p. oats, 3 p. grain, Aug. Graue 1 p. potatoes, 2 p. oats, 2 p. Grain, 2 p. apples, W. Asche 2 p. oats, 1 p. potatoes, H. Plagge 2 p. oats, 1 p. potatoes and 1 quart beef, Wittwe Mönch 2 p. oats, 1 p. rye, Louis Rathje 2 p. oats, 1 p. grain, 1 p. rye, W. Bunge 2 p. oats, Eh. Bunge 2 s. do., L. Hetnemann 2 s. do., 2 p. grain, 1 p. potatoes, Papenhagen .25, H. Meyer 1 p.grain, E. Kornstädt 1 p. grain, H. Backhaus 2 p. oats, 2 p. grain, 2 p. potatoes, L. Fiene 2 p. grain, 1 p. oats, 2 p. potatoes, H. Bergmann 1 p. oats, 1 p. grain, D. Fiene 2 p. oats, 2 p. grain, F. Krage 4 p. grain, 4p. Potatoes, L. Blecke 2s. Oats, 1 p. grain, 1 p. potatoes, D. Plasse 2 p. oats, Wm. Fiene 1 p. wheat, 1 p. Rye, 1 p. Potatoes, H. Geil- 1 p. Grain, B. Heinberg 1 p. Oats, 1 p. Grain, F. Stuwe 2 p. Grain, W. Neddermeyer 2p. Potatoes, 2 p. oats, Bro. Meyer 2s. Oats, 2 p. corn, John "Sckloman" 2 p. corn, L. Kruse 2 p. oats, F. Kruse 2 p. potatoes, L- Backhaus 1 p. oats, 1 p. corn,

Jürg. Brakmann 2 p. potatoes, 1 p. grain, 1 p. oats, W. Marquardt 4 p. oats, I. Hacker 1 p. oats, H. Lampe 1 p. oats, Herm. Marquardt 2 p. oats, 2 p. corn, F. Marquardt 2 p. oats, 2 p. corn, 1p. Potatoes, F. Stünkel sr. 35 lbs. of cage, Möller 1 p. of potatoes, H. Hachmeister 3 p. of "Kor", 2 p" of oats, D. Rosenwinke! 3 p. grain, 2 p. oats, W. Schaper 2 p. grain, 2 p. oats, L. Schaper 2 p. potatoes, H. Kruse 1 p. oats, H. Rosrnwinkel 4 p. oats, 1 p. wheat, E. Kruse 1 p. oats, F. Buchholz 3 p. grain, 2 p. oats, H. F. Fiene 2 pp. Grain, 1 p. of oats, L. Hohmeier 1 piece of bacon, W. Stünkel sr. 2 p. of oats, 1 p. of grain, Ch. Heidemann 3 p. of "potatoes," 2 p. of grain, 6Z dozen eggs, H. Buchholz 2 p. of grain, 2 p. of oats and 1 dozen eggs, F. H. Stünkel 2 p. of grain, 1 p. of eggs. Oats, E. H. W. Leestbera 4 p. oats, W. Buchholz 4 p. oats, H. Hmer 2 p. oats, 2 p. grain, 4 p. potatoes, H. Oehlerking 5 p. oats, 2 p. grain, 5 p. potatoes, G. Rittmüller 1 hog, 4 p. potatoes, 2 p. oats, W. Grote 3 p. potatoes, 1 p. cor', Bro. Hollworth 1 p. oats, F. Tonne sr. 3 p. oats, 1 p. coru, Wm. Tonne 3 p. potatoes, 1 p. oats, Bro. Kücken 1 p. oats, 1 p. potatoes, Eh. Treathoff 2 p. oats, 2 p. com, H. Tonne 2 p. potatoes, Bro. Precht 2 p. oats, 2 p. grain, Joach. Thie- mann 1 p. oats, 2 p. potatoes, A. Frömmling 2 p. oats, 1 p. grain, Bro. Lkepitz 1 p. grain, W. Heuer 4 p. oats, 4 p. grain, Ferd. Bartling 2 p. potatoes, 1 p. oats, H. Tim" 1 p. oats, 1 p. grain, F. Rittmüller 3 p. oats, 4 p. potatoes, 2 p. grain, 2 Gall. Lard, F. Tonne jr. 2 p. grain, 1 p. oats, H. Heidor" 3 p. potatoes, 2 p. oats, 1 p. grain, W. Struckmeyer 40 lbs. cheese, Odlerich 3 gall. Lard, F. Kuhi- manlt 1 p. potatoes, 1 p. oats, 1 p. grain. Z Barrel Meh^ k. Große 1 p. oats, H. E. Buchholz 1 p. oats, D. Dam- mever 10 lbs. coffee. D. Kornhaa! in Harte' 2 p. cor', 1 p. oats, 2 p. potatoes.

Many thanks to all dear donors!  
Addison, Ill, June 5, 1880. ' Johann Rohde.

## New printed matter.

(Submitted.)  
**Curriculum vitae of W. Sihler, as Lutheran pastor** u. s. W., described by himself at several requests. 2nd vol. Lutheran Publishing Association, New Iork, 356 kearl 8t. -

Whoever, tempted by this modest title, assumes here "only a simple description of life, in which the events of a period of nearly forty years, as they approached the author, are simply and truthfully reproduced, will, on reading through the present volume, soon find to his pleasure that not only this, but much more is presented here. This biography is nothing less than a history of our Synod from its inception to the present day, and a description of the men who were chosen by God to play a particularly beneficial role in its establishment. It is generally acknowledged that one of the most difficult tasks for a writer is to give an historical account of circumstances and institutions which still exist, and at the same time of persons closely associated with them who are still living; for in doing so he is confronted with obstacles which make either him or his book impossible. The more pleasant it will surprise the attentive reader how skilfully Dr. Sihler has understood to solve this task in the present volume. Where individuals are spoken of appreciatively, the language is nevertheless measured and without any superfluous flattery, and where, on the other hand, censure is expressed, it is done without any bitterness, so that one cannot become angry with the zealot for the sake of the Lord. In short, whoever acquires this little work of history will be grateful to us for having drawn his attention to it. The author's picture, which was almost suppressed by the publishers, is also attached to this picture.

Store price is -1.00, cheaper in lots of course.

J. P. B.

To be obtained from the "Luth. Concordia-Verlag" the following writings r  
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For the "Preachers' and Teachers' Widows' and Orphans' Fund received as a contribution from k. H. Bremer -2.00. H. Bremer -2.00. Gifts: HochzritS-Eoll. at H. Rode in South St. LouiS 14.45. By k. Flach-bart, thank offering fiir happy delivery of Mrs. k. Flach-bart and Mrs. Krieger each 1.00. Lonfirmation-Coll. in k. Voigt's congregation in Dissen, Mo., 4.50. C. F. W. Sappe r.

For the community in Marena, Mdgeman Co, Kansas, with heartfelt thanks received from:

k. TrautmannS Parish in Adrian, Mich. -17.00. k. E. Lenk- Gem. in St. LouiS 25.00. k. Ottmann- congreg. in CollinS- ville, Ill, 23.25. k. Winter comm. at LoganSville, WiS., 10.50. k. May- comm. at West Jegua, Ter., 25.00. k. Mießlcr at DeS PereS, Mo., 1.00. S. Lochmueller & E. Biteg at Dennison, Iowa, each .50. k. SieverS at Minneapolis, Minn, 5.00. Wm. Muller at Frohna, Mo., 5.50. k. Eirich- Gem. at New Min- den, Ill., 63.00. S. Schmidt 3 p. grain, 1 p. oats, 2 p. potatoes, H. Bergmann 1 p. oats, 1 p. grain, D. & others at Cleveland, O., 4.00. k. Sievers' Gem. at Frankenlust, Mich. 11.27. N. N. at Pa- terson, N. I., 2.00. k. ElöterS' Gem. at Valley Creek, Minn., 9.00. A. He im er, Cassirer.

The following gifts of love have been received by the undersigned ncch the church at Rockford, Minn:

Bon Hrn. I. Birkner, New York City, -2.00. By Mr. k. Wicke",yer of his. Gem. in Richmond, Ind. 3.00. By Mr. k. Boehme of sr. Gem. at New Washington, O., 1.00. By Mr. k. Kolbe at Howard Lake, Minn, 1.00. God bless!

I. Siegrist.





Volume 36.

St. Louis, Mo., July 1, 1880.

No. 13.

**The visible protection and support of God, which Luther once enjoyed, an irrefutable proof that Luther's work was not the work of man, but the work of God.**

As is well known, the world judges everything by success. If a man about many heretics and sects. When, for example, in the 4th century belongs above all to those great deeds of God of which the history of is prosperous in earthly life, if he grows richer and richer from year to year, the arch-heretic Arius, who denied Christ's eternal deity, left the the Reformation tells us, we want to show our dear "Lutheran" readers year, the world thinks that he must be sitting in the bosom of God; if, church, his ground-breaking, soul-destroying heresy spread so rapidly this time, for the continuation of their anniversary reflections, recently, on the other hand, he is unwell in earthly life, if he remains poor and throughout Christendom that the church father Jerome wrote that the that, among other things, the visible protection and support of God, meager in spite of all his work and effort, the world thinks that God whole world had finally heaved a sigh of relief and wondered to itself which Luther once enjoyed, is irrefutable proof that Luther's work, the

must be his enemy, that God must be fighting against him. If a man that it had so suddenly become Arian. \*) work of the Church Reformation, was not the work of men, but a work

succeeds in everything he undertakes, the world attributes this solely There is no doubt, then, that the mere success or failure of a work of the great God Himself.

to his skill and worthiness. If, on the other hand, he fails in almost all does not determine whether it is good or evil. Our first reason for this assertion is: because only God could have

his undertakings, the world attributes this solely to his clumsiness and This is undeniable, but it cannot be denied that there have also preserved Luther in the innumerable dangers in which he floated on unworthiness. If a man wins a war, the world believes that his cause been such works, to which God has given the seal of success, that and on throughout his ministry.

is just; if he loses a war, the world believes that his cause is unjust. they were not works of human wisdom and power, but works of divine That Luther did not, like the holy martyr Huss and other witnesses Even true Christians sometimes do not want to decide in favor of a wisdom and omnipotence. Who, for instance, can read the history of to the truth, end his life at the stake soon after his public appearance; good cause until it has been confirmed by success, as they think, as Joseph without seeing in it God's counsel and his hand guiding all that, on the contrary, not a hair of his head was ever harmed by his God's cause and work.

things to a glorious end? Who can read the history of Moses' bringing enemies, and that only in the 63rd year of his age, after he had already This is a great and dangerous error. How often have lies triumphed the people of Israel out of Egypt without being convinced, even apart finished his work, did he fall asleep in peace, like Simeon, in the over truth in state and church, injustice and malice over innocence! from the great signs and wonders which took place, that the Lord company of his friends: this is one of the greatest miracles of divine How often has an evil thing gone out happily, while a good thing has Himself, by His "outstretched arm," led this people of His out of protection and preservation that world and church history has come to an entirely unhappy end! The history of the world, as well as bondage through the wilderness into the land of promise? Who can bestowed upon us.

the history of the Church and religion, is full of examples of this. All too read the history of the foundation of the Church throughout the world No man has had so many enemies who were at the same time so often nefarious tyrants, addicted to conquest, have hurried from victory by the holy Apostles without being reminded of Gamaliel, who, at the powerful, so cunning, and so bloodthirsty as Luther had. Luther's main to victory, have flooded and devastated whole flourishing countries first appearance of the holy Apostles, had already cried out warningly enemy was the Pope of Rome, who at that time had almost all of with their armies as with a curse that carries away everything, and to the High Council, "Depart from these men, and let them go. If the Christendom at his feet as Christ's governor, even as a god of the have subjugated whole free peoples - one thinks of Napoleon the First counsel or the work is of men, it will perish. But if it be of God, ye cannot earth, whose voice was considered God's voice, whose blessing was from more recent times -, while many just wars of defence have ended restrain it, lest ye be found contending against God." (Acts 5:38, 39.) God's blessing, whose curse was God's curse, before whose

with the settlement of the defenders of their just cause - one thinks of \*) "*Ingemuit totus orbis, et Arianum se esse miratus est.*" (Dialog. the battle of Mühlberg in 1547, in which John Frederick the adv. Lucifer. c. 7.)

Magnanimous, Elector of Saxony, was so miserably defeated, banishing rays high and low trembled, who had installed and deposed emperors, kings, and princes, at whose beckoning thousands stood ready to exterminate every opponent from the face of the earth, and to whose commands innumerable bishops, priests, and monks sometimes really obeyed.

although he had drawn his sword only for the purpose of giving his country and people freedom of religion and freedom of speech.

had sworn, partly thought to be guilty. Besides the pope, however, Luther's, the defenseless little monk's, other powerful enemy was the Roman-German emperor, whose scepter extended over half of all of Europe and over two great empires of North and South America, of whom one therefore used to say that in his empire the sun never set, and who, out of politics, had allied himself with the pope for Luther's destruction and for the extermination of his work. No sooner had Luther raised his voice than he was banned from the church by the pope, who longed for his blood, and because he did not want to recant, he was subjected to the imperial wrath of the powerful emperor, who had been enraged by him.

In addition to this, the pope and emperor seemed to have the highest right to bring Luther from life to death as a rebel in church and state. For no private man had ever spoken to the lords of the earth as Luther did, for example, in his sharp writings against King Henry VIII of England, against Duke George of Saxony, against Duke Henry of Brunswick, against Prince-Bishop Albrecht of Mainz, and others. Luther had publicly proclaimed and mocked the Pope himself in his writings as the Antichrist or Counter-Christ, as the greatest enemy of God and man, as the most atrocious destroyer of the church, and as the governor, not of Christ, but of the devil, as the, not holy, but infernal father; and when, after the delivery of the Emperor's Augsburg Confession, bloody edicts against Luther and all Lutherans appeared warmly, Luther had declared the writer of these, as he expressed himself, supposed imperial edicts, in various public writings, to be an instrument of the Antichrist. In his "Answer to the King's Blasphemous Writings in England" of 1527, he wrote: "As God lives, whichever king or prince thinks that Luther should humble himself on his behalf, as if he were repentant of his teaching, and had taught unjustly, and was seeking mercy, he deceives himself grievously. For doctrine's sake no man is so great to me: I hold him to be a water-bubble, and still less; there is no other way out." (XIX, 509.) But by Luther's teaching not only had a fire of discord been kindled, which seemed to want to consume church and state, but under lying appeal to Luther's doctrine of Christian liberty, wild spirits now arose in many places, placed themselves at the head of the dissatisfied subjects, and really carried the blazing torch of indignation through the land.

It is true that Luther soon acquired friends, even among the German princes; but not only were all of these only vassals of the emperor, who, partly for the sake of conscience, did not dare to rebel against the majesty of their highest authority, a powerful world ruler, and partly were much too weak to lend him protection; but it was Luther himself who continually implored the princes who were friends of his not to break their loyalty to the emperor for the sake of the gospel. Yes, Luther held to his death that the Antichrist, according to Daniel's and St. Paul's prophecy, should be broken "without hand," should be killed only "by the spirit of Christ's mouth," that is, by the gospel, thus spiritually, and in general that God's word should neither be spread nor protected and defended by bodily force. The only weapons Luther wanted Christians to use as Christians were the Word of God, prayer, and tears.

So Luther stood there like a defenseless lamb for almost 30 years, from 1517 to 1546, apparently surrounded by bands of roaring lions and ravening wolves.

Where did it come from that Luther's countless enemies, in spite of all their great power, could never become mighty over him? Where did it come from that, in spite of their bloodlust, they could not shed his blood? Where did it come from that, in spite of their cunning, with which they pursued him, often even through assassins and poisoners hired against him, they could not carry out their evil attempts? Whence came it that thousands and thousands who professed Luther and his doctrine soon had to atone for their confession with their lives, while Luther himself always went free? Whence came it that Luther, though he himself so ardently desired to die a martyr's death, and had so often been in the hands of his enemies, was never once touched by them? It is true that in 1530 his Elector did not take him, the banished and outlawed one, with him to Augsburg into the enemy camp, but left him in Coburg in a castle, which, however, was easy for the enemies to reach and was guarded by no more than 12 men. How did it finally come about that immediately after Luther's death a bloody religious war broke out to exterminate Lutheranism, while during Luther's lifetime this war only hovered over the head of Luther and the Lutherans like a threatening storm cloud, without being able to pour over them?

There is absolutely no other explanation possible for this almost thirty-year miraculous preservation of Luther in the midst of his countless enemies, who had both the power and the will to destroy him, than this: Luther was God's servant and instrument, Luther's work God's work, therefore Luther stood in God's, the Almighty's, so wonderful protection. In Luther, therefore, those miracles were repeated again, that God shut the lions' mouths, so that they could not devour Daniel, and that God took away the power of the flames in the fiery furnace to destroy Shadrach, Meshach, and Abed Nego, even to scorch their hair. The hour had come, of which the 12th Psalm says, "When the wretched are destroyed, and the poor groan, I will arise, saith the LORD; I will make a help, that they may teach with confidence." God himself therefore terrified Luther's enemies in their consciences, and made them cowardly in heart, and said unto them, "Touch not mine anointed, neither do harm to my prophet." "Make up your mind, and nothing will come of it; make up your minds, and nothing will come of it; for here is Immanuel." Therefore Luther himself sang:

With our might is nothing done.  
We'll be lost soon enough;  
For us the right man fights, whom God himself has chosen.  
Askest thou who he is? His name is Jesus Christ,  
the LORD of hosts, And there is no other god, He must keep  
the field.  
  
(Conclusion follows.)

(Submitted.)

A Catholic service.

"Holy Mother, pray for us," thus sounded from the choir, while the congregation sat quietly or prayed their rosaries. When the singing was silent, all fell on their knees to pray alternately with the priest.

Mary. Four times and ten times they implored her for help in all distress. There were certainly also sincere souls among them. It was obvious to them that they were serious about their service. How pleadingly their voices sounded when they called out: "Holy Mother, Queen of Heaven, be our consolation in life and in the hour of death, Amen. And yet all their doings were an abomination before our God.

During a short hymn, the priest ascended the pulpit. Now that we were barely ten paces away from him, we could clearly hear every word he said. But his sermon read something like this:

"Beloved in the Lord! Today we celebrate the feast of the glorious Ascension of our divine Saviour, who has sat down at the right hand of God. At the same time, however, we also remember the joys which the Blessed Virgin has in the glory of her Son. She is the only one, according to the Church, who is already in heaven at the right hand of her Son. And how could it be otherwise? This body was so pure, it was never defiled with any sin. That is why the Church has appointed a day on which to glorify the Assumption of Mary. What joy and blessedness she may enjoy, we know not; for, as the holy Scripture saith, eS no eye hath seen 2c. And I think there is no such powerful stimulant to a godly life as when you think of the joys of heaven. For even if you have to live, suffer, and struggle here for another ten or twenty years, what is that against eternity? It is said of St. Theresa that in her penitential exercises she always raised herself up with these words: O blessed eternity, O eternal blessedness. And she fasted not only forty days, but all her life. Therefore remember also the joys of heaven, and ye shall live godly: but he that liveth ungodly must fear hell. But he that walketh godly may be sure of salvation. Our divine Saviour himself said: "In my Father's house are many mansions. Certainly, but they are different according to merit; he who has earned much will naturally obtain a beautiful, glorious dwelling. And that we may attain there, the Mother of God will gladly help us, for she is also our Mother. She can also do it, for she is powerful. As Queen Esther prayed for the people of the Jews, Mary also prays for the life of her children, for us. And should she make a wrong request? Certainly not. Her divine Son will hear her. Therefore we should call upon the Mother of God diligently, and especially on this day, the glorious Ascension of Christ. The more diligently we ask, the more readily she hears us; yea, let us yield ourselves wholly to her, let us trust her wholly, and then she will help us, not only in life, but also in the hour of death. Amen."

Then the congregation knelt down and prayed with the priest before the altar of Mary, among other things: "O Queen of Heaven and Earth (the congregation answered each time: pray for us), O Queen of all the Patriarchs, O Queen of all the Prophets, O Queen of all the Apostles, O Queen of all the Hosts, O Most Blessed Virgin, O Mother of God - pray for us". The priest then proceeded

\*Of course he lied about it, for he said that when Esther came to the king, he was so angry that she fell down in terror, and only then did the king calm down. Run, he can lie to the Catholics, who are not allowed to read the Bible.

The congregation knelt, worshipped and crossed themselves. Yes, our neighbor even asked us to kneel down and worship with her before the mystery of the transfiguration of the bread. Then we ended with singing. -

This was a Catholic service on the Ascension Day of our Saviour Jesus Christ. Well, how did you like it, dear Lutheran? How people are so deceived, so blind and wicked! The whole service from beginning to end, what was it but idolatry and devil-worship? It was the Feast of the Ascension, but of what was it spoken? Of the Virgin Mary! She was venerated, invoked, pointed to as the only consolation, the only help in life and death. Not a word was said about Christ, our Savior, who did everything for us, who also went to heaven for us, for our good, who gives us everything by grace, free of charge, through faith - no, nothing of that, but: live piously, then you will already be blessed with the help of Mary. This is how the Antichrist deceived the people. He takes away all honor from Christ and all comfort, even blessedness, from men. For if a man dies because of such preaching as that of the priest, he will not be saved. In short, no Catholic can inherit the kingdom of heaven if he lives and dies as they teach.

This ought to stimulate us to praise and thank God that we have the pure doctrine; it ought to spur us on to trust in Christ alone, to trust in him; for he will and is able to help us out of the distress of body, sin, and death, because he has gone up to heaven, even above all heavens, and is at the right hand of power. Hermann.

The fact that the sacraments are understood as sacraments, and that holy absolution in particular is listed among them, means that only baptism and Holy Communion can be counted as sacraments in the narrower sense of the word. Augustine's words apply here: "If the word comes to the element, then it becomes a sacrament. Our Lutheran catechism also teaches only two actual sacraments, namely baptism and Holy Communion.

- (2) Of the essential parts belonging to a sacrament there are three:
- a. A sacrament is a sacred act commanded by God Himself.
  - b. A sacrament has a visible element which God Himself has prescribed.
  - c. A sacrament brings with it the evangelical promises of grace, which are the forgiveness of sins and the other spiritual goods connected with this forgiveness.

Since Quenstedt, a doctrine has been established in the orthodox Lutheran Church, according to which a certain heavenly good belongs to each of the sacraments; but Scripture and the confessions of the Lutheran Church teach only of the one sacrament of Holy Communion, that in it the certain heavenly good, which is the true body and blood of the Lord, is sacramentally united with the bread and wine, and partaken of with the mouth. Of the heavenly good which is offered in Holy Baptism, as which some call the Holy Trinity or the words of institution of Baptism, others the blood of Christ, still others the Spirit, we must confess that it is certainly essentially present in Baptism, but not in the same way as the body and blood of Christ are present in the Lord's Supper. The heavenly good communicated in Holy Baptism is not sacramentally united with water. Unbelievers also receive the same heavenly things in the Lord's Supper, namely, the body and blood of the Lord, as believers do; but in Holy Baptism unbelievers cannot receive with the water the heavenly things of the Holy Trinity, etc., which are offered in Holy Baptism. It is undoubtedly the teaching of holy Scripture that in the Lord's Supper the bread is the body of the Lord, and the wine the blood of the Lord; but nowhere is it written that the water is the holy Trinity, or the words of institution, or the Spirit, or the blood of Christ.

- (3) The nature of the sacraments does not depend on the character of those who administer them (neither on their faith or unbelief, nor on their piety, nor on the legitimacy of their profession and ordination, nor on the worthiness of those who receive them), but on the fact that they are administered according to God's appointment. Although no layman has the right and power to administer the sacraments ordinarily, because otherwise the public ministry of preaching, which is after all God's express order, would be overthrown, yet the case of necessity justifies an exception, e.g. the necessity of baptism. And if a layman administers Holy Communion to another on his deathbed, when no pastor can be reached, because of his condition, since he is in grave distress, his power and his authority to do so are based, as in the case of a baptism of necessity, on the fact that he is a layman.

at Holy Baptism, to the universal priesthood of all Christians. Four instances of practiced serious synodal discipline are recorded: First, in response to a question from the President of the Illinois District concerning the former pastor, Mr. L. Traub, the Synod unanimously declared that it could not recommend him again for a preaching or school office.

On the other hand, the **Rev. J. R. Lauritzen in Port Huron, Mich, was expelled from the synodical community**, because he not only did not heed the advice already given to him by the previous year's synodical assembly to resign his office, but had also committed other grave sins by excessive stinging interference with the office of the divinely ordained pastor in St. Clair and by rekindling and fomenting discord. Clair and by rekindling and fomenting discord; furthermore, he had actually revoked his confession of repentance made before the Synod the previous year by a printed circular that was distributed everywhere, and in this he had grossly sinned against the eighth commandment.

Thirdly, the Synod indignantly rejected the unworthy insinuations and poisonous omissions which the synodal congregation of Waldenburg, together with its pastor, had issued against it in two documents, as completely null and void, and insisted on the expert opinion issued from its midst in 1878 and 1879 concerning the matter of the lawsuit between the above congregation and its pastor on the one hand, and between its former teacher Th. Zacharias on the other. If the congregation was not satisfied with this decision, the way to the General Synod was open to them, which they had also threatened.

Fourthly, the Synod could not bring itself to help Mr. F. W. Spindler, who had had to "resign" his office in Grand Haven and had really resigned on Char Friday of this year, back to a preaching office, nor was he approached in its meetings.

The proposals of last year's Synodal Conference concerning the formation of State Synods and the union of Seminaries were adopted by the Synodical Assembly in such a manner as to concur with the resolutions of the Illinois District, namely, that, if at all possible, only one large Synodical body, instead of three separate larger Synodical bodies, should embrace all the particular State Synods.

At the request of many, the Synod was presented with sentences for evaluating the question of whether a Christian could in good conscience join one of the secular workers' support associations here, based on an expert opinion on this matter from our theological faculty in St. Louis. Unfortunately, these sentences were not discussed due to lack of time. But at least the sentences themselves may be brought to general notice at the end of this report.

With heartfelt thanksgiving to God, who has put to shame all attempts of the evil enemy to disturb or even destroy the unity of our Synodal District by shameful abuse of the preaching ministry, the proceedings concluded. Thy testimonies, O God, are our eternal inheritance. Amen. F. Sievers.

(Submitted.)

**This year's proceedings of the Northern District of the German Ed.-Lutheran Synod of Missouri, Ohio, &c. St.**

The Northern District of our Synod met this year in the congregation of P. J. Trautmann at Adrian, Mich., June 9-15, incl. All who attended the proceedings have the Lord our God to praise, that His word has been profitable to us for doctrine, for correction, for chastening in righteousness.

The congregation consisted of General Praeses Schwan, 37 voting and 4 consulting pastors, 32 teachers and 37 congregational deputies together with numerous guests, namely pastors of other districts, a pastor of the Ohio Synod and some members of Trautmann's congregation.

Absent warm only 2 voting pastors, 4 teachers and 3 congregational deputies.

After we had been prepared for the important negotiations by the opening sermon of the General Praeses Schwan as well as by the Synodal speech of the District Praeses Fürbringer, we first went to the discussion of the theses on the sacraments in general and Holy Baptism in particular, which had already come up for partial discussion last year.

The following was brought to the complete certainty of all the Synod members from God's Word:

- (1) Although in the Apology of the Augsburg Confession, Article 13, and in the writings of our doctrinal fathers, sacraments are spoken of in a broader sense, since sacraments are the most sacred acts of worship in the "Christian" Church.

Sentences for the evaluation of the question whether a Christian can join one of the local secular workers' support associations with a clear conscience.

I.

It is commanded in the word of God, that every Christian, with whom God doth not make a special exception, should labor diligently in an earthly profession acceptable unto God, that he may honestly nourish himself and his own, and that he may have to give to the needy.

II.

Associations that merely aim at mutual support in times of need are not in and of themselves contrary to God's Word.

III.

However, because circumstances that conflict with God's Word make a thing that is in itself permissible sinful, a Christian cannot in good conscience join any of the local secular workers' support associations, 1. because a Christian should not seek and accept support from the world without the utmost necessity;

2. because, according to God's Word, the support of the needy is to be that of free love;

3. because according to God's word, Christians should mostly do good to their fellow believers, Gal. 6,10;

4. because Christians should not make a contract according to which they demand night watches in cases of serious illness even from unbelievers;

5. because Christians are not allowed to promise to take every fellow member to the grave with them;

6. because a Christian, by excluding himself from such an association, is often guilty of the sins of others;

7. because a Christian who excludes himself from such an association gives offence to other Christians, and is himself in danger of becoming lukewarm and indolent in his Christianity, and finally of being brought to total apostasy.

IV.

A Christian church should therefore not accept into its congregation those who have already joined such an association but do not want to be taught.

V.

Such members of the congregation who already belong to such an association should be taught the matter with all patience and doctrine until they come to the right understanding; but where open contempt of the Word of God comes to light, exclusion from the congregation must finally follow.

To the ecclesiastical chronicle.

I. America.

Something concerning our seminaries. This year again 34 seminarians, 16 from St. Louis and 18 from Springfield, have been released to enter the ministry of the church. \*) Although the number of our graduates this year was not inconsiderable, it was by no means sufficient to fill all the fields of work that presented themselves to us and were eagerly awaiting workers. Unfortunately, only a little more than half of the congregations asking for young preachers and of the large mission fields opened to us (for there were 61 of them) could be supplied. We can scarcely express the extent to which

\*) Besides these, 7 Norwegian students and 1 inappropriate to the Wisconsin Synod passed the Candidate Exam.

This lack of workers for our ever-growing harvest field has caused us great heartache. Here it has again come vividly before our souls how necessary it is that we become even more eager to find gifted and pious young men who could enter our so-called practical seminary, and to encourage and entice them to be equipped as quickly as possible as competent preachers of the Gospel by God's grace and help; Otherwise we would not be blameless before God if, especially in the far West, where the stream of immigration mostly flows, ever greater numbers of the children of our Church either become the prey of fanatical sects or fall back into pure paganism. May then every righteous Lutheran who loves his fellow churchmen, be he preacher or layman, be mindful of the sacred duty which lies on the conscience of every Lutheran also in this respect. "So help whoever can help." Luther writes in his interpretation of the 101st Psalm, "and have mercy on the poor youth, on our dear offspring, and on all God's chosen children who are yet to come and have not yet all been born, who must also come to baptism and to Christ through our service and help, to which we are also called and live precisely for the sake of the same; otherwise our faith would be enough for our person, no matter what hour we die. And woe upon all woe, where we cast such service and calling to the winds! God shall require it of us, and shall take account of us of all the posterity of souls that are missed by us." (V, 1246.) May the jubilee celebration of our precious pure Lutheran confession, which took place in the past month of June, have contributed something to our becoming not only more eager to hold on to this unspeakably precious treasure for ourselves, but also to procure this treasure for those who, although also children of our so richly graced church, are nevertheless lacking it.

W. [Walther]

**The Baptist** (Anabaptist) **sect** likes to boast that everything in it is set up "according to the apostolic model. But our readers know that this is a vain boast. The conduct of the Baptists in California must be recognized by even the dumbest eye as unapostolic. It is well known that in San Francisco the head of the Baptists, a certain Kalloch, is a Baptist preacher and at the same time Mayor of the city. He was elected by the Socialist party, and has recently been indicted for abusing his office in favor of seditious elements. His son, also a Baptist preacher, shot a newspaper writer in revenge, and old Kalloch, far from seriously condemning his son's act, expressed the hope that the Baptist congregation would not take a step against him that would hinder his usefulness as a preacher. But has not the whole Baptist Convention of California declared against these vile men? None of this. The convention recently assembled at Sacramento, voted down a motion condemning the conduct of these two Baptist preachers. Who does not think of the socialistic, murderous Anabaptists of Luther's day?

G.

**Methodism.** The General Conference of the Northern Methodist Episcopalians, which is held every four years, met in Cincinnati during most of May. Although it had large churches at its disposal, it held its meeting in a theater, in part probably to "make money"; for the boxes and seats in the galleries were sold to the highest bidders. The 4 newly elected bishops were also ordained on the stage. Politics plays a large role in this body; to it one attributes also the failure of the election of the bishops: all 4 are from the

East, the Germans would also like to have a German and the Negroes a black bishop, but could" obtain nothing. That the secret societies completely dominate this body was again shown this time. Four years ago the General Conference had sent a preacher, Lynch, a Mason, as a delegate a" to the Wesleyan Conference, which does not tolerate secret societies among themselves. This Mr. Lynch was therefore not accepted. The reading of his report excited almost universal merriment, and it was resolved to dissolve all connection with the Wesleyans." Strange was the proposition that a clause should be inserted in the Church Order, whereby children from 14 to 15 years of age, after previous public examination, should be received as full members of the Church, by publicly professing the baptismal covenant before the congregation. Whether the proposal was accepted or not, the available reports do not say; but it is strange; for years ago in the "Apologist" the Confirmation was decried as an "unscriptural and sin-stained Confirmation machine." These people who pay homage to the priesthood are not yet at peace with lay representation. There was a proposal that the bishops should meet with the preachers for themselves and the lay delegates also for themselves, so that the conference should consist of an upper house and a lower house. The adoption of the proposal lacked only one vote. -

G.

**The local Roman Catholic "Herald of the Faith"** lets almost no week go by without barking at the "Lutheran. We occasionally want to share something of this with our readers, but we do not intend to engage with him as long as the "Herald" does not confront us with **better** opponents. They are either completely dishonest or completely ignorant people. The dear reader may judge for himself. Concerning the Augsburg Confession, the jubilee of which lies heavy in the stomach of the "Herold," he says, among other things, that the Elector of Saxony did not accept the 17 articles written by Luther because of the violent language, and commissioned the "gentle" Melanchthon to rewrite the creed written by Luther; further, that the Lutherans had no copy of the Augsburg Confession after the German and Latin copies had been handed over to the Emperor. He writes: "That which the Lutherans know as the Augsburg Confession of Faith was subsequently reassembled by Melanchthon after it had been read before the Emperor and the imperial estates. All manuscripts and copies were made after the Confession was read." Of all this, however, not a word is true. - In No. 33 the "Herold" wrote that in the editions of the Bible which came out in Luther's time and for which he was responsible, Jacobi's letter was missing, but in Lutheran editions of the Bible which were "made after Luther's time" Jacobi's letter was printed. Not a word of this is true. The fact is that Jacobi's letter is found in all Lutheran Bible editions and that even Luther made glosses on it. - The writers of the "Herold" are therefore either completely dishonest or completely ignorant people. With such men, however, one does not enter the battlefield. However, we are more inclined to the opinion that the writers of the "Herald" are not honest and deliberately distort facts, since they do not otherwise show themselves to be quite ignorant in worldly matters. To draw attention to only one thing, they develop unusual knowledge in the field of agriculture. Among other things, the following question is answered in the question box: "How does dung work best as fertilizer when it is plowed under dry or wet?" From the answer we recognize a man who knows how to handle manure well.

G.

**Against the lodges.** The "Luth. Kirchenzeitung" announces the verdict that the judge Kirkpatrik of Pittsburg recently delivered against secret societies of any kind.

hak. "He says, among other things, that the so-called '*Beneficial*' ecclesiastical" purposes have been collected throughout the Eastern still in Purgatory. Other papists think that he went to heaven soon after *Associations' are* among the greatest 'swindles' of the age, and practice Branch of the "Union." Then the annual convention of the "Union of his death. A French paper, "Le Pelerin", even wants to know something nothing less than benevolence. The unfortunate victims of these, he says, Evangelical Protestant Congregations of North America" adjourned, and about how he was received in heaven. It says that at his entrance he are to be pitied, for the only ones who have any real profit from them are went leisurely down the river to Cincinnati, from where it had swum so received from the hand of Mary [but the dust of Mary's hand is still in the the officials, who keep the honors and the profit for themselves, while the gloriously on the morning of the same day. That was agreed upon for a grave] a crown for declaring her unstained by sin; that Joseph warmly defrauded commoners enjoy the honor of paying and paying homage to short time, but otherwise it was just - nothing. (L. Kztg.)

the great ones in a most obedient manner. A righteous woman is a much better savings bank and a much better keeper of the sick than such societies with all their trappings, and it is precisely from the wife and children that more time and money are stolen by the meetings and parades of such societies than can ever be made good. Thus he still says much that is very worthy of consideration, and that from his own view and experience, for he, together with many others, had formerly gone through all this foolishness, but is now glad to be able to say that he has not wanted to know anything more about it for a long time." From the "Luth. Zeitschrift" we learn the following: "What bad support associations the lodges find, we have seen last year on the occasion of the meeting of the

Odd Fellows seen in Baltimore. On an average each member had to pay in three dollars \$ to get a dollar in support from the Lodge in time of need. And all this when things are still going well. But it can also happen that one is laid up on a sick bed for a long time, and then these support societies know ways and means enough to get rid of such a member. These cases occur too frequently. They also sometimes declare themselves bankrupt. For if it costs two dollars out of three dollars paid in to maintain the Lodge "externally," there is not much left for it to support the needy. If there is a particularly large number of cases of illness and death, the funds are no longer sufficient to provide support, and the Lodge turns away the sick, orphans and widows with the excuse: "We

have no more money and can provide no further support. Thus a needy widow writes to one of our bills of exchange: 'I used to be supported by the Lodge with 4 Thaler a month, but now it's the third year since I received nothing. They have declared themselves bankrupt and now the poor widows can look after themselves.' How much better it would be if people would spare something for themselves when they are healthy, so as not to be dependent on Andre in times of need. If one had the money that was paid into the Lodge, consumed in the inn and on other occasions with the Lodge brothers, in such cases of need, one would be well provided for externally." - From these reports it can certainly not be wrongly concluded that, if public thanks are sometimes given for prompt payment, these are only exceptional cases which are announced to attract careless people into the Lodges.

**The present gymnastics societies** do not want to know about piety. The gymnastics meeting in Indianapolis decided to abolish the old gymnastics motto r "Fresh, Pious, Happy, Free!" and to adopt in its place the motto: "Fresh and Free, Strong and Faithful!"

**A Rationalist Synod.** The other day the "free Protestants" of Cincinnati, and elsewhere scattered, had once more their annual "convention." The place of meeting was New Richmond, O. Bon Cincinnati, where the "Protestants" had assembled, they went with each other by steamboat early in the morning to the place of meeting, arriving there at 9 o'clock. The guests were "hospitably" received and entertained by the local congregation. This certainly took some time. Then the convention got organized. Then, of course, they got hungry and had lunch. In the afternoon the "free church body" met again, where it turned out that in the last year the enormous sum of \$154.09 had been raised for

## II. foreign countries.

**In Schleswig-Holstein** there is a congregation whose members not only do not have to pay anything for the maintenance of church and school, but even get something out of it. This is the reformed congregation at Friedrichsstadt. This congregation has such large church assets that in the last two years not only were all the costs of maintaining the congregation covered, but there were also surpluses. The congregation did not think it could use these surpluses in a more practical way than by "distributing" them among the adult members. Therefore, 60 Marks, under certain circumstances at least 40 Marks, were paid to each member from the church treasury. That the church treasury money should be used for church purposes does not seem to have occurred to this clean community. W.

**Luther's Birthday.** From Bunzlau, a pastor of the separated Lutheran Church in Prussia writes in the "Kirchen-Blatt" (church bulletin) of May 1: "We" (i.e. he and his congregation) "want to arm ourselves to celebrate the great jubilees of 1883 in a worthy manner, Luther's 400th birthday and the 50th birthday of our parish. Indeed a timely armament! W.

**Baden.** The "Pilgrim from Saxony" of May 9 writes: In order to come to the aid of the unbelieving Protestant professors in Heidelberg, who were in danger of running out of students, several years ago the government and the chambers of parliament donated significant scholarships for theologians, regardless of whether they were from Baden or not, if they only studied in Heidelberg. In fact, this rare lure worked, for the number of students rose to some 20, so that there were at least a little over two students for every professor. However, the moderate majority was provided by foreigners, and thus did not "advance" the state church with the help of Protestant theology. As a result, the Landtag recently decided that scholarships should be awarded only to those who undertake to enter the service of the Baden Landeskirche. A motion of the delegate Mühlhäußer to call men to the Heidelberg theological faculty in the future who agree with the confession of the church, which would soon bring students to it, found no concession at the government table.

**Usury Law.** A usury law has been passed in the German Reichstag, of which the "Pilgrim from Saxony" of May 2 says: "The law in the form in which it is given will have the good effect that the usurers will no longer, as hitherto, bring their usurious claims before the courts with the most impudent impudence and make these the executors of their cut-throat practices. In the law the judge has a means by which he need no longer execute the usurers' claims if he is convinced that "inexperience, recklessness, or necessity" have been shamefully exploited. Instead of slaughtering the poor victims of the usurers for their benefit, he can now rather turn the tables and give the "usurers" a lesson that would cut off their desire to cut necks. A loophole recommended by Deputy Lasker for the law, which would have allowed the usurer to shear his sheep in a roundabout way, was thankfully rejected by several sides.

**Pope Pius IX is in the** opinion of many papists, even the infallible Pope Leo XIII,

pressed his hand and thanked him for making him patron and protector of the Church; that Peter set the tone to the hymn of welcome; that Francis de Tales and Als. de Liguori, whom he declares to be "teachers of the Church," sang of his deeds, and "twenty-five saints and twenty-six blessed ones" whom he had made them, greeted him with harmonious choruses. - Such nonsense the simple-minded papists let their parsons recite to them. Now we do not believe that Pius IX is in Purgatory, since there is none. But this we believe, that no one can go to heaven who is against Christ and puts Mary in Christ's place. G.

**The Prussian Minister of Culture,** v. Puttkamer, is not ashamed to say grace as a father of the household, even at the "official" banquets which he gives. Unfortunately, this is one of the things of which even those who want to be Christians are ashamed.

## From the army camp of the Antichrist.

The Roman-Papal Church makes of Joseph, as of many other saints, an idol. Pope Pius IX has even chosen Joseph as the special patron saint of the papacy. For this reason, various writings about Joseph have appeared in recent years. The papal church, or rather Babel, is related to the false union and all allies of antichristianity in that it mixes truth and lies in a horrible way, in order, after it has tried to satiate the souls that have a desire for truth with the remnants and slivers of truth that it has tailored, to be able to plunge them all the more surely into the abyss with lies. Such thoughts came to us when we read again our notes from the Joseph book, which was published some years ago in America and Europe: Joseph book or the power of the intercession of the patriarch Joseph, the nourishing father of Jesus and the bridegroom of the most blessed virgin Mary". The pictures are very beautiful in their way and help to promote the work of seduction of poor souls.

From the beginning there is the text of the holy gospel, what it tells about Joseph. Afterwards, however, the book does not care about this text at all. Rather, quite contrary to it, it is told that according to tradition Joseph took the pious (!) vow, wio "Ma- ria, to preserve his innocence (!) until death. Therefore, he later refused to take Mary as his bride and to celebrate the marriage with her, except on the condition that his virginity would always be preserved. - How far we are from Scriptural truth and teaching!!! Because of his virginity Joseph deserved to become the bridegroom of the holy Virgin and Mother of God. - New false doctrine!

And so that the still somewhat sober spirit's eyes go out right away, the lying spirit comes right out clumsily: There was nothing to hinder him from perfectly fulfilling the great commandment, "Thou shalt love God with all thy heart." He was truly a man after God's own heart, a righteous man, as the Scriptures call him, endowed with all the gifts of the Holy Spirit which made him worthy to assist in the great work of redemption, "the business of all ages."

So you hear it: Jesus alone is no longer the Redeemer, but Joseph also works!



Now it is said of the ring of Mary that it is of onyx, was found in the year 800 in Italy near *Clusium* (Chuisl), was kept there, was then stolen and is now kept in Perugia and is exhibited every year on August 3 for veneration and how it has already done many miracles.

It is told how, at the wedding, Joseph and Mary renewed their vows to live as brother and sister! How impudently the holy scripture is denied!

It is said that angels brought Maria's house, where she lived, to Loretto, as well as her cupboard, where she put her dishes, along with bowls of clay and her stove.

The Holy Scripture says that John the Baptist was filled with the Holy Spirit while still in his mother's womb. Scripture says that he was filled with the Holy Spirit while still in his mother's womb. But here it is said, because the Antichrist always strikes the mouth of the Lord Jesus: the sanctification of John the Baptist and the angelic innocence of his heart, say the holy (!) Fathers, was an effect of the anointing and grace, which the presence of the Virgin spread over his soul!

Followed by all sorts of snark about Joseph's trip to Egypt, they have his mantle in Rome in 2 churches, one piece each. In Egypt a chief priest had converted to the Christian faith 2c.

Later, Joseph is praised for taking the Holy Scriptures out of the closet - and today the Roman papacy forbids even having the Holy Scriptures in the closet!

He unfolded, it is said, with holy reverence the leaves of the prophets, he read with heavenly devotion the comforting promises of the Lord! and now, when one wants to imitate him, he comes under the spell, for no one is allowed to read the Bible. Perhaps Joseph was not a layman! ?

In short, in the little house where the holy family lived, the angels saw - what do you think, I. reader? - nothing less than: the image of the Holy Trinity.

In the story of the 12-year-old boy Jesus, where Joseph and Mary were each partly to blame, everything is of course excused by the circumstances: "In the crowd Joseph and Mary could not notice that the boy Jesus was missing. Joseph believed that he was at the side of his holy mother. Mary thought he was with Joseph." The two, then, cared nothing for each other either, as it seems, a charming picture of famitte, each wandering about by itself, content with opinions!!! -

Now hear further all that Joseph is and has:

As a righteous man he was already in possession of all virtues, buta careful collection of observations and calculations, and after he had left he reached the highest degree of them in his dealings with JEsuS. His love for God was boundless. Joseph, because he was a righteous man, had the perfect love of God, he loved God above all things, only because of Himself, because He is the highest good. He fulfilled exactly all the commandments of God, all the precepts of the law; sin, the greatest evil, the mortal enemy of love, was not in him.

So that means, I. reader: Joseph was JEsus, he was not a man, he was God!!!

Joseph could not die any other death than that of love - so once again Jesus! For all men must die for sin's sake.

But now contradictions follow! This same Joseph, so like God, now stands there again as only sanctified by Mary; the Mother of God sanctifies - above we have already rebuked this blasphemy against the Holy Spirit - by her nearness John the Baptist under the heart of fine mother Elizabeth in a moment and makes him angelically pure, so that Jesus himself calls him an angel (!!), how will Joseph have been sanctified by her, since he stayed near her for more than thirty years, so that one is justified in calling him more an angel than an angel?

...than a man. - He has already been made God above-now only an- angel again!

In another place it is said: Joseph was chosen from eternity and recognized as a spark of divine love. Then again, obedience is the foundation of his holiness; further on, obedience rests on humility, and he is exalted as a foster father because he has humbled himself in this way.

If you still doubt, dear reader, that he is really put on a par with Christ, or if you think we have said too much, hear how it is further extolled that for thirty years he fulfilled with the most conscientious care all the duties of a father and husband (here the writer of the book of Jofephi forgets himself too clumsily!), that there was no struggle in him with disorderly passions, but the most perfect peace reigned, and he finally passed away, abounding in merits.

For today, dear reader, it is enough to show you that you are dealing here with the Antichrist incarnate, who would like to overthrow Christ from the throne. Protect us from this, dear Father in heaven!

(Evangelical Lutheran messenger of peace from Alsace-Lorraine.)

### He didn't want to believe.

Some years ago, an English frigate was cruising in the Mediterranean, whose commander had been ordered to investigate whether there was a cliff or sandbank below a certain longitude and latitude about which a report had been received. The captain set about his task, but did so on the firm assumption that no such thing would be found in the designated area. The investigation was therefore only superficially undertaken, and was soon brought to an end by the captain declaring that the report was entirely groundless and based on deception or fraud. Meanwhile an officer on board, a man accustomed to accurate calculations and observations, had a different opinion, and asserted that a more careful and prolonged investigation would probably produce a different result. But fine reasons made no impression at all on the commander; on the contrary, he received a sharp rebuke from him, as a man who possessed no experience. The officer, on the other hand, made a careful collection of observations and calculations, and after he had left the frigate, he managed to get the admiralty to assign him a further investigation and to place a small ship under his command, on which he would seek out the suspected cliff, or whatever else it might be. His voyage was successful, and he was able to report that a dangerous rocky reef was hidden under the water at the designated place in the Mediterranean Sea. This circumstance was soon carefully noted on the nautical charts, in order to give greater safety to navigation in the Mediterranean. The officer was awarded a promotion for this service. When the captain of the frigate heard of this after some time, he became very angry, and declared that the report was nothing but a fraud, and that it had only been for the purpose of this promotion. "If ever," he added, "I have the keel of this ship under me again in those waters, and do not carry her undamaged over the place where the chart shows a rock, call me a liar and not a sailor."

Two years later, this captain sailed for Naples with some diplomatic officials on board. One autumn afternoon, while the ship was sailing in a northeasterly direction, threatening clouds appeared in the sky, and soon a violent storm arose. Night fell; the captain paced the deck apprehensively, conferring with the experienced helmsman. They examined the chart; suddenly the helmsman, pointing to the region where they were, exclaimed, "There you see, Captain

it was the recently discovered dangerous point, designated by the name" "Twills Reef." The captain thought of his former voyage; he flew into a terrible rage, burst into passionate speeches, railed at the officer, and repeatedly declared that he was determined to sail straight across the spot and prove that there was nothing dangerous there. He then descended to his passengers in the cabin, and told them the story of the hidden reef, in order to "jest" with them at the expense of the deceitful lieutenant. "In five minutes," he said, laughingly pulling out his watch, "we shall be over the dangerous place." But the news by no means excited the same merriment among the company. While he spoke so cheerfully, they fell into anxiety. There was a little pause; then a slight creaking of something scraping the bottom of the ship was heard, followed by a shout of alarm from the hatches, then a bump, then a crash and a shaking of the hull, and at last the collapse of the beams, - the frigate was stranded; a little while longer, and the stately ship was a wreck; the masts fell into the sea, and the surf threatened to swallow up everything. With desperate efforts everything possible was done to save the passengers. The boats were lowered, the crew was embarked, only the commander did not want to leave the ship, lest he should survive his mad rashness. He was still seen standing there with his head bare, looking down from the wreck into the foaming waves that were gradually destroying it.

He did not want to believe. He had the means of ascertaining the truth; he had heard the reasons, and listened to the reports of others, and there was evidence enough to convince a man who was free from prejudice; but he would not believe. Is not history a picture of what we have before our eyes every day? People do not want to listen, even if it is proved to them with good reasons that there is also a cliff hidden under their life's fairway. They laugh about it or become angry when **they are** warned of it; they steer calmly toward it, until in the dark night their life's shuttle is stranded, too, - because they did not want to believe. (Paulsen.)

### Copernicus,

born 10 years before Luther and died 3 years before Luther, is known to have first taught that the sun does not move around the earth, but stands still. That is why he is now highly praised by the unbelieving world. They think that Copernicus clearly proved with his teaching that it is not true when the Bible says that the sun stood still at Joshua's prayer (Jos. 10, 12-14.). But if this is not true, then the whole Bible is not true either. But if the world knew Copernicus better, it would not regard and revere him as one of its own kind. For Copernicus was a man of heartfelt faith. A proof of this is that he made himself the following epitaph:

Not the grace that Paul received do I desire. Nor the grace that thou didst pardon Peter with. Only that which thou didst bestow on the henchman at Creuze.  
I only ask for those. \*) W.  
[Walther]

\*) The epitaph was written in Latin and read as follows:

*Non parem Pauli gratiam requiro, Veniam Petri neque posco, sed quam In crucis ligno dederas*

### About the 6 main pieces

of Luther's Small Catechism says the famous Hamann:

"The sixth number agrees with the working days of the week, that a child has a stint to say out of this true enchiridion (manual) every day."



<div><div>Inaugurations.</div><div><p>In accordance with the commission received, on Sunday Jubilate, Rev. George Buch was installed by the undersigned, assisted by Mr. k. T. Steup, in the midst of the Lutheran ImmanuelS congregation (83rd street, New York). F. T. Köraer.</p><p>Address: livs. 6l "orxs Lucd, Lustsrn öoulovnrä, doiv. 77tli &lt;L 78td 8ts., Issv ^orü</p><p>On Sunday Exaudi, Pastor I. Aron was introduced to his new congregation by the undersigned, in the presence of Mr. L. Crämer, President. F. A. Reinhardt.</p><p>Address: R "v. 3. ^,ron, Rodio, Canton 60th, Iova.</p><p>On the 4th Sunday after Trin. the Rev. A. Pohl was installed by me in his congregation at St. Clair, Pa. on behalf of the venerable Presidency Eastern District.</p><p>Mrs. WambSganß.</p><p>Address: Rev. L.. kokl, l'rvnUom, koavsr Oo...</p></div><div><div>Church dedications.</div><div><p>On the 3rd Sunday after Trinity, June 13, the first Lutheran congregation in LouiSVille consecrated their church, purchased from Methodists, to the service of the Triune God after it had been renovated. The church is a solid brick building that seats 500 people comfortably. Connected to it is a parsonage and a spacious schoolroom. - The speakers were Messrs. kk. Wtchmann, Seuel of Indianapolis and Fischer of Seymvur, Ind. The latter preached an English sermon in the evening. Undersigned said the dedicatory prayer.</p><p>K. W. Pohlmann.</p><p>On the first Sunday after Trinity, the newly built church of the Lutheran Trinity Church in Cape Girardeau, Mo. was dedicated to the service of the Triune God. In the morning</p><p>B. SieverS, Afternoon- k. A. Lohr. H. Gümmer.</p></div></div></div>	<div><div>Explanation.</div><div><p>Teachers here and there who have been out of office for a time, or who otherwise find themselves in a position, for reasons which appear to them to be valid, to desire to be active in a field other than their former field of work, should "apply" to the College of Professors at Addison with the "request" that they be assisted in fulfilling their desire.</p><p>We declare here once and for all that the Board of Teachers is not "called" by the Constitution of our Synod to grant such requests. Addison is not a Synodical Teachers' Pre- srmtationS Bureau. The Teachers' College here deals only with the respective graduates of the Seminary as far as professional matters are concerned. After conscientious consideration, we propose them to those places for which they seem to us to be most suitable according to talent, knowledge, character, etc."</p><p>We therefore ask the bett. We therefore ask the teachers to contact their District Presidents, and possibly also the General President, in such cases, as they are responsible for such matters.</p><p>If someone wants to turn to a member of the Teachers' College here, he is of course free to do so; but the Teachers' College as such does not assume any obligation in such cases, nor any responsibility for what individual members may have found or "find" to be good to do.</p><p>In the contest of the teacher-college- Addison, June 11, 1880. Krauss.</p></div><div><div>For your attention</div><div><p>...to all my fellow officers of the Iowa District...</p><p>All those pastors of this district who have ever received support from the Mission Fund and have not yet consulted with the undersigned" are requested to do so immediately.</p><p>In the discharge of the pastoral couftrenz of the Jorva District- Le Mars, Iowa. F. S. Bünger.</p></div></div></div>	<div><div>Conferenz displays.</div><div><p>The mixed preachers' and teachers' lunftry of Manito- woc and Sheboygan Co, WiS. will meet, s. G. v., July 20 &amp; 21, at Plymouth. Lhrhgegenstand r Art. X of the Concordia formula ; k. Anger. Catechesis on da- 3rd commandment by k. R. Pieper. I. Heart he.</p><p>The Quincy Pastoral and Teachers' Conference will meet, s. G. w., July 20 to 22, at the church of Mr. k. Knies, in Keokuk Junction, Ill. Do not forget to call out. I. H. Hargrns.</p></div></div>	<div><div>The mixed Northwestern and Wtnnebago Lonftrenz assembles fich, s. G. w., on the 9th of August bet Hrn. k. Hölzel at Fond du Lac, WiS. According to the resolution, everyone coming to the conference is "hooked" to register well in advance. A. Töpel.</div><div><div>The Cleveland Specialconfrenz assembles, s. G. w., July 19 &amp; 20, at Cleveland, south side, O. H. Weseloh.</div><div><div>The general mixed teachers' conference of Minnesota will meet, s. G. w., July 19, at the school de- Mr. Augustin, teacher, at Hay Creek. Pick up July 17, 22 o'clock, at Red Wing. Ch. Roediger.</div></div><div><div>Wu-eko""e" tu the Sasse de- Western District:-</div><div><div>To the synodal treasury: From k. HeinemannS congregation in Neu-Bteirfeld, Mo., \$14.03. k. LükerS congreg. in Aroma, Kans., 5.00. k. SandvoßS Gem. in Augusts, Mo., Collecte, 4.00. k. Bremer's Gem. in Jron Mountain, Mo., 5.00. k. Adams' Gem. in GlaSgo', Mo., 2 90th k. Michels' Gem. in Franklin County, Mon., 2.50. k. ScholzS St. Peter's Gem. in Holt Co., "M". tol., 2.13. whose St. Iohannis Gem. there, 4.56. k. GermannS congreg. in Fort Smith, Ark., 7.75. k Pennekamps congreg. in New Wells, Mo., 5.00. k Wille- congreg. in BrownSVille, Mo., 13.75. St. Joh. congreg. bet Farley, Mo., 3.00. k. RösenerS Gem. in Big CypreSS, TeraS, 8.00. k. JohanuingS Gem. in Tole Camp, Mo., 3.00. ?. NrthlngS Gem. in Lincoln, Mo., 2.50. k. Lenk- Gem. in St. LouiS 5.00. Trilnigk-Diftr. that. 10.65. k. NützelS Gem. in West Ely, Mon., 5.00.</div><div><div>For inner mission: k. Polack's congregation in Paitzdorf, Mo., 8.30. k. ScholzS St. Joh.-Gem. in Holt Co., Mo., 3.05. T. A. Hermann in St. LouiS 1.00. W. Henjes in Blumenau, Tol., 1.00. A. B. in St. LouiS 2.00. Dricinigk.-Distr. that. 1.10.</div><div><div>ZurHeidenmission: N. N. by k. Polack in Paitzdorf, Mo., 5.00. Mrs. Brinkmeier in St. LouiS 5.00.</div><div><div>For the emigrants - mission: k. JanzowS Gem. in Frohna, Mon., 5.30. k. BiltzS Gem. in Concordia, Mo., 8.00. For New York: Bon Karl Reutzel in Fort Smith, Ark., 3.00.</div><div><div>To seminary hau stop in Springfield: collecte of k. Cousin's Gem. in Osage Bluff, Mo, 3.80.</div><div><div>For the congreg. in Houston, TeraS: k. Marien-' Gem. in Port Hudson, Mo., 4.00.</div><div><div>For the Gem. in LouiSVille, Ky.: k. Mary's Gem. in Port Hudson, Mo., 3.50. For the Gem. near Waverly, Iowa: k. Michels' Gem. in Franklin Co., Mo.</div><div><div>For the deaf and dumb: W. Henjes in Blumenau, Tol., 2.00. E. Roschke, Kassirer.</div></div></div><div><div>Entered the Sasse de Iowa District:</div><div><div>To the synodical treasury: boa k. Günther's Women's Association in Boone \$5.00. k. Horn- Gem. in Dertter 2.25. ?. Hair congregation in Denison 5.00. k. Aron" Gem. in Robt" 4.00. k. GrummS EmanuelS Gem. 2.55. Pentecostal Collecte of Gem. k. Herrmann- in State Centre 5.20, by himself 1.00. k. Mallon in Magnolia 5.00. k. Weber- St. MartinS-Gem. 5.92. whose St. John's-Gem. 14.00. (Summa \$49.92.)</div><div><div>For inner mission: ?. WiegnerS Gem. in St. Ansgar 7.011. By k. Stretchfoot Taloma 5.31. k. DonsrifS Gem. tu Elkport 5.00. w. Kolb in Fort Dodge .50. k. Mallon- Gem. in Magnolia 5.00. Pentecostal coll. d. Gem. k. BrammerS 6.45. DeSgl. d. Gem. k. BrewerS in Maxfield 6.00. k. SrmmannS Gem. in Marengo 2.50. Collecte during Synod meeting in Warfield 35.10. Pentecostal coll. of Brakmann 1 skirt, 1 jacket; from ?. Wunders Gem. by Aug. Heuer 1 lottery ticket, 2 bores of ink, 2 bores of dominoes, 4 picture books, several pictures, H. Schultz IM bores with Landy u. Rüsten for Christmas, F. Grke 1 pr. shoes, 1 pr. tr. boots, Mrs. Schöllkopf 1 piece of flannel, Mrs. Metz 1 sheet, 6 pillow cases, H. Meier L Rirdert 1 barrel of flour; from ?. Reinkes Gem. by teacher Steinkrauß 1 dress, from Karl Draaer 1 new dress, aetr. garments, 3 girls hats. From Addison: From Joach. Range 18 id. Trouser stuff, H. M. several pcs. beef, Emilie Stünkel 1 dress, Hrinr. Heidemann 1 pr. tr. boots, Lina Gehrke 1 jacket, D. Plaste 1 pc. wool. Stuff, Wm. Heuer 2 p. grain, 2 p. oats, 4 p. potatoes, 8 chickens, D. Dammeyer 100 p. flour, 10 p. coffee, Kr. Graue 100 p. flour, I. H. yarn, H. Fiene sr. 6 doz. Eggs, Kuhlmaun 1 p. flour, 1 p. grain, 1 p. oats, 1 p. Potatoes. From L. H. Schultz inArlington HeightS 1 bor with cake. From the Women's Club at Eagle Lake 1 pillow, 3 pillow cases, 11 boys' shirts, 6 girls' shirts, 2 dresses, 2 aprons, 13 pr. stockings, 1 sheet, Mrs. H. Odendorf there 2 pillows with covers, 2 separate dresses, 1 jacket. From the Women's Club knEffingham2 quilts, 7dresses, 10 shirts, 10 pr. wool. Stockings, 5 bodices, 2 aprons, 3 petticoats, 1 pr. trousers, 12 pillowcases, 4 handkerchiefs, 1 pr. tr. shoes. From the Women's Club at Crete 8 Pr. stockings, 2 boys' shirts, 2 jacket', 5 trousers; by G. Braun- das. 1 Pr. stockings. By k. Hallerberg from the "MissionS-Nähverri" in Quincy 9 dresses, 15 aprons, 6 jackets, 9Pr. boys' trousers, 6 girls' trousers, 18 boys' shirts, 16 girls' shirts", 5 Pr. stockings. From Jollet from the women's club in ?. SchüßlerS Gem. 13 girls' trousers, 2 petticoats, 4 jackets, 6 pr. new and several seperate stockings, 5 dresses, 5 shoestrings, 6 shirts, 3 remnants of stuff, 5 pr. shoes, 1 skirt, 1 pair of trousers, various seperate garments. From G. Amling in Hartem 1 quilt, 4 pft. Butter. From k. Meunicke- Gem. in Rock Island 5 dresses, 6 trousers, 14 shirts, 2 petticoats, 1 skirt, 2 pr. shoes, 4 pr. stockings, 1 shawl, from Mrs. Lotring 1 dress, 1 pair of trousers. Wittwe L. Krull at Altamont 13 id. Calico, 2 pr. stockings. Au- k GotschS Gem. in York Centre from H. Goltermann 3 shawls, 2 petticoats, 1 pr. stockings, Bro. Finke 2 p. potatoes, 1 pc. bacon, F. H. Ah::nS 2 pants, 4 shirts, H. Volberding 1 quilt. From ? StrierterS Gem. in Proviso: by F. Volberding u. H. Müller 2 S. Kar.offeln, 2S. Grain, 4 S. Oats, 2 Gall. Lard, 2 St. Bacon and 3 Sausages; by Puschek 2 S. Oats, 1 S. Flour, 3 S. Grain, 6 S. Potatoes", 3 Gall. Lard, 2 pc. bacon, 6 sausages, 4 aprons, 1 dress &amp; by the distraught". Mathilde Puschek 5 dresses, 1 petticoat, 2 pairs of trousers, 1 shirt and her money box with .50; by G. Mandel and Wiesemann 5 p. potatoes, 8 p. Kor",</div></div></div></div></div></div></div></div></div></div></div></div></div>

8 sack of oats, 2 gall. Lard, 3 pieces of beef, 2 pc. of bacon, 1 shoulder of pork, 1 ham, 1 sausage, 1 peck of beans, 1 quillt. AuS k.RamelowS Gem. in Elk Grove by Conr. Roehler and Meier 9 p. potatoes, 8 p. Grain, Z Bush. Walthers. Beans, 15 sausages, 3 brawns, 1 shoulder of pork, 1 ham, 1 tr. skirt; by Muller 5 p. oats, 5 p. corn, 2j p. potatoes, 2 boxes Mat cheS, 10 pc. soap, 15 lbs. pearl barley. By k. Burfeind in Rich from Mrs. Mahler junior 1 quilt, 2 sheets. From Venedy tn k. Achenbach- Gem. from the Frauen-Verein 10 shirts, 10 Pr. trousers, 11 bodices, 12 petticoats, 17 dresses; from Mrs. Niehoff 4 shirts, 1 bodice. From unknown persons: 1 bundle of separate garments, 4 pr. shoes, 4 pcs. woolen yarn, 1 apron.

AuS O-Hko-H, WiS., of N. N. in k. DatbS Gem. 1 doz. Girl's Shirts. From Willie & Edwin Zipilmann in Cleveland, O., 1 woll. Neckerchief, 1 pr. gloves. From W. Zopf in Detroit, Mich. 4 pr. stockings, 12 handkerchiefs. From La Porte, Ind. from the Virgins' Association in ?. Niethammer's Gem. 4 dresses, 4 petticoats, 4 aprons, 3 wool. Caps, 4 neckerchiefs, 5 pr. stockings, 4 pr. gloves. From Minnesota: Through teacher Dießner in Nicollet from Sophie Bade 1 pc. Woolen yarn, 1 pr. stockings, Wmine Bade and Louise Wennholz 2 pc. woolen yarn. From N. N. 1 quillt, 3 shirts, 8 pr. stockings, 1 cap, 3 id. Flannel, 1 Remainder of Clothes, 1 Separate Dress, 1 Underskirt, 2 Towels, 1 pc. Woolen yarn. By Mrs. Alma Bührkng of the Sewing Club tn Claremont 8 shirts, 2 aprons. From Milwaukee, Wis. by the Women's Club in k. Küche-Gem. 9 shirts, 5 jackets, 9 boy's pants, 7 girl's pants, 6 shirts, 6 dresses, 6 pr. stockings; from A. Matthäus 1 shawl, l. Buchholz 1 pr. gloves, Spangenberg 1 pr. stockings, A. Schneider 1 shawl, Fräulein Hartmann 4 caps, E. Strelow 1 pr. gloves, L. Drttmann 1 pr. do, H. Krinkel 2 caps, 1 pr. gloves, 1 shawl. By H. Lotz at JonesVillr, Ind, 1 quilt, 2 scraps of stuff. AuS Boo "e, Iowa, from thebox women "s club in k. Guenther's comm. 1 shawl, 6 dresses, 5 kiff- overcoats, 2 pr. MLdchen pants, 2 petticoats, 3 sheets, 5 woolen shirts, 3 aprons, 1 petticoat, 6 handkerchiefs.

Many thanks in the name of the "poor orphan" to all dear donors! Addison, Ill, June 5, 1880, John Harmentng.

For the English Lothereiners in Wehster So., Ro. who were hit by the whirlstnrm.

According to "Lutheraner" of June 1, the following had been received by then: -113.33. Ferne, from k. F. Wolbrecht 5.00. H. Fricke 5.00. Unnamed in k. Döschers parish 5.00. By k. H. E. Michels 6.00. By Kassirer I. G. Simon 9.00. By k l. H. Theiß (part of the Pfinastcolleete) 10.65. By " k. ". Schmidt 24.25. By Kassirer Bartling 39.75. By k. Nething 18.40. F. Tönfing, C. Schreiber, ?. O. Kolbe each l.W. H. Stohlmann, W. Daviter, A. Scheff each .25. S. K. in Hudson, N. Zs., 1.00. On KammryerS & KückerS wedding s. by ?. Biltz 7.30. By Kassirer Schuricht 10.00. By k. H. P. Wille 16.00. From ViSvasi in Mobile l.W. By k. Th. Wtchmann 10.00. Mrs. Ti. Römhild .50. D. L. I. Gehrmann .50. H. Rawe sr. 3.00. H. Rawe jun. 2.00. I. Lienhard 1.00. E. Walthers .50. Dr. W. Sihler .55. by k. P. Weseloh 7.00. by M. Mar- tenS 3.00. by k. Brandt (Coll. s. Gem. tn St. Louis) 15.00. by H. Kathrinus 1.00. by Kassirer Schuricht from d. Jowa-Distr. 14.10. by D. G. Runkel 5.00. Mrs. Mälzer 1.00. Joh. Bär .75. Mrs. Schabdach .50. (Summa -340.83.) Given to "Lutheraner" from June 1, 1880.....-113.

33					
"	on1June1W0	64.15			
"	7.				70.20
"	14.	"		40.00	
--	"	22.	"		53.15

as above -340.83 Correction. In last receipt read: By k. Lehman" instead of 3.00: 3.90. LouiS Lange, Jr.

For the Preachers' and Teachers' Widow'nad Orphans' Coffee (of the Illinois District) have been received:

1. contributions r Of the professors and pastors: F. Lochner -8.00; Director E. A. W. Krauß 5.00; Th. BuSzin, A. H. Brauer, H. Sie- ving, E. Mariens, Prof. A. Crämer, M. Otto, W. Hallerberg, L. Lochner, A. Detzer 4.00 each. From teachers, l. P. Johnsen, l. G. Röcker, 2.00 each; from Chicago Teachers' Conference, 20.25.

Two. Gifts: From G. Klotz by k. Reincke 2.00. Mrs. Streck at Matteson by k. Schlechte 1.00. Gem. des?. Mariens 15.00. Collecte at the Awe-Heinemann'schen wedding by k Baumgärtner 7.30. R. N. Ln Worden 2.00. By Kassirer H. Bartling were delivered -123.70. Chicago, Ill, June 23, 1880, H. Wunder, Cassirer.

For the semivar hauShalt in St. LoniS since January of this year." From Hm. Huber 2 sacks of potatoes. Mr. Chler from ?. Bock's parish 1 p. of potatoes. From the Belleville Women's Association 7 pairs of socks for poor students. Mr. l. Dittmer 1 busbei bean", recreation and instruction in addition to God's Word and writings that serve 1j bushel apple slices. H. Koch .30. H "rn P. Gast 5 gall. Wine vinegar. Bon of solely for edification. Since so many entertainment writings are now appearing an unnamed comm. in Benton Co, Mo, 1 barrel of Molaffes. Mr. k. Weisbrodtand being praised, which are permeated with the spirit of unbelief and the lust in Mount Olive, Ill, 7 lbs. of butter. Mrs. Noack in St. Louis, 2 pots of preserved cabbage and TomatoeS. Mrs. M. Eckart at Darmstadt. Ill, 1 box of butter & cheese. Hrn. k. Gräbner's Gem. in St. Charles, Mo. 72 pieces of shoulders, ham and sprck sides, together with l Bu. Potatoes, k T. H. LükerS Gem. in Kansas 2 barrels and 2 pails of butter. From k. Chr. Bocks Gem. of C. Seeger 1 ham, Ehr. Hahne 1 do., F. Bollhofer 2 pieces of bacon, B. Held 1 piece of wool yarn, from k. Bock 1 gallon of apple butter. - God verqelt'S l St. LouiS, June 29, 1880. H. lungku " tz.

For poor students received with hearty thanks dnrch Hr". k. Wille 1" He wants to provide his "dear" fellow Christians with such entertainment - teaching material, which they can not only use without the danger of being "stained" by it on their souls, but also with benefit for this and that world. For this purpose, he also offers this 3rd delivery of "Blüthenlese" to Christians who love to read. This delivery contains a colorful and varied miscellany: a story under the title: "The Pastor's Wife of Heftrich", 3 lovely songs by Professor Schaller about faith, love and hope, a natural history article by Dr. Dümliug about the deer. Dümliug on the deer, the biography of Philipp Wackernagel, an account of the way in which the blind learn to read and write, a poetic tale by L. Grote, the description of an adventure in the forest, an article on Chinese customs, and a few other nice little things. It is all so interesting to read that whoever begins to read an article cannot easily "get away" from it before he has finished reading it. Especially interesting is the story of a horrible trial in 1675, in which an innocent priest's wife was the lamentable victim of alleged sorcery. However, in order to prevent misunderstanding, it should have been added to the moving description of the atrocities that occurred at that time that many faithful theologians testified against such atrocities in those days, although the terrible vice of sorcery according to God's word was also punished by them with great seriousness. The price of this booklet is also 25 Cts.

Received for Stud. B. P. Goßweiler of Hm. k. A. T. Pechtold -10.00, as Collecte from his parish.

G. Switches. Through the orphan father Mr. l. Harmentng from the werth Mif- fionSnähverein in Hrn. k. Hallerberg parish in Quincy, Ill, 7 pairs of stockings received for poor school children in Addison. Thank you very much. Krauss.

Cordially thanking I attest the receipt of -18.25, collected at the wedding at Mr. L. Rohrhuber's in Franconia consolation for my son at college to Fort Wayne. l. Lift.

Received with thanksgiving by Mr. Starke -8.05 (baptismal collccte) for my sons F. and K. North Tover, O., June 18, 1880. i. Rupp right.

For da- Orphanage near Boston: By Teacher Arie- ger of Mr. Bürger in Baltimore -6.00. A. Brauer.

For the Seminar-Han-Halt in Springfield received: From the parish of the Hm. k. BuSzin in Meredofia, Ill, 9 bacon sides, 1 of 36 doz. Eggs. From Mr. Haarbauer here, 2 bushels of potatoes. G. Pfau.

Sect the 1st of May, the First German Lutheran congregation at LouiSville, Ky. received with heartfelt thanks the following gifts of love to cover the Airchen debt: From the Gem. of Hm. k. l. G. Kunz -14.75. D. L. F. Lösch- Gem. tn Lancaster, O., 14.00. k. l. P. KarrerS Gem. in Allen Co, Ind, 4.00. by Hm. k. A. Saupert in Evansville, tn mission-hours collected 5.45 and from the Young Men's Association that. 5.00. D. M. MertzS Gem. 11.70. k. F. R. TrammS Ge". 14.00. Gem. de- Hm. k. Stirgemeier at LaneSville, Ind. 12.00 (3rd shipment, in whole 48.00). By Kassirer l. S. Simon, 22.80. by Kasstrer l. Birkner, 3.40. by Kassirer l. T. Schuricht, 84.75. n. N. at Bradford, Ind. 3.00. k. Ph. Fr. F. Hahn's Geq. subsequently 5.00. F. W. Pohlman".

Corrections. In my last receipt "Luth." No. 12 read under the heading "For the Synodical Fund": by the Jem. in Addison -60.69, not "50.69"; under the heading "For the Inner Mission in the West" not "by Teacher Dörmann of the Lehrerverein," but: P. Wagner. As heartily as our Synod has been able to rejoice that through the by Teacher Hömann of the Leseverein -6.00; in the rubric "For Negro Mission faithful service of Fr. Bühler at least a flourishing congregation has arisen by2c. in Little Rock, Ark." by k. Groß in Buffalo, N. 8-, by H. Döll l.W.; in the rubric "For needy in Kansas" by k. Reinke tn Lhtcago by sr. Gem. 23.90, not "23.30". H. Bartling, Kassirer.

In No. 11 of the "Luth.", p. 88 read tn the receipt of Mr. F. W. Schildknecht for the gabm for Ford County, Kansas, instead of "Chr. Bockelmann 8.00": ?. A. Wangerin- Gem. -8.00.

## New printed matter.

Jubilee sermon, delivered on the 350th anniversary of the Augsburg Confession, June 25, 1880, in the Trinity Church of the Lutheran congregation at St. Louis, Mo. and submitted to print on request by C. F. W. Walthers. Price 5 CtS.

## Proceedings of the Twenty-third Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1880.

The report of our Eastern District has just left the press. As the reader already knows from the "-Lutheran" of May 15, this District has dealt with an exceedingly "important", contemporary subject, namely, the question: "What does our Book of Concord teach about the power to "forgive sin" on earth through men?" Since the doctrine of absolution "is misunderstood, despised, and abhorred by all non-Lutherans, and since therefore doubts about it sometimes arise among members of our congregations, and false ideas are found," this report, with the beautiful connections about this doctrine, should be widely distributed, thoroughly studied, and discussed. This should also be done for the sake of another important subject. The report also contains a memorandum to the congregations reminding them of their duty to allow their teachers to attend the synodal meetings and pointing out the great blessing this will bring to teachers, schools and congregations. For those who diligently study and refer to the Synodal Report, the Index appended to the Report will be welcome. The price is 20 EtS. Man adresfire: "Luth. Concordia-Verlag". St. LouiS, Mo. G.

Blüthenlese aus der deutsch-christlichen Unterterhaltungs-Literatur. Containing stories, biographies, poems, descriptions 2c. With illustrations. Edited by Louis Lange. Delivery 3. St. Louis, Mo. 1880.

Not a few Christians have the need to read something for their spiritual recreation and instruction in addition to God's Word and writings that serve solely for edification. Since so many entertainment writings are now appearing and being praised, which are permeated with the spirit of unbelief and the lust for sin, our dear "Abendschul-Lange" has made it the task of his life and work,

He wants to provide his "dear" fellow Christians with such entertainment - teaching material, which they can not only use without the danger of being "stained" by it on their souls, but also with benefit for this and that world. For this purpose, he also offers this 3rd delivery of "Blüthenlese" to Christians who love to read. This delivery contains a colorful and varied miscellany: a story under the title: "The Pastor's Wife of Heftrich", 3 lovely songs by Professor Schaller about faith, love and hope, a natural history article by Dr. Dümliug about the deer. Dümliug on the deer, the biography of Philipp Wackernagel, an account of the way in which the blind learn to read and write, a poetic tale by L. Grote, the description of an adventure in the forest, an article on Chinese customs, and a few other nice little things. It is all so interesting to read that whoever begins to read an article cannot easily "get away" from it before he has finished reading it. Especially interesting is the story of a horrible trial in 1675, in which an innocent priest's wife was the lamentable victim of alleged sorcery. However, in order to prevent misunderstanding, it should have been added to the moving description of the atrocities that occurred at that time that many faithful theologians testified against such atrocities in those days, although the terrible vice of sorcery according to God's word was also punished by them with great seriousness. The price of this booklet is also 25 Cts. W. [Walthers]

Introductory Sermon, preached 'on Sunday Rogate, the 2nd time 1880, in the German Lutheran St. PauluS Church at San FranciSco at the introduction of Mr. Pastor L. Wagner and by decision of the congregation submitted to print by l. M. Bühler. San Francisco, 1880.

Antritt- - Predigt, am Sonntag nach der Himmelfahrt Christi oder Exaudi, den 9. Mai 1880, gehalten tn der deutschen ev.-luth. St. Paulus-Kirche zu San Francisco von C. L. W. Wagner, zweitem Pastor der Gemeinde und Missionar, und auf Beschluß der Gemeinde dem Druck übergeben. San Francisco, 1880.

These are two excellent sermons. The introductory sermon answers the question based on Mark. 16:15. the question: "What should encourage us as preachers and congregation to show "cheerful, active" zeal in the work of spreading the gospel?" The answer is: 1. the express command of our Lord, 2. the saving power of the gospel. The inaugural sermon treats, on the basis of the Gospel for the Sunday Exaudi, the subject: "The testimony of JEsu the noblest work of his servants," showing, 1. what this testimony of JEsu is, and how a preacher and missionary ought to testify, and 2. what the purpose of the testimony of JEsu is, and how all hearers ought to receive this testimony. If the introductory sermon shows that our dear brother, Mr. P. Bühler, has been the "right man" for the difficult lonely position in which he has found himself up to now during a "long series of years" on the coast of the calm sea, the inaugural sermon shows that God has placed the right man at his side in the "young" Mr. Bühler. As heartily as our Synod has been able to rejoice that through the faithful service of Fr. Bühler at least a flourishing congregation has arisen beyond the rocky mountains, united with us in spirit and faith, so confidently can we now hope that more and more people there will soon be called under the banner of the pure Gospel, since it has now become possible for Fr. Bühler, together with his colleagues, to carry out the blessed work of the inner mission among the many children of our church scattered throughout California more than has been possible up to now. We may hope for this all the more, since the dear St. Paul congregation has called a second preacher for the most part precisely in order to be able to do more in their part for the spreading of the "pure" Gospel and thus of the Kingdom of God than before.

May the Lord abundantly bestow the gifts of His Holy Spirit upon these two great men for this important work, open many hearts everywhere to their testimony, and finally allow a great church of pure confession to arise in that farthest West, shining far into the land! W. [Walthers]

From the "Luth. Concordia-Verlag" can be obtained: Curriculum vitae of W. Sihler. I. Volume 50 CtS. II. Volume -jfortofree shipping. M. L. Barthel, Agent.

Tractate Ro. 7. The Bible and the Worldly Dance. Published by the German-Amrican Evangelical Lutheran Tract Association. A tract that has been in demand for a long time. It answers two questions: 1) What does the Bible say about dancing? 2. why are the worldly dances "sin" and therefore to be fought against with all seriousness? The tract contains 8 pages closely printed. Price per dozen only 20 CtS. One orders from Mr. k\*. Dstts, 710 Vranklia ^vo., 8t. lxrui", Llo.

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**The visible protection and support of God, which Luther once enjoyed, is irrefutable proof that Luther's work was not the work of man, but the work of God.**

**(Conclusion.)**

A second reason for this assertion is this: because God alone could have given Luther the unparalleled joy of faith which he needed for his work and which never left him until his death.

It is true that Luther was not by nature a timid man, but a firm character, a brave man; there are three circumstances alone which prove that Luther's joy of faith was not a natural one, but one wrought in him by God Himself.

First of all, it is a matter of experience that believers have great joy even in difficult undertakings for God's glory, as long as they overcome the opposing difficulties, but that when they finally see nothing but danger, yes, apparently certain ruin before them, then even the bravest among them loses courage, if God does not miraculously strengthen him. Thus, for example, Peter, the man of rocks, who had just courageously drawn the sword for his Lord in Gethsemane, fell shamefully in the palace of the high priest, where he saw only death and destruction before him, denying Christ three times over, contrary to his solemn and undoubtedly sincere promise. Thus the great prophet and zealot for the true God Elijah, who shortly before had shown a truly wonderful joy of faith in the fight against the Baal monkeys, became despondent, when he not only believed that his church was close to certain destruction, but when his life was also sought from all sides. Despondent, he lay down under a juniper tree and said to God, "It is enough; now, O Lord, take my soul; I am no better than my fathers." (1 Kings 19:4.) How very differently, on the other hand, Luther, justly called 'the third Elijah,' behaved! Luther did indeed cry out for his sins and for the sake of his soul's blessedness, and often pleaded and wept for his

But for the sake of hardship and danger that befell him or the church, he never became fainthearted; rather, the greater such hardship and danger became, the greater became the joy of fine faith. In 1517, feeling his weakness, Luther, with fear and trembling, wrote his famous 95 sentences against the papal indulgences, when he himself had hardly an inkling that he would thereby provoke the pope's majesty against him. He himself wrote of it later in 1538: "My great weakness and ignorance urged me in the beginning to begin this matter with great fear and trembling." (XIV, 470.) But when Luther hereupon received the citation to come to Rome and the papal bull of excommunication, in which the evangelical truth, already clearly recognized by him, was condemned, and when now everything trembled for his life, only Luther did not tremble, but, thereby becoming certain that the pope was the Antichrist, he now fearlessly let go forth that mighty writing against the pope, which bore the title: "Against the Bull of the Antichrist," and burned the bull of excommunication, together with the whole papal book of law, freely in public before the gates of the city of Wittenberg. Then, in 1521, when the emperor summoned him before the Diet of Worms, and everyone believed that if he appeared before the summons he would not leave Worms alive, and when his friends therefore told him to flee in haste, it was again Luther who stood firm. Already before, when only the rumor arose that the Emperor would citir him, and the Elector had him asked whether he would comply with such an order of the Emperor, Luther had answered: "Here you have my counsel and opinion: Assure yourself of everything to me, only not that I will flee, or recant. I will not flee, but I will recant much less, so long as my Lord Jesus strengthens me. For I can do none without danger to godliness and the salvation of many." If I should be called, I will, as much as is in me, let myself be led away before I am sick, when I cannot come in health; for there is no doubt that I am called of God, where Caesar calls me. If they will do things by force, as they seem to do, for they will not do them by force.

They are not working on this appeal to the end that they teach me better), then the matter is to be ordered to God. He still lives and reigns who keeps the three men in the fiery furnace. But if he will not preserve me, it is a bad thing for my head if it is held against Christ, who was killed with the greatest dishonor, everyone's scorn, and much destruction." (XV, 2240. 2242.) But when the imperial citation was actually received, far from Luthern's courage being lost, he became all the more joyful and set out without delay. When, on this journey, he stopped at the monastery of Reinhardsbrunn in Thuringia, and the vicar of the monastery, Johann Kestner, reminded him, warning him of the treachery of the Welsh and Spaniards, who would not rest until he was burned, Luther replied, smiling: "With nettles it was all right and could be endured, but to burn with fire, that would be too hot! Dear Mr. John, pray an Our Father for our Lord Christ, that his Father may be merciful to him; if he preserves his cause, mine is also won." \*)

Continuing his journey confidently, he received word from his friends that he had already been condemned in Worms and therefore had nothing to expect but what Huss had experienced, the stake; he should only turn back. Luther answered: "And even if they made a fire that reached to heaven between Wittenberg and Worms, because he was challenged, he still wanted to appear in the name of the Lord and kick the Behemoth in his mouth between his great teeth, and confess Christ and let him rule." (XV, 2173.) Arrived at Frankfort, he wrote to his friend Spalatin: "I see that one of the (Emperor) Carl's mandate and order has been sent to me in print to frighten me. But Christ lives! and we will come to Worms to defy all the gates of hell and princes of the air." (Ibid.) When he was already near Worms, and Spalatin warned him again in writing not to come, he again despatched him:

\*) Cf. Ratzberger on Luther and his time, edited by Neudecker. Jena, 1850. p. 50.

"If so many devils were at Worms, as a goat! on the roofs, nor would I But with what sound shall they ring unto you, which are slain, not of nothing can be otherwise than to be justified. For to be saved from sins, enter," "for," adds Luther, who relates this himself, "I was undaunted, the evil, but of yourselves, because of the evil of the adversaries? They or to have sins forgiven, must be no other than to be or become righteous fearing nothing." (XV, 2174.) Thus Luther also answered for himself are words of doom, and nothing else but dooms; but dooms of stubble 2c. But after such faith, or redemption received, or sins forgiven, or before emperor and empire with unparalleled boldness, concluding, as and reeds, which thoughts the Lord knoweth to be vain. But though righteousness, good works follow, as such fruits of faith. This is our is well known, with the words, "Here I stand," that is, here you have war may ensue, it is not yet begun. But much may yet come to pass. doctrine, and so teacheth the Holy Ghost, and all holy Christendom, me, I am in your power; "I cannot help it," that is, my conscience is But if it is begun, it is not yet begun. And even if it has already whereby we abide in God's name, Amen." (XVI, 2046 - 2048.) caught in God's word; "God help me," that is, my confidence stands proceeded, victory has not yet been obtained from them." (XVI, 1096.) A second circumstance, from which it is clear that Luther's joy of alone in God; "Amen!" that is, Summa: I do not recant! It is true that But the prospects became more and more threatening to the faith was not a natural one, but one wrought by the Holy Spirit Himself, Luther then allowed his Elector, after he had been condemned and Lutherans. At the close of the Diet of Augsburg the Emperor issued an is the following. Luther had against him everything that was then declared an outlaw, to have him secretly taken to Wartburg Castle and edict commanding the Lutherans "on pain of death, injury, or property" considered learned, wise, pious, and holy, and that was called the holy hidden there; But when he heard here that Carlstadt, the swarming XVI, 1943) to return to the Church of the Pope and to unite with it in Christian Church. Not only the papal decrees, but also many resolutions wolf, had broken into his herd at Wittenberg, Luther himself, against faith and ceremonies. In particular, the edict commanded that the of the holy Conciliar, and many passages from the writings of the Fathers the prohibition of his Elector, left his hiding-place and hastened as a doctrine that faith alone makes one just and blessed before God be of the Church, could be held against him, while he himself had nothing, faithful shepherd to Wittenberg; and when the Elector had him told that abandoned as contrary to all respectability. But no matter how many but the Bible, on his side. "Who are you, wretched monk," they could call under these circumstances he could not further protect him against the Lutherans were frightened by this threatening language of the powerful out to him, and indeed they often did call out to him, "that you should Emperor and the Pope, he answered him in unparalleled holy courage emperor and the papist princes on his side, it did not frighten Luther. bring forth a new doctrine, that you alone should be wise, and rise up of God as follows: "I come to Wittenberg in much higher protection than Convinced that the edict had not been fabricated by the emperor against pope and bishops, against all the universities, against all the that of the Elector. Nor do I intend to seek protection from Your himself, but by wretched papal servants who had surrounded the councils and church fathers, and reform, nay, condemn, the whole holy Electoral Grace. Yes, I think I would protect Your Electoral Grace more emperor, but that the emperor himself, in his heart, thought quite Christian church? Woe unto thee! for it is written: 'Whosoever heareth than she could protect me. And if I knew that your electoral grace could differently, Luther, with a boldness that is hardly equaled, published a not this church, count him a heathen and a publican!'" But far from and would protect me, I would not come. No sword shall advise or help pamphlet entitled: "Dr. M. Luther's Glosses on the Supposed Imperial Luther, after he had come to full knowledge, being doubtful or alarmed in this matter: God alone must do it, without all human care and help. Edict." From this writing, written with the ardor and mockery of an by such speeches, he became only the more joyful by such reproaches. Therefore, he who believes the most will protect the most. Since I now Elijah, we will lift out only that passage which refers to the doctrine of As long as he was still stuck in the false doctrine of the church, these feel that Your Electoral Grace is still very weak in faith, I cannot regard faith rejected and forbidden in the imperial edict. Luther writes about speeches made a great, disturbing and frightening impression on him; Your Electoral Grace as the man who could protect or save me in any this as follows: "Because I see that the devil must always blaspheme but when he recognized from God's word that the church was nothing way. That now also Your Electoral Grace desires to know what she his main article by his pillar teachers, and cannot rest nor cease: I say else than the entirety of all devout Christians who truly believed in Christ, should do in this matter, since she considers that she has done far too o Doctor Martin Luther, an evangelist unworthy of our Lord Jesus then he happily stood on the rock of God's word and asked nothing of it, little; I answer humbly: Your Electoral Grace has already done too Christ, that this article (faith alone, without all works, makes one even if the whole false church came out against him and cursed and much, and should do nothing at all. For God will not and cannot suffer righteous in the sight of God) should be and remain the Roman condemned him as a heretic. He himself writes, how it was to him at first, your Electoral Grace or my worries and doings. He will have it left to emperor, the Turkish emperor, the Tartar emperor, the Persian when his 95 theses were condemned in the name of the "church," in him; that and no other; there may Your Electoral Grace be guided by emperor, the pope, all cardinals, bishops, priests, monks, nuns, kings, 1538 as follows: "There were many pious men who took great delight in it. If your Electoral Grace believes this, she will be safe and have princes, all the world together with all devils, and should have hellish my propositions and thought much of them; but it was impossible for me peace; if she does not believe, I believe, and must let your Electoral fire on their heads, and no thanks for it. Let this be mine, Doctor that I could have regarded and recognized them as members of the Grace's unbelief have its pain and sorrow, as all unbelievers should Luther's, intercession of the Holy Ghost, \*) and the right holy gospel." Church, endowed with the Holy Spirit. I looked only to the pope, suffer. Because I do not want to follow Your Electoral Grace, Your For there is the article which the children pray: I believe in Jesus Christ, cardinals, bishops, theologians, lawyers, monks, priests; therefore (from Electoral Grace is excused if I am caught or killed." (XV, 2381. f.) - The crucified, dead 2c. There is no one who died for our sins, except Jesus (these) I waited for the Spirit; for I had so greedily eaten and drunk their same joy of faith we observe in Luther, when in 1530 the Augsburg Christ, the Son of God. JEsus alone, the Son of God; again I say, doctrine into me (that I speak thus), that I was not at all thirsty of it, and Confession was to be read before the Emperor and the Empire. While JEsus alone, the Son of God, hath redeemed us from sins; this is felt not whether I slept or woke. And having overcome all the arguments everything was hesitating, Luther sang his song of victory in Coburg: certainly true, and all the Scriptures; and if all the devils and the world that lay in my way, laid (refuted) by me through the Scriptures, I have at "Ein feste Burg ist unser Gott" ("Our God is a Mighty Fortress"), for he should tear themselves asunder and burst, it is true. But if he alone last scarcely overcome thee some, namely, that the church should be was certain in advance of the victory of God's cause. But when, after takes away sin, we cannot do it by our works: for it is impossible for heard, with great fear, trouble, and labour, by Christ's grace. For I held the reading of the Confession, the Papists threatened the Lutherans me to grasp and obtain such a one and only Saviour from sins, Jesus, with much greater earnestness and right reverence (and did so from the with fire and sword, and therefore all looked with trepidation into the except by faith; by works he is and remains beyond our reach. But heart) the pope's church to be the right church, than these shameful and future, Luther scoffed at this fear and wrote to Melancthon: "If the because faith alone, for and before works follow, apprehends such a blasphemous traffickers, who now extol the pope's church against me.) If proverbs are true, then this German proverb will also be true: 'He that Saviour, it must be true that faith alone, for and without works, I had despised the pope, as dieth of dread, to him shall be brought with the sound of asses. apprehends such salvation.

\*So it is even now. Many "Catholic" theologians despise and ridicule the pope in their hearts no less than we do, and yet defend him with their pens. With what contempt, for example, might Archbishop Kenrick in St. Louis think of the Pope! At the Vatican Council, where the infallibility of the Popes was made an article of faith, he declared in a speech that if the Popes were declared infallible, then

\*Luther therefore says: "My intercession by the Holy Spirit", because in the imperial edict it was asserted that the church had decreed "out of appeal to the Holy Spirit" that the cup should not be given to the laity in the "holy" Lord's Supper.

who now despise him, who yet praise him with moths, I would have been afraid that the earth would have risen up at the same hour and would have swallowed me up alive, like Korah and his mob. (But that I may come to the point again:) While I thus waited for the church and the Holy Spirit's sentence and judgment, behold! there it was suddenly commanded me that I should keep within and be silent in all things, and was attracted only to the custom and habit of indulgence. When I heard the name of the church (which every Christian should honor and hold in high esteem), I was frightened and offered to back down. I also told Cardinal Cajetano at Augsburg in 1518 that I would keep silent from then on, but at the same time I asked him in all humility to command my opponents to stop and be quiet with their cries; but he not only refused me this, but also threatened me that if I did not recant, he would condemn everything I had ever taught. Now I had already taught the Catechismum, that many people had improved, and therefore I knew well that I should not suffer it to be condemned, for I would deny Christ. So I was forced to try and expect the utmost misery." (XIV, 472 f.) When, however, it finally dawned on Luther that the church was not the people in the pointy hats, but the pious Christians, he laughed at the eternal cry of the papists: "Church! Church! Conciliar! Conciliar! Fathers! Fathers! As early as 1521, he declared at Worms before Emperor and Empire why he alone was and wanted to be imprisoned in God's Word, "for," he added, "I do not believe either the Pope or the Conciliar alone, because it is obvious that they have often erred and have been repugnant to themselves. (XV, 2308.) And so our Luther, too, found his dear Bible enough against the whole world and all its wisdom and holiness.

A third circumstance, which makes Luther's joy of faith so admirable, and reveals it to have been wrought by the Holy Spirit Himself, is finally this, that even the wavering and apostasy of those who had first been his faithful assistants, or yet had recognized and known with him the beatific truth, could not dampen that joy of faith of his. It grieved Luther that Zwingli and his followers, among others, fell away, that his friends became his bitterest enemies, that his initial "fellow-confessors" became his fiercest fighters and blasphemers, and when he noticed that even from his immediate vicinity men in whom he had confided secretly made friends with his enemies and became traitors to him; it grieved him that the papists were able to sneer at the Lutherans for this reason: You yourselves are not of one mind! - even this did not make him wrong. Alone and trusting in the written word of God, he had begun the great work by God's grace, and so he was ready to finish his work alone when he saw one after another of his own leave him, secretly or publicly, to the right or to the left.

So I ask: How did it come about, my dear readers, that Luther never lost his first joy of faith until his last breath, but only became more certain and courageous the more everything came together in him that would have filled any other man with doubt and fear and made him despondent? - There is no other explanation for this, either, than this: Luther's unparalleled joy of faith was not natural human courage, not natural strength of character, but God's courage, God's strength, he himself God's chosen equipment, his work God's work. Well then, the old God, the God of Luther, is still alive: Let us then, you Lutherans, strengthen ourselves in Luther's heroic faith, hold fast to Luther's teaching, which is no other than the teaching of the divine Word, even in this time of apostasy, so God will also be and remain our protection, and in all our temptations, dangers, and hardships, in all the storms of the Roman Antichrist and all fanatical and religious sects, we too will become more and more joyful in our faith and learn more and more confidently to join Luther:

And if the world were full of devils. ...and would swallow us up... We shall not fear so much. It shall come to us. The prince of this world, though he be mad, yet will he not hurt us; That makes, he is judged; A little word can fell him.

W. [Walther]

(Submitted.)

## Disputation and struggle of the poor sinner with severe spiritual temptations and his victory over the same.

I. The poor sinner says: There is sin in me which condemns me. The Word of God answers the sinner: Behold, this is the Lamb of God, who bears the sin of the world! I am come, saith the Son of God, to save sinners. And this is a certain word, worthy of all acceptance, 1 Tim. 1:15.

The sinner: Certain sinners are well accepted, but perhaps I do not belong to the number of them.

The word: Christ says: Come unto me, all that labour and are heavy laden. No one, neither the stranger nor the circumcised, shall be excluded, Isa. 56:3. God our Savior desires all to be saved, 1 Tim. 2:6, for Jesus Christ laid down His life for all to be saved.

The sinner: Sin is imprinted on my nature and by nature I am a child of wrath.

The word: As by one man sin entered into the world, and death by sin and damnation upon all men; so by one righteousness justification of life is come upon all men. The new Adam, that is, Jesus Christ, is more powerful than the old Adam, from whom sin came. God and righteousness is stronger than death, and sin, life is mightier than death, heaven is mightier than hell, blessedness is mightier than damnation.

The sinner: Many are justified and Christ gives his life for many for salvation, Matth. 20. But how am I sure that I belong to the number of the many?

The Word: How by One Disobedience Many

If all men have become sinners, by one obedience many will become righteous, that is, as many as believe in Christ.

The Sinner: But why is the particle "many" not put in general, and instead of "many" not said all? After all, it is expressly written, "Many are called, but few are chosen."

The word: Israel, thou bringest thyself to thy calamity: for thy salvation standeth with me alone. He that shutteth himself out from the promise of grace, the same is and abideth in the number of sinners and reprobates. For he that believeth not on the Son is judged already, and the wrath of God abideth on him. Therefore it is written, "Many righteous" (and not all). For many are and remain not believers. But he that abideth in the Son of God, the same is in the number of the righteous, and excluded from sinners. Therefore it is said, "Many sinners" (and not all). For they that believe are justified, according to that saying, There is therefore nothing reprobate in them which are in Christ JEsu, Rom. 8.

The sinner: But faith is surely a gift and work of God, which does not depend on our will and activity, but God also works when He wills, Rom. 9.

The word: There you exclude the merit of your works and praise God's grace. For man's striving, will, and works accomplish nothing here. But here is the question: if thou couldst, wouldst thou gladly believe? If thou sayest, Thou art now lost, and canst neither counsel nor help be given thee; if thou sayest thus (looking to thyself and to all men's works), the matter is well, and thou canst easily overcome thy temptations.

The sinner: My faith is very weak and almost no faith at all.

The word: 1.) Faith is a gift and a work of God, no matter how small it is. (2) God works the willing and the doing, Phil. 2. Therefore, if I will, I may be sure of the presence and work of the Holy Ghost in me. (3) It is not necessary to judge of the grace of God by the greatness or character of faith, but by its foundation, on which faith rests, whether it be strong or weak. Now this foundation is the merit of Jesus Christ, the Son of God, his obedience, satisfaction, and righteousness imputed to us. For faith is but the hand that grasps that righteousness of the Son of God. And as a little child grasps a precious ring with his little fingers, as a giant grasps it with his whole hand and fist, and yet it is the same ring; so also is the one merit of the Son of God, which we grasp both by weak faith and by strong faith. (4) Marc. 9. I believe, O Lord, help my unbelief, or my faith that believeth not. For God must be called upon to increase, strengthen, and establish faith in us. 005 Romans 8: The Spirit helpeth up our infirmities, and beareth witness unto our spirits, representing our sighs, and our tears, and our supplications, and stirreth them up, and maketh them steadfast and living, that they shall never return void. 6) Matt. 12: The Lord will not bruise the bruised reed, nor quench the smoldering wick.

The sinner: But is not God's secret counsel unknown to all men, that he hath ordained to life whom he will? This

Catholicism can only be defended by ridiculous evasions against the unshakable testimony of history, for history shows irrefutably that the popes have very often contradicted themselves, that one has declared as truth what the other has rejected as error. And yet Mr. Kenrick, in order to "remain in office," has finally ducked! In the "Catholic" Church there are without doubt more secret religious scoffers than mau think".



I cannot prevent the counsel. But I am uncertain what God's will is over me. But who can resist his will?

The Word: This objection is inspired by the devil in men, to whom these unshakable reasons are to be opposed: 1.) God's secret counsel is revealed to us through the Word, the Son of God, who is the chancellor and interpreter or messenger of the great counsel of God. This we are to hear. 2.) God is true, and what he promises he certainly keeps, les. 34. 46.' Ps. 33. 148. and 2 Cor. 1. All the promises of God are yea and amen in Him. Matt. 24: My words shall not return empty. Isa. 40.: The word of God abideth for ever. (3) God calleth thee by the word, that thou mayest be saved: otherwise he would not give the word and the sacraments unto thee. (4) He who doubts the certainty of the promise of grace accuses God of lying, condemns the Son of God, belittles the benefits and merits of the Son, rejects the reconciling hand of God and the Holy Spirit, and prefers Moses to Christ. 005 There is no more dreadful sin than not to accept the grace offered and obtained through the Son of God, as the devils do not accept it, to whom it does not belong. (6) God will save us through and for the sake of his Son. This we know, because for this cause he hath given us his Son, who is Jesus, that is, a beatific and true, and giveth us his word, baptism, and the Lord's Supper, and his Holy Ghost, which worketh true faith, consolation, and true repentance and supplication in us. If God had wanted to condemn us, he would have done so long ago, just as he condemned the devils at the same time. Then he would not have given us his Son, nor room, nor desire to repent and turn to God, nor commanded that we should trust in his help.

The sinner: But the doubt in me is very great.

The word: Pray: I believe, dear Lord, help my weakness! Forgive me my trespasses! Increase in me the faith! Help us, we perish! Give me the joy of your salvation, and your willing and certain Spirit sustain me! Help that doubt may not be done and accomplished by me, but that I may suffer it, i.e., not give myself over to doubt, but resist it and be deceived about it, that I may be troubled by this doubt. At the same time take hold of the promise, according to which God has also committed himself to us by an oath, when he says, Verily, verily, I live, and will not the death of the sinner. O we wretches, if we also believe not the swearing God! Augustine says of Psalm 110: "The faithful God makes Himself a debtor to us, not to receive anything from us, but to promise us great things. The promise was not enough for him, he also wished to commit himself by writing, issuing us a manuscript of his promise. But not only did he set up a writing with men that they might believe, but he also set up a mediator, his only Son, as a pledge, that we might believe him.

The sinner: My many sins, which I have committed and remembered throughout my life, frighten me.

The word: Christ, the Lamb of God, bears the sin of the world, and is the propitiation for our sin, but not only for ours, but for the

If he therefore beareth the sin of the whole world, he beareth thine also, who art but a shadow and part of the world. If he hath taken it all upon himself, verily he hath left no part of it. According to Romans 5, grace is poured out on sin. Where sin has become mighty, grace has become much mightier. Ps. 103: God does not deal with us according to our sins, nor repay us according to our iniquities. As much as the heavens are higher than the earth, so much more doth he magnify his mercy (above our sins) in all them that fear him. As far as the morning is from the evening, so far will he let our transgression be from us. As a father has mercy on his children, so the Lord has mercy on those who fear him. Augustin: According to this, our sins are in the fall, but his grace is in the going forth.

The sinner: But my sins are too terrible and too cruel.  
The word: This temptation is found in all the saints. Ps. 38: There is nothing wholesome in my flesh. My sins pass over my head. My wounds fester at my foolishness. Psalms 32: I said: I will confess my transgression unto the LORD: then forgavest thou me the iniquity of my sin. For this shall all the saints pray thee. Isa. 1: Though your sins be as red as blood, they shall be as white as snow: though they be as the colour of raisins, they shall be as wool. Isa. 64: We are all as the unclean, and all our righteousness is as an unclean garment. If this be true of our righteousness and works, how much more must it be true of our sins!

The sinner: But my sins are too many and too great.  
The word: Ps. 57: Thy mercy goeth as far as the heavens, and thy lovingkindness as far as the clouds. Cain says Genesis 4: My sin is greater than can be forgiven me. Cain lies, says Augustine, because God's mercy is greater than the sin of all men.

The sinner: I have sinned against God Himself.  
The word: Ps. 51: Against thee only have I sinned. Jer. 33. God says, I will cleanse them, saith the LORD, from all unrighteousness, whereby they have sinned against me; and I will forgive them all their iniquity, because they have sinned and transgressed against me.

The sinner: But I have also sinned too terribly against my neighbour.

The word: Matth. 12.: All sin, also that against the Son of man, is forgiven men, how much more that against the neighbor! 1 John 1: If we confess our sins, God is faithful and just to forgive us our sins.

II The Sinner: The Law of God Gnaws at Me and Condemns Me.  
The word, Christ hath redeemed us from the curse of the law, being made a curse for us. 2 Cor. 5: God made him who knew no sin to be sin for us, so that in him we might have the righteousness of God, which is before God.

III- The sinner: the most righteous and severe wrath of God terrifies me.

The word: The mercy of God is above all his works. Ps. 25: The ways of the LORD are mercy and truth. Wrath is an alien work of God: as soon as sin is forgiven.

as soon as the wrath also departs. But the mercy of God never ceases, and does not extend only to the third and fourth generation, but extends through many thousand times a thousand generations. Mich. 7.: God will not hold wrath forever, because he is merciful. The wrath of God is but temporary, Ps. 30. - As much as Christ is greater than Moses, so much is mercy greater than wrath. And because mercy is greater than harm, therefore the Son of God became man.

IV. The sinner: The devil accuses me and holds the register of my sin before me.

The word: Say: Depart, Satan. Thou canst not accuse me, because I have not sinned against thee, but against God, to whom I say with David, Against thee only have I sinned. Answer him further, Thou art an unclean and damned spirit, and the enemy of my Saviour. I can allow thee nothing, neither a right to me, nor a fellowship with me. Tell him further, If thou wilt reckon my sins to me, do it confidently with my permission; but write the entrance only in this way: The seed of the woman hath bruised the serpent's head. Likewise: For this purpose the Son of God appeared, that he might destroy the works of the devil, 1 John 3. Then add to it, and write under it, and bring together what thou wilt.

V. The sinner: My conscience accuses me and condemns me.  
The Word: 1 John 3: If our heart condemn us, God is greater than our heart. Isa. 55: My thoughts are not your thoughts, but as much as heaven is higher than earth, so much are my thoughts higher than your thoughts. Hosea 11: My heart is different, my mercy is fervent, because I am God and not a man.

VI The sinner: The examples and the destruction of Cain, Saul, Judah and others terrify me.

The Word: These examples concern the impenitent and unbelieving, as the Son of God testifies when he says: "If you do not amend, you will also perish. Those who reject grace, who trample under foot the blood of Christ, are reckoned among those reprobates. We have other examples, such as Adam's, Seth's, David's, Manasseh's, the Shepherd's on the cross, Peter's, Mary's Magdalene's, Zachaei the Publican's, the Prodigal Son's, and others. These examples are presented for the comfort of those who believe in Christ for eternal life, 1 Tim. 1.

VII The sinner: I am also afraid of all kinds of misfortunes, such as sickness, poverty, and similar evils.

The word, Whom God loveth he chasteneth. Romans 8: We suffer that we may be lifted up with him to glory. This suffering is not worthy of the glory to come. Our suffering is only something small, temporary, and of short duration. Ps. 30: Weeping lasts through the evening, and joy in the morning. The Holy Spirit also represents us and helps our weaknesses as our helper and comforter. In addition, the Church of God, through her supplications, obtains relief from misery. And God does not let us be tempted, challenged, tormented more than we can bear.

VIII. The sinner: Death and hell terrify me.

The Word: Hosea 13: I will deliver you from hell and save you from death. Death, I will



thy death; hell, I will be thy pestilence. 1 Cor. 15. death is swallowed up in victory; death, where is thy sting ? Hell, where is thy victory ? Thanks be to God, which hath given us the victory through our Lord Jesus Christ.

IX. TheSinner: The contemplation of the last judgment terrifies me. The word: Joh. 5.: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not perish. He is not in judgment, but has passed from death unto life. Ps. 34: All who trust in him will have no guilt. Where then shall I flee, but unto thee, my God, who art my Maker, Redeemer, Judge, and Saviour? I flee from the angry God to the reconciled one. To him be praise, thanksgiving and glory forever and ever. Amen.

(Ric. Selnecker tm II. part of his Evang. and Epistles about the Evang. of the Sunday Reminiscere, page 71 ff).

What does our confession teach concerning the conferring of the office of pastor? (Proposals to the Synod of the Middle District.)

I. The parish office is the public administration of the goods and rights of the spiritual priesthood.

Apology, Müller's edition p. 252 § 19 and p. 255 f. § 31-34., Schmalk. Article p. 341 § 69, p. 333 § 24 and p. 340 § 67.

II. Therefore, there is no spiritual state in the church apart from and above the general Christian state.

Apol. P. 233 § 9, Schmalk. Article p. 332 § 20 and p. 306 § 1.

III. But the office of pastor is not a part of the spiritual priesthood, but a special office instituted by God in the church.

Augsb. Confession XIV, Schmalk. Article p. 333 § 26, p. 330 § 10, Apology p. 203 § 11.

IV. This office God entrusts to individuals by election and calling of the church, i.e. the local congregation.

Schmalk. Art. p. 329 § 8.11, Apology p. 203 § 12, Schmalk. Article Thl. III Art. VII. and p. 333 § 24, p. 341 § 66-69, p. 331 § 14.15.

V. Ordination is not divine appointment. Schmalk. Article p. 341 § 66-69. 70th - § 65, Apology p. 203.

, VI. Whether the transfer is made directly by the municipality or indirectly by its representative is only a matter of form.

Schmalk. Article p. 331 § 13-15, p. 342 § 72, S. 306 § 1.

VII. The municipality remains the owner of the transferred offices and rights. Schmalk. Articles p. 342 § 72, p. 338 § 49, p. 339 § 56, p. 333 § 24.

To the ecclesiastical chronicle.

I. America.

On the commemorative coin for the jubilee celebrated on June 25, under the representation of the church built on the Fel. sen Christum, the letters V. 8. are written. Subsequently, the owners of the commemorative coin are hereby informed that - suxilium (help), V. - victoria (victory), 8. - 8ulu8 (bliss) means.

Good answer. "It may be that there is no God for the United States," said a mayor in Canada to the God-denier Robert Ingersoll; "but there is one for Canada, and you cannot have a hall in this city to blaspheme Him."

II. foreign countries.

Roman Mass. Seven thousand thalers, which an Austrian merchant bequeathed to the Roman Church to pray his soul out of purgatory, the executors of the will do not wish to give out until they are furnished with proof of the redemption of the soul of the deceased. (Chr. B.)

Terrible end of a usurer. We learn the following from a local political newspaper: Fearing the consequences of the new Prussian usury law, which came into force on June 14, a Berlin usurer has put a violent end to his existence. By lending money on bills of exchange with great caution and at high interest, whereby he, in order to also He had risen from a small shoemaker to become a capitalist, living in a pretty country house with his family. His distinguished visitors, the counts, barons, etc., with whom he "worked," were his pride, and he boasted with these acquaintances when he visited a restoration. For some time the man had been conspicuously silent. On June 14 he was found in his reception room, hanging from a mirror hook, a corpse. In a letter lying open on his desk, he bade farewell to his family, and literally gave the following reason for the suicide: "The losses threatening me I cannot survive; dear wife, you have taken no interest, you can sue for everything."

The Württemberg Regional Church and the Methodists. When the Methodists broke into the Württemberg Regional Church, they were welcomed by it, because they claimed that they did not want to alienate the people of the regional church, but only to awaken the dead members of it. That this was vain deceit, the Württemberg State Church had to learn only too soon. It is now doing what it can to defend itself against these enthusiasts. A synodal decree now decrees that every member of the regional church who lets himself be married by a Methodist preacher, has his children baptized and confirmed by him, or buries his own, shall be excluded from the regional church. The same happens with the participation in the Methodist communion and the so-called class meetings, only that a warning must first precede it. But because the Methodists have a large following in the Landeskirche, it is feared that this decree, instead of keeping the Landeskirche safe, will only lead to more people leaving it. Whoever receives enthusiasts as dear guests in his house must always be prepared for these clean guests to want to play host in the house. Therefore John writes: "If any man come to you, and bring not this doctrine, receive him not into your house." (2 John 10.)

W. [Walther]

Two stories of reading the Bible.

Once upon a time there was a rich father of a family who had long been devoted to unbelief and lived in the world without God, and had even mocked his Saviour. A poor man from Württemberg was his coachman, and the master found nothing wrong with his servant except that he attended church too diligently and regularly; but since he was a faithful, reliable man, the master let him do so and let him have his services.

This coachman became deathly ill, and his lordship, both lord and lady, came to see if he lacked nothing.

"I am as well fed as I can wish," he said, "but I can no longer read, and my keeper cannot read aloud. If only you would be so good as to read me a chapter from the Bible now and then."

His wish was granted, admittedly with a smile, and after reading it the gentleman said, "If thou shouldst die, come back then, and tell us how it

"You know," replied the servant, with deep earnestness, "what the Saviour says: 'They have Moses and the prophets; if they believe not these, neither will they believe, if one rise from the dead'; - I would gladly come to bring you faith, but I will ask the Lord Jehovah Christ to come to you Himself."

The pious servant lived just long enough for his master to read to him the main points of the doctrine of salvation from the Scriptures, according to his instructions, and little by little the matter came to seem serious to them, so that they wished also to die the death of this righteous man. The woman searched all over the house for a Bible, and at last finds a dusty New Testament in a corner of the library. The master silently asked the coachman to bequeath him his soiled and torn Bible, and this faithful servant was able to go home in peace, having seen the beginning of the true conversion of his lordship to God, and to be of which we can look forward to.

The other story is titled, "A Year of Bible Reading" and is called this:

Once upon a time there was a father in England who had a son who had been instructed in the ways of the Lord from his earliest youth. Father and mother walked faithfully in them, but the son rejected everything. Although hot prayers accompanied him on his path of conflict, they were of no avail. He ran on the broad road, ah! to what ruin. The father came to die, and the son did not pay any attention to that either; he hoped that he would soon be the sole possessor of his fortune, which would serve him even more than before to satisfy his desires. Then his father summoned him to his bedside. "My dear son," he said in a weak, breaking voice, "I have often testified to you with deep sorrow that your unfaithful conduct has caused me the bitterest grief of my life. I cannot hope that my present exhortations will make any difference to you. I ask only one thing of you, promise me only one thing: when I am dead and my mortal shell has been taken away, you shall retire here to this room for a short time every day for a whole year and sit down here in the place where I will die, and read a passage from the fat Scriptures. For one year only, 365 days only, after which do as thou pleasest." The son was moved and promised the dying father what he had asked for in his already cold hand. On the first day after the funeral he retires to the death chamber and chooses the smallest psalm to read, on the second, on the third day likewise. Soon he must move on to larger sections, and the further the year progresses, the more

"The godless Christian is godless because he is not a true Christian, whereas the atheist is godless because he is a true atheist." (Albrecht von Haller.)

longer he lingered in the room of death. Yes, before the year was over, he was found not only reading, but also praying, even praying on his knees, and when the year was over, something had also died in him, his old man with the lusts of sin, and a new year began for him, which was a year of grace that does not end in eternity. (Evangelical Messenger of Peace.)

A badly passed exam.

With grave countenance and solemn greeting, a Methodist preacher once entered the home of a Lutheran family in Illinois. As chance would have it, the woman was alone at home. That this coincidence has a special meaning is written in 2 Tim. 3, 6. But that this passage fits this was soon shown when the preacher immediately spoke about going to church, praying and conversion. Since the woman had hitherto listened in silence, the intruder became more importunate and demanded that the woman kneel down and pray with him. Challenged by this impertinence, she made the following examination of him:

Woman: "First tell me, are you the Methodist preacher over there from the Grove?"  
Methodist: "Yes, I am."  
Bro: "I heard you are from P. in Germany, the same area where we are from. Is that so?"

M.: Yes, but I -in already in my 2V. I emigrated already in my 2Vth year."

Bro.: "Then you also learned our small catechism in Germany."  
M.: "Most certainly! I was destined from childhood to be a preacher from God, and was therefore superior in learning to all my classmates."

Bro: "Since you now want to pray with me to Christ, I would first like to know what else you know about Christ from the Small Catechism. If you do not consider it indecent to ask me to pray with you, you will also consider it puffing if I ask you to recite the second article to me."

M. sighing: "I believe in Jesus Christ, His only begotten Son" -  
Bro: "You left out our Lord!"

Our Lord, who was conceived by the Virgin Mary, died and is now dead----- .

Friar: "Stop it! You're talking nonsense about Christ, who was not conceived by the Virgin Mary! Before you pray to Christ, you'd better learn the second article first."

M.: "The words have slipped my mind. But you have to know: I don't hold with the external plap- pern. I hold it with the Bible, which says: "To love Christ is better than to know everything."

Mrs.: "You only show that you do not understand the Bible either, because you do not know the Catechism. One cannot love Christ if one knows nothing about Him. Were you able to love your wife when you knew nothing about her? Do you not see that preachers are quite useless if you can love Christ without them teaching people about Christ? Have you never read what is written in John 16: "But this is life eternal, that they may know Thee, and Him whom Thou hast sent, Jesus Christ?"

M.: "Good woman, I just wanted to say.  
- that - that I - you know ----- "

Bro.: "Yes, I know you wanted to pray to Christ, of whom you no longer even know anything right. So, now be so good and go home and do not come again until you know the small catechism from beginning to end. Until then, however, I do not consider you a preacher."  
(Pilgrim in R.).

A story for those who want to get engaged, or have already gotten engaged.

When the great Würtemberg theologian Matthias Hafenreffer was still a Lutheran deacon in Herrenberg, he had a relationship with the daughter of the famous Johannes Brenz named Agatha in 1586, so that everyone considered him and her to be engaged. Agatha was poor and already a widow. Since certain people "suggested" to him that he could get a more beautiful and richer wife, he wanted to repent out of human weakness for having already bound himself in such a way that he could not well withdraw again without annoyance. So he poured out his sorrow before the wife of his colleague Johann Andreä, the mother of the excellent theologian Johann Valentin Andreä. But instead of getting a plaster for his conscience, as he had hoped, she gave him a good sermon. "How?" said she to him, "thou, a scholar, a servant of the word, art so ignorant that thou knowest not thy own happiness? A woman of righteous birth, well brought up, happily married before, knowest thou not? esteemest thou not? Are you not ashamed that you do not appreciate her merits, her housekeeping skills? You possess the blessings of her first marriage, and the great name of your father-in-law, and you do not thank God for your good fortune?" - That was enough. The dear port-hit went within himself, carried out his resolution, and the marriage, by God's grace and blessing, became a happy one. W.

Obituary".

Once again the Lord God has stretched out one of His servants and let him enter into heavenly joy. This is Pastor C. Stöffler in Golden Lake, WiSc. For a year he has been a member of our Synod and has worked faithfully with the gifts bestowed upon him. Suffering from the lungs for some time, his dying hour came on June 22. God's word was his refreshment until his departure. His body was laid to rest with great participation on June 24. Pastor Feustel and the undersigned conducted the funeral service. Text of the sermon: Ebr. 13, 7. The brother, who died at the age of 44, leaves behind a grieving widow with 6 children.

C. Penalties.

On July 5 he died blessed in the Lord k. emer. H. I. Schwenken, formerly of Neu-Bielefelv near St. Louis.

Inauguration.

On behalf of the ehr". Presidio- Northwestern" District, the Rev. F. Step er was installed at St. John's Green Parish at Town Ahnapee, Kewaunee Co, WiS. on the "5th" Sunday after Trinity by the undersigned. A. G. DoeHLer.

Address: R "v. I'. 8ts^sr.  
8ox 116. ^knape", LsvsuQS" 6o., ^VIs.

Church consecration.

On the 4th Sunday after Trinity the Lutheran congregation of Glencoe, Mc.enough to do with themselves, and that besides this their help is often called Leod Co., Minn. consecrated their newly built church to the service of theupon for various important purposes of the kingdom of God, then we must "Triune" God with the participation of the neighboring congregations. It is aconfess that the Lord has already helped us beyond petition and frame building of 30 x 50 feet. The "festive sermon" was preached by Mr. kk.understanding. To him, therefore, be praise, glory, and thanks from the bottom Ahner and Kretschmar. The undersigned said the consecration prayer andof our hearts! - preached a short sermon.

Mission Festivals.

On the 5th Sunday, June 27, the Lutheran congregation of St. Paul in Cohocto, N. U., celebrated a mission feast at the same time as the jubilee, with the numerous participation of the sister congregations of Wellsville and BASSwoodhill, N. U.. In the morning k. T. Zollmann, in the afternoon the undersigned. The collection, equally divided between the Inner Mission, the Negro Mission, and the Institution for the Deaf and Dumb in NorriS, amounted to O3O.13.

E. I. Sander, Pastor.

On 2V. June, the Lutheran congregations in Kewaunee and Door Counties, WiS. celebrated their Mission Feast of this year at the same time as the Jubilee Feast in the congregation of the undersigned, at Town Montpelter. The Collecte for Mission was H44.00.  
E. Similarly.

A plea for help.

During his "missionary journeys" through the western counties of the State of Kansas, the undersigned has become acquainted not only with the great spiritual, but also with the physical distress of our "fellow believers" there. For several months past these counties have been visited by God with a terrible drought. The prairies are bare and dead; the wheat crop has been destroyed; a grain yield is still doubtful, since all kinds of vermin, including the army worm, are now making their appearance in many places and consuming everything that still found a way to survive in the prevailing drought. The plight of the settlers under such circumstances is no small one. Diele go half naked and eke out a living with bran and water. Heaps of them go back to the eastern states empty-handed. Others stay; they do not think they can leave their new home again for the reason that the western part of Kansas was blessed by God with a rich harvest two years ago. And where should they find accommodation for themselves and their families so soon? Among these latter are also many of our fellow believers. Several of them are supported by their relatives, but many have no relatives to whom they could turn for help. One settlement of ten families was promised by a reformed preacher to take care of them. But they rejected this, because they discovered under it the imposition to let themselves be served by him. They then "complained" to me of their need and now, through me, address to you, dear fellow Lutherans, the request "Help our" lack. If you have sent them help in their great "spiritual" need, let us also help them in their lesser "bodily" affliction with counsel and action. They trust our love to help them. Let us then prove that they are not mistaken in us, that we also live what we believe and preach to others, that we love all men for Christ's sake, but most of all our fellow believers.

"But let us do good, and not be weary: for in his time we shall also reap without ceasing. Now that we have time, let us do good to everyone, but most of all to our fellow believers", Gal. 6, 9.10.

The number of "families" known to me so far as being in need of help may amount to ten. Some of them need support only to the extent that they can buy seed wheat; the others, however, need it in order to be able to buy food and clothing. G. TS "jes.

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Any gifts can most easily be sent to "Mr." Pastor TönjeS- our traveling preacher in Kansas, to be distributed as needed. His address is: Lllinvoöä, Lartoa 6o., Lavsas. F. I. Biltz.

To the dear congregations of the honorable Synodal Conference.

Although the shareholding of the Lutheran Trinity Congregation in Cincinnati, Ohio, is not a synodal matter, I hope that the honorable editors will grant me a little space in the columns of the "Lutheraner" so that I can appropriately comply with the repeatedly expressed wish to make some announcements about the state of affairs.

Above all, I may boast with joy that the faithful God has "graciously" acknowledged our petition sent out several months ago to the congregations of the Honorable Synodal Conference, and has made many, many "hearts" willing to take a greater or "lesser" part of the burden pressing upon us upon their shoulders. When we consider that most of the "congregation" have

To date, 2075 shares have been issued within the Synodal Conference, i.e. in all parts of this great country, representing a capital of 10,375 dollars, which is almost entirely in our hands. The dear congregations will see from these" figures that we shall now have to pay interest on only half of our debt mass in the future, which is certainly an important, most estimable relief. But I have even more to report to you. At the end of our petition we almost timidly made the remark that whoever was not willing to take shares, might give us support in some other way. And

I beg you, these few words have not remained unheard. More than 1100 dollars have been given to us as gifts, partly by congregations, partly by individual fellow believers, to cover our church debt: a sum which will be very much appreciated by us at the time of the redemption of the issued shares. How the Lord has put our small faith to shame, but at the same time has strengthened our almost sunk courage and revived our hope. In addition, we were also able to experience on this occasion how wrong all human estimates and calculations usually are. To put it bluntly, we expected almost nothing from the small congregations, which number only a few members; but it was precisely from this side that we received surprisingly abundant support. Yes, school children, even poor widows and orphans have, as we have been told several times, brought in their mites and, like that widow once did, put them into the treasury in the temple at Jerusalem out of their poverty. Now, may our merciful God and Savior bless her, as well as all the loving givers, abundantly in soul and body according to the riches of his glorious grace. May he who commanded his own: "Pray!" also fulfill his promise in all of them: "And it shall be given unto you. A full, pressed down, shaken, and superfluous measure shall be given into your bosom." (Luc. 6, 38).

As announced in the circular, the shares issued in several "series" will be redeemed punctually at the specified time. This redemption would, however, be made much easier for us if the 1900 shares still ready for dispatch found buyers, because then, completely freed from interest, we would be able to devote all our energies and resources to the redemption of the capital. Run, you dear fellow believers, near and far, in the cities and in the countryside, who have hesitated with your support until now, perhaps because the success of the "presented" plan seemed to be very questionable to you: now you also give us your helping hand, and - the enterprise has succeeded! -

May our Lord Jesus Christ, the Archpastor of his Church, preserve his congregation which he has planted in this city! May he also with his grace and blessing be with you all and your little brother.

Alex. Brömer, pastor of the congregation.

## Concerning the Synodical Assembly of the Middle District.

The officials of the Muncie railroad have offered to convey the Synodicals from Fort Wayne to Indianapolis and back for less than half the fare, namely, \$3.00, if at least 40 persons choose this railroad."

All those who wish to use the same are therefore requested to contact the undersigned without delay.- The certificates must be collected from the undersigned's house.

H. G. Sauer.

## Conferenz displays.

The mixed pastoral conference of Southern Michigan will meet, s. G. w., on the 27th ". July 28, at the church of the Lord ? . C. Franke in Jackson, Mich. - Registration requested.

F. Houses.

The Concordia Teachers' Conference will meet, s. G. w., July 20, at Aoungstown, Ohio. - Register one week before with A. Lindemann, local teacher.

A. Gockel.

The Eastern Michigan Pastoral Conference meets, s. G. w., Aug. 4-6, at White Rock, Huron Co. On Monday evening at 8 o'clock a ship (dir Waro) leaves there from Detroit.

H. W. Schröder.

In accordance with the conclusion of last year's conference, the mixed Iowa Teachers' Conference will meet this year on August 10 at the home of Mr. ? Guenther in Boone, Iowa.

XL. Since the number of those who will attend the conference is undetermined, prior registration will be necessary in order to obtain lodging.

Fort Dodge, Iowa.

Alexander.

The New Jzork Lhrerconference will meet, s. G. w., August 11-14, at Rondout, Ulster Co, N. 8. Registration requested.

L. Wedekind.

## Conferenz display withdrawn.

The "Mixed Northwestern and Winnebago Conference" announced in No. 13, which was to meet on August 9 at Mr. ? Hölzel in Fond du Lac, Wis., must be postponed until further notice for certain important reasons.

Töpel.

From the Sewing Club of the ZionS Grmeinde at St. Louis, Mo., Student W. Harms received \$11.25 and Student Looks \$6.00, which is hereby cordially acknowledged with thanks.

Entered the "affe ves Illinois District:-

For the synodal treasury; By ? . Nightingale at Waterloo by sr. Cross congregation \$2.85. By ? . Lochner's congregation in Ehicago 17.74. By ? 00. Wagner there from Mrs. Beduhn (for the Kingdom of God) 2.00. ? . Kollmoraen's church in NaShville 5.20. ? . Hansen's church in Worden 8.30. Regular contributions from drn ?? . E. Riedel, G. S. Löber, H. Schmidt a. Teacher I. Käppel 2.00. each (Summa \$44.09.)  
On the Synodal. Building Fund: Collections at the Jubilee Celebration: by the assembled congregations in Addison 183.72; ? . Bart- ling's congregation in Chicago 22.51; by ? . Steege in Dundee 65.80; by ? . Dörmann of d. Gemm. at Squaw Grove, Aurora and near Yorkville 50.00; by ? . Wunder, Coll. at d. HeririchS Grm. tn Farbault 7.00. joint celebration at Trete, 211.50. (S. \$533.53.

On the inner mission in the West; By ? . Schuricht in St. Paul by Father Böge 5.00.

For inner mission: ? . Steege- Gem. tn Dundee 5.45. From Chicago: by ? . Bartling by Th. Reinhardt 1.00, by ? . Wagner's church 20.00. By ? . G. S. Löber, Jubilee.Loll. by the Gemm. assembled at Niles, 31.00. (S. \$57.45.)

For the Negro school in Little Rock: ? . Sterge's parish in Dundee 5.00. ? . Schroeder's church in South Litchfield 16.00. Father Böge through ? . K. Eh. Fröhlich 2.00, Grothmann 3.00, Carl Mrsserli 4.00, Brau- drnstein 3.00, Schuricht in St. Paul 1.00. (p. \$22.00.)

On the clothing of Negro children in Little Rock: by ? . Engelbrecht in Chicago by Minna Page! 2.50. From the school in the west district of the community in Addison 5.24. (p. \$7.74.)

On the heathen mission: ? . HeyerS Gem. in Colehour 2.25. On the emigrant mission: ? . KollmorgenS Gem. tn RaShville 4.45.

For emigr. Mtsston in Newlork: ? . GoesswetnS County of Altamont 4.34. Barth 3.00.

Succop's church in Chicago 25.70. (p. \$30.04.)

On the emigrant mission in Baltimore: ? . SuccopS Gem. in Ehicago 12.90. For poor students in St. Louis: By ? . Succop in Chicago from the Women's Vrrrein 5.00 for W. Lewerenz. By ? . Wagner there from the Young Students' Association 15.00 for F. Loocks. (S. \$20.00.)

For the Seminary - Organ in Springfield: ? . RoederS Gem. in Arlington Heights 7.30.

For poor students in Springfield: Through ? . Steege in Lander from the communion fund for Goltsche 8.00. Through ? . Miracles in Ehicago from the women in sr. Grm. for G. Sond- hauS 4.50. For poorr students: From ? . Döring in Glencoe 5.00, by ? . Schmidt in Schaumburg, a third of the Collecte at H. Frises wedding, 15.23. (P. 32.73.)

For poor students at Fort Wayner AuS Ehicago: by ? . Wagner from the Women's Association for W. Dallmann 13.00 and from G. Koller for L. Koller 18.00; by ? . Wunder from the Young People's Association for Joh. Meyer WambSganß church in Hancock 4.50. ? . Johl's Grm. in Hart 6.00. ? . 5.00; by ? . Hölter before" Marie Märkrr for the orphan boy W. Köpchen 1.00. Lrssmann's Grm. at Berlin 2.00. ? . Horst Gem. at Hay Ererk 7.20. ? . Ma "kwor ? . Wolbrecht in Okaw- ville for K. Schubkegel 15.00. W. Neddermeyer in "hs Congreg. at Fre- mont.85, to Fremont River .87. MissionSfrstcoll. of Addison for W. Köpchen .75. (S. \$52.75.)

To the seminary household in Addison: By ? . Steege in Dundee from d. Plymouth 13.75.

Communion coffee 4.00.  
For poor students in Addison: From Ehicago by ? . Lochner's comm. 5.00. W. Neddermeyer in Addison 1.50. By ? . Schmidt in Schaumburg, a third of the Collecte at H. FreisrS wedding, 15.23. By ? . Succop tn Ehicago sür A. N. at Ledarburg 1.00. F. Roehrig at Sheboygan 5.00. By ? . Kühle in BeeSko": vom Frauen-Vrrein 4.50, vom Jüngl.-Veretn 20.00, vom Jung- Milwaukee by N. N. 1.00. ImmanuelS-Grm. in Milwaukee 1.87. frauen-Vrrrin 10.00. ? . BernreutherS Gem. in Allraany, N. 8, for A. G. Wiedmann 5.00. By ? . Reinke in Ehicago from the Young Women's Association for C. Appelt 10.00. W. Neddermeyer in Addison for E. Kambeiß .75. (S. \$71.98.)

For old and sick pastors and teachers: By ? . Nachtigall tn Waterloo, thank-offering of N. N. for recovery after long illness, 2.00. By ? . Dörmann near Jzorkville, thank-offering by E. Ebert, 1.00. (p. \$3.00.)

For ? . M. Wyneken: ? . Baumgart's Grm. in Darmstadt 9.00.

For ? . Brunn in Stredrn: By ? . Succop in Ehicago by R. Gahl 2.00. By ? . Miracle that. by L. Frenke 2.00. ? . Hansen's Ge", in Worden 6.05. (p. \$10.05.) To the widow's fund: ? . Gotsch 4.00. From the teachers E. Rosen, E. H. Rademacher 2.00 each, S. Garbisch, A. Bäder .50 each, F. Miltzter 1.00. (S. \$10.00.)

For the congregation of Hanover Township, Iowa: ? . Bart- ling- Gem. tn Ehicago 10.00.

For Red Sufferers t" Ford Louny, Kansas: By ? . Trautmann in Gower by sr. Gem. 8.97, by himself 1.00. (S. \$9.97.)

For the congregation in Waverly, Iowa: ? . Bartling's church in Ehicago 10.00. ? . Engelbrecht's congregation there 10 a.m. ? . Hölter's congregation there 6.10. (p. \$26.10.)

For the parish in LouiSville, Ky.: ? . Hölter's church in Ehicago 6.00. ? . Schieferdecker's church in Neu-Gehlenbeck 5.00. (S. \$11.00.)

For the Houston congregation, TeraS: ? . Bartling's church in Ehicago 15.00. ? . Fruchtenicht in Elgin and Juergen Studd- mann each .50. ? . Hölter's church in Ehicago 12.00. By? . Engelbrecht there from L. Griebnrip 1.00. ? . Schieferdecker's community in Neu-Gehlenbeck 5.00. (S. \$34.00.)

For the English Lutherans in Webster Eounty, Mo.: By H. Koboldt from ? . L. Frese's Grm. in New - Schaumburg 3.00 and from Lonrordia-Veretn in Effingham 2.00. By ? . Engelbrecht in Ehicago by R. N. 1.00. L. 8- Z- in Wendt 1.00, N. Stoffel 1.00, H. Gtese.75, Joh. Lutzbrgrg 1.W; by W. Lothman" Effingham 6.25. ? . Engelbrecht congregation in Ehicago 10 a.m. ? . Hansen's church in Worden 11.25. (p. \$43.50.)

For the deaf and dumb in NorriS: By?. Steege in Dundee from d. Communion coffee 4.00.

For the orphanage at St. Louis: By ? . Bergen in Prairie Town v. H. Dernau 5.00. ? . Hansen's Gem. tn Worden .70. (p. \$5.70.)

For the Lutheran Tractate Association: By A. Buchholztn Addison.50. Addison, Ill, July 2, 1880. h. bartling, cassirer.

Proceeds to the treasury of the Northwest District:

For the building fund: Pentecostal troll of the parish in Town Herman \$13

For poor students in Addison: ? . Rohrlack-Gem. 7.00.  
Freestyle poor students at Fort Wayner ? . HudtloffS Gem. in Hamburg and Berlin 6.25.

For poor students tn Springfield: Heinr.Barth 1.00. N. N. from ? . KrumsirgS Gem. 5.00.

For the Free Church of Saxony: ? . Coiner .50.  
For poorr students in St. Louis: WeddingSroll. at E. Schmochr! 4.60. ? . HeririchS Grm. tn Farbault 7.00.

For the hridrntmssion: ? . Ebert- Gem. 2.00.  
For synodical reports: ? . H. I. Müllrr 2.00. ? . Rath- jen 2.00. From the living: F. H. Meter 4.00, K. Th. Fröhlich, Carl Messer", Schauß 2.00 each.

For the widow's fund: Bonden?..: Kollmorgen 5.00, H. I. Müllrr 3.00, WambSganß 5.00, Allwardt, Damm jr 4.00, Lösche 3.00, Daib, Präbl, E. Seuel 4.00 each, I. G. Hild 2.00, E. G. T. Markworth 4.00, Geo. Plehn 5.00, ? . Streckfuß, Leybe each 4.00. Of the teachers, G. Bartrlt 3.00, F. H. Meter 4.00, ? . K. Eh. Fröhlich 2.00, Grothmann 3.00, Carl Mrsserli 4.00, Brau- drnstein 3.00, Schauß 1.00, A. Damköhlrr, T. F. Arndt jr 4.00. ? . Zorn's Grm. 20.00. ? . WambSganß' Gem. in Adell 7.35. Heinr. Krttelhöhn 1.00. Mrs Eichmüller 5.00. F. LuukS in Town Herman 5.00. F. Röhrig tn Shrboygan 10 (X). High-time collector at Her". Wundrow 6.50. ? . Börneke's comm. in Danville 3.48. ? . Sievrs' compound at Minneapolis, 3.35.

For ? . Brunn tn Strebe": ? . Schütz - Gem. 5.00. Teacher Lehnigk 1.00. ? . Barth 3.00.

For poor and sick pastors: ? . LandrckS Congreg. in Norwood 7.00. Thank offering from Mrs. Rusch in Bloomfield 5.00. DeSgl. from Mrs. Dornbrock 2.00. To the orphanage bet St. Louis: Mrs. Moldenhauer 1.00. ? . AulichS Gem. 3.00. ? . PröhlS Gem. 2.00.

For negro mission: ? . Schütz- Grm. 2.00. ? . Schaaf's Grm. 3.50. From the students: Teacher Dießner 4.10. ? . DöhlerS Grm. .60. Teacher Grothmann 1.00. ? . Rohrlack- Gem. 3.85. ? . Stutc'S Gem. tn Rondout 6 00. Misstonsfest- Eoll. of Gem. in and around Sheboygan 25.15. DrSgl. in d. Gem. deS?. Änlich 14.00. Missionary and Jubilee Coll. in Plymouth 13.75.

To the schoolhouse in Little Rock: Teacher Grothmann 1.00. ? . Rohrlack- Gem. 1.00. Aug. Köhler in Watertown 1.00. Mrs. Gade, Louise Gade, Mathilde Gade each .50. ? . LandrckS Gem. 5.00. Wilde in Milwaukee .50.

For Wittwe Ruhland: Teacher G. Bartrlt 1.00.

On the emigrant mission in New York: ? . Schütz's church 5.00. ? . On the orphanage at Addison: Lhrhrr Küchle'S pupil at Shrboygan 2.40. N. 1.00. Aug. Köhler in Watertown 1.00. Mrs. Gade, Louise Gade, Mathilde Gade each .50. ? . LandrckS Gem. 5.00. Wilde in Milwaukee .50.  
For Wittwe Ruhland: Teacher G. Bartrlt 1.00.

On the emigrant mission in Baltimore: Marg. Barth. Fifty. N. N. from ? . Krumsieg's parish, 2.00. ? . Mäurer's church in Hillsord 1.00. By ? . Coiner.25.  
To the orphanage at Addison: Lhrhrr Küchle'S pupil at Shrboygan 2.40. N. 1.00. Aug. Köhler in Watertown 1.00. Mrs. Gade, Louise Gade, Mathilde Gade each .50. ? . LandrckS Gem. 5.00. Wilde in Milwaukee .50.

For the deaf and dumb in NorriS: ? . KäselipS Gem. 4.11. Louis Bodr 2.00. Fackler- Grm. 4.00. ? . Horst- Grm. to Hay Creek 5.07. Mrs. N. R. .1.00. H. Lindemeier 3L8. ? . PiehnS Grm. at Chtppeewa Falls 4.25. Grm. at Wilton 4.50. ? . Wr-rls Gem. 4.00.

For the Houston community, TeraS: ? . Daib and Gem. 6.75. ? . MarkworthS Grm. in Caledonia and Rat River 3.82. ? . Plrhns St. John's Grm. 2.37. Gem. at Jackson, WiS., 3.30.

For the Springfield seminar: ? . Contactor Grm. 10.00. (Closing time follows.)

Milwaukee, June 29, 1880, C. Eissfeldt, Cassirer.

To cover the church debt of the congregation at Cincinnati, the following gifts have been received since March 8trn de- l. l. the following donations have been received: Through Mr. ? . C. Steege by F. Sternberg and G. Bath jr \$1.00, by I. Mockler .50. Full of the Grmrinde of Mr. ? . F. Dreyer 16.50; by Mr. ? . A. H. Brauer 3.00; by Mr. ? . H. Surcop from H. Suhr 1.00; by Mr. ? . T. L. Janzow from Sal.Vogel 1.00; by Mr. ? . W. L. Fischer from F. W. Schepmann 5.00, H. Schepmann 3.00, Aug. Finke 2.00; by Mr. ? . E. F. Teller by R. Wendt 1.00, H. Wendt 1.00, N. Stoffel 1.00, H. Gtese.75, Joh. Lutzbrgrg 1.W; by W. Lothman" Tincinnati 5.00; by the Gem. of Mr. ? . F. H. Reichmann 10.00; by Hr". ? . E. A. Brauer from Ph. Witte 1.00; by Mr. ? . I. Lehner from Wilh. Heine 3.00, by himself 1.00; by Mr. vr. mock. Schuricht collected in the comm. of Mr. ? . L. Frese 8.12; from the community of Mr. ?- l. Straßen 5.50; by Mr. ? . I. Sieck from Jac. Hrckmann 1.00, by L. Häfele .25; by the comm. of Hm. ? . W. Weber 4.17; by Mr. I. Sattler of Lafayette, Ind. by I. S. 10.00, M. S. 5.00, G. S. 5.00, L. D. 5.00; by Hm. Cassirer I. Birkner 2.25 ; by Mr. ? . F. L. Becker by Miss. E. Libby Huet 5.00, Ph. Brck 1.00, Pet. Bailey 2.00, H. Beck 1.00, Mrs. L. Heller 1.00, Mrs. Langenberger 2.00, H. Lacher.50, L. Bell 1.00 (Summa 13.50) ; by Mr." ? St. Keyl from the congreg. in Williamsburgh (Rev. Beyer'S) by C. Böhm 5.00, I. Friedrich 5.00, Speigert 5.00, Zeitner 5.00, I. Färber 2.00, Mol- lenhauer 3.00, Kruse 3.00, Rover 2.00, (Summa 30.00); by H. DierS in Lincin. 10.00; from Mr. ? . F. SieverS 1.00; from the comm. of Mr. ? . F. W. Peanekamp 5.00, by the same from N. N. 5.00; by Hm. ? . G. Spiegel from Da". Werling 4.00, by" himself 4.00; by ? . P. Klindworth 1.00: from the comm. bet Homestead, Iowa, by Mr. ? . Ph. Studd 23.30; by Mr. ? . I. F. Niethammer by H. Fuchs, H. Jakob, A. Hollenberg, G. Koch, E. LLbker, H. Fcnkr, C. Miller and A. Backhaus 5.00 each; by Mr. ? . E. Riedrls Gem. 10.00; from the Gem. of Mr. ? . L. Böse 5.00, Mrs. I. Träger 1.00; from the community of Mr. ? . G. Mohr 5.00r by Mr. ? . Niethammer by Mrs. Decker 5.00; from the community of Mr. ? . H. Lothmaun 37.00 and later still

# Der Lutheraner.

1.0V; by Mr. k, Mertz of I. H. Tormöhlen 2.00, of H. Gerdon 2.00, F. R. v. Dielingrn 1.0V; by the comm. of Mr. k. G. Runkel 5.00; from the comm. of Hm. k. C. H. Lüker 2.00; by Mr. k. I. L. Daib by G. MiStltdt 1.00, by H. Schumann 1.00, by Ed. Schumann 2.00; by Mr. k. Junget by H. Zurvette 2.01', F. W. Meier 1.00, H. Depking .50; by Hm. k H. Sieger vou A. Strudler 1.00; by the Gem. of Mr. k. H. Holtermann 5Z0; by Mr. k. H. Schöneberg and Mrs. Waideiich, Mrs. Haag, and von der Heide each 1.00; by Mr. k. St. HaffoldS Ftialgem. 6.75; by several members of the Gem. of Mr. k. Hansen 4.00: by the Cassirer of the General Synod 34.80; by Hm. k. W. S. Stubnatzy by Br. Schmetzer 5.00, H. Körte 5.00, Br. Hölt. 5.00, N. N. 5.00, H. Kahmeyer 2.00, H. Schultz 1.00, by Mr. Spiegel 1.00, K. Meyer.75; by Mr. k. G. Spiegel by A. Werling 5.00, by himself 1.00; by Hm. k. Kretzmann by W. Wiemhorst 1.00; by Hm. k. S. F. Stock by D. Rodenbeck 1.00; du"- Mr. ? . F. P. Mer- bitz by R. N. 5.00; by Hm. k. Johls Gem. 3.00; from Mr. ? . C. F. W. Brandt 1.00; from H. Gäckemeyer 5.00; from W. Walker 1.00; by Hm. k. Niemann by Mr. k. Johls Gem. 2.00; by Hrn. k. E. Kretzmann by H. Holtmann 1.00, Herrn", AlmeS, W. and Fr. Ehrstotzr .50 each; by Hm. ? . I. F. Nuof- fer by I. Rinter 5.00, Chr. Rup 2.50; by Hrn. k. I. Strikter by A. Heidom 5.00; by Mr. k. H. Sauer by Dr. Gottfl. Sihler 5.00; by members of the Gem. de- Hrn. k. Tramm 3.00; by Hm. Louis Lange in St. Louis by Dr. Walther 10.00, L. F. G. Meyer 10.00, L. Lange 10.00; by Hm. k F. König by F. K. from B. 10.00; by Hrn. k. Köstering by Throdos. Estel 5.00; by the comm. of Mr. ?. WambSgauß in Alleaheny City 13.00; by Mr. k. E. F. W. Brandt of H. Stüwe 5.00; by I. Mandrry in Eine. 10.00; by W. Haverkamp in La Porte, Ind. 5.00; by dm Cassirer of Jowa-ListrictS of Mr. k. Mallon 1.50; by Mr. ? . E. F. reitz by E. Brüggemann 1.00, A. Fischer 1.50. Many thanks!

Cincinnati, July 6, 1880.

Alex. Broemer.

Received for the Emigrant Risfion in New York:

By Kassirer Bartling --59.92. congreg. in College Point 7.75. congreg. in Forrstville, WiSc., 3.00. congreg. in North Last, WiSr., 2.5". AM. in Patchin, N. I., 4.00. ZionS comm. in Boston 1.50. comm. in Otto & Little Valley 4.00. k. Engel 1.00. by Kassirer Bartling 14.00. by Kassirer Schuricht 64.60. by Kassirer Rademacher 9.39. by Kassirer Simon 17.67. k. Böhmes Gem. 3.00. k. Riebuhr 2.00. Wilbelmine Kinder 1.00. k. Cordes/Gem. 8.70. I>. LembkrS Gem. 8.00. By?. Frey 6.93. Caroline Preuß.66. C. Schmidt.44. ?. Junkers Gem. 7.00. ?. Schumann 1.00. Zion's Boston 18.35. ?. Webers Gem. 13.00. k. Kogler's congregation 9:32. Bethlehem's congregation at St. Loui's 3:00. k. Denninger's Parish. 3.00. ?. H. Dom 1.00. F. Bunde 1.50. L. Farr 1.00. ?. AlthoffS Gem. 7.39. I. Morch 3.00. ? Graves 1.00. ?. Denninger's Community 2.00. K. Jackels FraurnmissionS Verein 10.00. Mrs Lothringer 2.00. Wendland 1.50. ?. Herbst's Gem. 3.36. K. Schacht- schneider .50. I. König 2.00. ? Dmninger.80. L. Schmidt 2.00.

New York, June 1, 1880. I. Birkner, Cassirer.

For the preachers" and teachers "widows""ad orphans""äffe (western districts)

have been received;

1. contributor  
Bon den Lehrem L. Roschke und L. F. Günther je -2.00.  
2. giftet  
By ? . Rösener by Mrs. R. N. 2.00. By W. Henjes in Blummau, Luster Co., Lol., 1.00. Bro. H. Scheve, thank offering after happy recovery, 1.50. I. Scheve Jr. 5.00"  
The following gifts are still with the be. Lehrer Große during the month of April, but have not yet been acknowledged:  
1. contributions:  
Bon the ?? . I. Roschke and T. Mirßler 4.00 each.  
Two. Gifts:  
Bon k. Roschke'S Gem. at Pierre City, Mo., 4.65. ZionS- Gem. at to it." Gordonville, Mo., 7.25. By ? . Matthias of H. Rodwald 1.00. by ? . MartenS in Franklin Co, Mo, 1.75. Loll, ges. on M. Tienkrn- wedding by k. Matthias 5.74. By Ferd. Lau of the Ge", in LouiSville, Nebr, 10.50.  
\_\_\_\_\_ L. F. Günt her, Kassirer.

Received for poor pupils and students: Bon individual members of my congregation Ueberschuß an Reisekosten -31.50. On a wedding of ZrddirS ges. 1.56; on GriebriS Hochz. 11.77; on Israel's Hoch". 4.25 ; LmdenbergerS Hochz. 2.63; Chr. MeyerS Hochz. 10.33; Ehr. Böhme'S Hochz. 5.30 ; Ehr. Korte'S wedding 15.54 (for M. u. M3; E. Brauers Hochz. 15.34. From the women's association of my "Gen", for M. 20.00. Young men's association of my "Ge". 10.00. Further from ? . H. MeyerS Gem. in Adams County 25.09; by F. M. on the Hochz. F. MeyerS das. 8.57.  
With heartfelt thanks and with the invocation of divine blessings for the dear givers  
Fort Wayne, Ind, July 2, '80, W. S. Stub " atzy.

To the fund for needy children in Michigan- have been received: From the congregation in Bay City -14.23. congregation in Grand Rapid- 5.00. From the women's club of the congregation in Monroe 12.00. WeddingScollectr at Mr. Teacher K. Gräbner 10.45, -at Mr. Teacher A. Weiß 10.25, at Mr. Mich. Nickel 13.56. From H. Steltzriede sr. 4 00.

In sincerely thanking all kind givers in the name of the recipients, I at the same time indicate that the said fund has passed into the hands of Hm. k. I. ListS (in Roseville, Mich.) and that therefore future gifts and petitions are to be directed to the same.  
Jos. Schmidt, ?..

To have received for purchase of musical instruments for the School Teachers' Seminary by Teacher A. Reisig from the Teachers' Conference at New Orleans, La., -10.00, hereby certifies with thanks  
Addison, Ill, on the 30th day of June, 1880. K. Brewer.

Kür -ie preacher" nutz teacher "widow"" a. orphan" "caste (middle districts)  
have been received:  
1. contributor  
Don Hm. ? . I. G. Nützel! -4.00.  
Two. Gifts:  
By Hr". ? . E. F. Seih, collected at the wedding of Hm. Joh. Bremer in Columbia City, Ind., 5 50. by Mr. Adam Schmidt from the poor fund of the parish in Kendallville, Ind. 5 00. by Mr. k. H. Kühn as a Pentecostal collector of his church, Ind. Gem. 6.96. By ? . H. Kühn 2.04.  
Indianapolis, July 8, 1880, M. Tonzelmann, Cassirer.

The undersigned has received:  
From A. W. Homeier in Ludlow, Iowa, for the Lmigrant Mission in New Zlork, for the Deaf and Dumb Institution, for the Needy in Kansas PL. 00 each.  
From an unnamed person for inner mission in the West by k. Ph. M. Fritze from his parish -5.00.

I. T- Schuricht,  
Treasurer of the General Synod.  
In support of the congregation at Llkbart, Jndiana, the following additional gifts of love were received by the undersigned: From ? RoschnwmkelS congregation at Mishawaka, Ind. (?). By Mr. Kassirer Bartling from the IllinoiS District 8.85. By Herm Kassirer Birkner from the "Eastern" District 6.19. By" k. Schumann's Gem. in Freistadt, WiS., 5.12. Bon of the Gem. in Had- ley, Mich., 8.00. From members of ? Stubnatzy' Gem. at Fort Wayne, Ind. 7.25.  
Thank you very much.  
M. Halboth.

For poor students received with heartfelt thanks from Mr. HülSkötter through Mr. k. Achenbach in Venedy, Ill. as a "Jubelfestgabe" -25.00. Through Hm. k. Mirßler from his parish in Des PereS, Mo., from the Jubrifestcollecte 10.25.

L. F. W. Walther.  
With heartfelt thanks I certify that I have received for the student Theodor Stephan -13.42, which was collected on the occasion of the meeting of the Jowa District, and -5.00 from Mr. Gottlob Pröscholdt in Fort Dodge.  
Fort Wayne, July 7 IM). G. Schick.

## New printed matter.

**Fifth Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio, & other States.** 1880.

The doctrine which the Illinois District considered at its last meeting in May of this year was the important doctrine of sanctification. The importance of this was already called attention to by Mr. Praeses in his synodal address. He said: "The infernal enemy has not yet given up his attempt to corrupt the Church. But he comes again in another form and attacks with a different weapon. He apparently leaves the doctrine and the confession "untouched," and allows men to speak of it, to boast of pure doctrine and faith, and to use the means of grace; but he seeks to excite in hearts indifference to the word, even disgust and disgust with it, and on the other hand fills the heart with worldly love. In this way he drives the Holy Spirit out of them, and deceives men of their blessedness.... Let us then also lift up our voice to warn against the enemy." The speaker remarked: "The papists, sects and other enemies of the Lutheran Church claim and blaspheme: The Lutherans know how to speak with great emphasis of pure doctrine and to praise justification, but they know nothing of godliness. They say that in the Lutheran church there is only a dead orthodoxy, and that there is no spiritual life. Let us then show that our church is just as resolute in its insistence on godliness.... only with the great and mighty difference that we not only emphasize the necessity of sanctification, but also show wherein true sanctification consists and how a man can attain to it."

The theses themselves have already been reported in the "Lutheran". The "detailed" negotiations on the first two theses provide ample teaching and punishment, admonition and warning, as well as comfort from God's Word. Who should not want to read them? Whoever wants to be a blessing, let the dissemination of the Synodal Report be a matter of concern.  
It contains 104 pages and costs 30 cents.

**The Lodge of the Ancient Order of United Workmen in the State of Illinois.** Needful testimony to warn Lutheran parishioners, delivered in two addresses to the congregation by Frederick Lochner, pastor of Trinity Lutheran Church, Springfield, Ill, and submitted to print by resolution of the congregation. (The which the pastors were to be questioned during a visitation in Franconia and Thuringia. On six pages the following questions are answered briefly and succinctly: 1. What does the Holy Scripture teach about the election of grace? 2. what is the cause of the election of the elect? 3. what is the cause of the rejection of those who are lost? 4. How can believers "know" that they are the number of the elect? 5) How is this doctrine of election by grace to be wholesomely used in the church?

Yet another writing against the secret societies! Have we not already enough and too much of such writings? This is what many a Lutheran reader may think when he reads the above title of an amusing writing. But such thoughts are erroneous. As long as there are still "lodges" and as long as they threaten to draw our dear Lutheran Christians into their nets, so long the faithful watchmen on the battlements of our Zion cannot be silent, so long the apostolic admonition applies to them: "Preach the Word, stop!" (2 Tim. 4:2.) Before the gaps through which the enemy seeks to penetrate, the garrison of every castle must place itself above all. But in our day the ignorance and carelessness of many Lutheran Christians with regard to the secret societies is a great gap in the walls of our Zion, through which the enemy can penetrate day and night with all power and cunning, and bring the souls so dearly bought by Christ into temporal and eternal danger.

...to ruin. Here, too, as that song says, "And though a battle be well fought, it is not yet done." The enemy sometimes uses this method, sometimes another, sometimes this means of enticement, sometimes another, this one, that one. It is therefore of the utmost importance that the watchman's voice should resound in the most diverse places, and that of the watchmen one should be this, the other that bulwark of the enemy's attack. It therefore gives us great pleasure to be able to report the "testimony" of our dear brother Lochner against the "Lodge of the Old Order of United Workers in the State of Illinois," which is also hunting down the Lutherans in his vicinity. It consists of two speeches delivered before his dear congregation. They are delicious. Although they are directed against the aforementioned Lodge and expose it with God's Word, they contain at the same time a "thorough" instruction and a heart-rending warning against any "secret" society. The writing deserves the widest circulation. Owing to the absence of the author, a number of printing errors have crept in, but they are of such a nature that any reader can discover and correct them himself. Otherwise, the printing in Springfield is pleasing and the 41-page pamphlet in octavo (with colored cover) costs 10 cents, available from our "Concordia-Verlag". W. [Walther]

**A summary of the history of the Lutheran Synod of Ohio and other states**, in a simple presentation, from its first beginnings to the year 1846, together with an appendix. Composed by C. Spielmann. Columbus, Ohio. Ohio Synodical Printing Office. 1880.

An important piece of American Lutheran church history. After an "interesting" brief history of the first collection of congregations in the State of Ohio, which was admitted to the Union in 1802, the dear author of this "Outline" draws a vivid picture of the gradual development of the Synod of Ohio from its first beginnings (1818) under the most difficult circumstances to its existence around the year 1846, not only with loving attachment to his Synod, but also with commendable frankness and impartiality. As much as the members of the Ohio Synod will rejoice to read how the tree of the same has been planted and has gradually grown up under various dangerous storms from without and from within, and has spread its branches farther and wider: yet the account is of such a kind that even Richt members, who have the weal and woe of the kingdom of God at heart, will follow the narrator to the conclusion with unwearied interest. The description of the arduous self-denying work of those pioneers, who "sought out" the abandoned and scattered first settlers of Ohio, then the westernmost state of the Union, and endeavored to gather them into congregations, is especially inspiring and engrossing. What is happening now in the farthest West is in this respect only a repetition of what happened in the then almost inhospitable regions of Ohio and western Pennsylvania. We congratulate our sister synod on this "jubilee gift", which is supposed to be a book, since the theological institute of the synod in Columbus is celebrating the fiftieth anniversary of its existence this year. The book, which contains 197 pages in paperback, may be obtained from the following address: 3. ü. Bpisl-mann, Oanal IVinekvtsr, ?ranklin 6o., O., "the: Üav. v. Simon, Oolumdus, O. The price for a single copy in handsome decor is 60 CentS (Postage 4 LtS. extra), Mr the dozen -5.40. W. [Walther]

**The Doctrine of the Election of Grace** by Tilemann Heßhus. German by A. L. Gräbner. Milwaukeee.

A glorious treasure of our Lutheran Church is the doctrine which, in the work of beatification, ascribes everything, everything to the grace of God in Christ, thus also the doctrine that God, in the eternal election of those who will be saved, has found nothing in them that could have moved him to write them in the book of life. This treasure they want to rob us of". The pabstry is fiercely opposed to this doctrine. The many sects by which we are surrounded have all drowned in Pelagianism and Synergism. But even some who call themselves Lutherans throw away this gem, teaching, as, for example, the Iowaians do, that God has "regard" for "the different conduct of men." It therefore gives us great pleasure to be able to "display" the above pamphlet, which advocates the glory of God's grace. It is a passage from the *Examen theologicum* of old Hesshus, translated by our dear Prof. Gräbner in Milwaukee, which contains the main points of Christian doctrine, concerning which the pastors were to be questioned during a visitation in Franconia and Thuringia. On six pages the following questions are answered briefly and succinctly: 1. What does the Holy Scripture teach about the election of grace? 2. what is the cause of the election of the elect? 3. what is the cause of the rejection of those who are lost? 4. How can believers "know" that they are the number of the elect? 5) How is this doctrine of election by grace to be wholesomely used in the church?

The pamphlet costs: The single copy 5 cents, with postage 6 cents; the dozen 50 LtS.; at the hundred special discount. It can be obtained from the Wisconsin Synod Bookstore, 436 Roadway, Milwaukee, or from our "Concordia Publishing House," on sending in the amount.

Changed address":

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No. 15.

### Why should we read Dr. Luther's writings diligently?

The Lutheran theologian M. Conrad Porta gave an excellent speech on this question in Eisleben in 1570. This question should be discussed often in the circle of our readers. We are continually in need of stimulation. Satan tries to keep us from reading Luther's writings, as he does from everything good, because he knows what a break they bring to his kingdom. Our readers will therefore certainly appreciate it if we share something from this speech with them for their encouragement.

In the second section of Part I, Porta points out the magnificent content of Luther's writings:

The writings of Luther are worth reading thirty times, because they present the main articles of Christian doctrine with special skill and happiness and contain the most powerful consolation in all kinds of hardships.

The doctrine of God and the three persons of the Godhead, and of the personal union of the two natures in Christ, he treats quite exactly and splendidly, as in his other writings, so especially in the explanation of the last words of David, the farewell sermon of Christ, and now and then in the interpretation of the first book of Moses.

The article of creation has never been so brilliantly and gloriously illuminated by anyone as it has been in Luther's interpretation of the first book of Moses and in his explanation of the 65th Psalm and elsewhere.

The right usage of the divine law and its difference from the Gospel, which was covered and completely buried by the thickest darkness in the Pabstics, he showed quite faithfully in many different writings, especially in the interpretation of the Epistle to the Galatians.

The doctrine of original sin and that free will is nothing, he expounded with great earnestness in the book against Erasmus, in the postils and in the explanation of the 51st Psalm and other penitential psalms, as well as now and then in public confessions.

The article of justification, on which for many centuries the profoundest silence has been

In the interpretation of the Epistle to the Galatians and elsewhere, he restored and brought into the light so purely that he had not been read clearer and brighter since the times of the apostles. To this his mind, dear, sweet Saviour JEsu Christ."

was wholly directed, to inculcate this article. "In my heart," says he, "this one article alone reigns, and shall reign, namely, faith in my dear Lord Christ, which is the only beginning, means, and end of all my spiritual and divine thoughts, as I may ever have day and night. And though I have spoken much of it, yet I feel that of the height, depth, and breadth of this inordinate, incomprehensible, and infinite wisdom, I have scarcely and altogether nourishingly attained a small, feeble elevation, and have scarcely been able to bring to light a few little bits and crumbs from the most delicious treasure trove."

In all his writings, he did more truly good works commanded by God for the glory of God and the benefit of his neighbor than any other writer before him, taking the prestige away from the fictitious works of the monks and the whole papist swarm, as demonstrated by the single book of good works and by so many pithy and learned explanations of the ten commandments.

He restored the sacraments, baptism and the Lord's Supper, to their former dignity and true usefulness, rejecting and removing improper additions by which they had been distorted, and exposing the fictitious sacraments of the papists, which had been devised without the Word of God.

He removed the boundless confusion in the doctrine of repentance and the aberrations from which no one could find his way out, by showing the true parts of it (repentance), and also by distinguishing with diligence in this article the true service of God from the hypocrisy of human traditions. Therefore, soon in the beginning of his cause, he wrote to Dr. Staupitz: "The word: repentance was pleasant, sweet, and comforting to me to hear from that time on, which I could not call it harder, more terrible word in all Scripture than the very word repentance."

So sweet and lovely are God's commandments made unto us, when we read not in books alone, but learn to understand in the wounds of our mind, dear, sweet Saviour JEsu Christ."

He clearly showed the characteristics of the true church and its true head and highest priest, Jesus Christ, and very finely depicted the Roman Antichrist, who until then had been mistaken for Christ's governor, in many places, but especially in the book about the Pabstacy, founded by the devil. He also put down all the disruptors of ecclesiastical harmony and the heretics of his time, the enthusiasts with their rebellious Coiners, the Sacramentarians, the Anabaptists, the Law-breakers, the Stenkfeld, the Muhammadan and Jewish blasphemies, and the rest of the synagogue of the devil, with quite

In particular, however, there are so many of his writings against the most all-harmful cancer of the Semitic poison, that he was probably not inflamed with greater godly zeal against any kind of "sectirer"; hence he wrote to an old pious preacher in Bremen, Jacob Probst, shortly before his death: "Blessed is he who does not walk in the council of the Sacramentirers, nor tread in the path of the Zwinglians, nor fitzet, where the Zurichers sit." Therefore, Dr. Zoch senior, counselor of the Archbishop of Magdeburg, after reading the first writings against the Sacramentarians, correctly judged: "Now I see that this man (Luther) is enlightened by the Holy Spirit and is governed by him; for none of the papal writers could have done this; therefore I will leave their vanities and accept the teaching of the Gospel."

He wonderfully emphasized the status of the secular authorities in his explanation of the 101st Psalm, so as not to say anything about other passages. He defended the married state and the female sex against the most offensive slurs and accusations of the monks and other impure writers. Finally, he has written special books against almost all and every sin of the second table, e.g. against the rebellion of the peasants, fornication, strife 2c. He sharply punished usury twice, once at the beginning of the Gospel and then shortly before his death.

Besides the main points of doctrine, which I have only touched upon very briefly, they (Luther's writings) also contain the most powerful consolations and the most effective antidotes against evils of all kinds. The monks and priests of the past, when consoling, have only imposed their own and others' ridiculous and monstrous merits, and thus plunged many tender consciences into despair; our Doctor, however, has held out to the frightened hearts the very source of consolation, JESUS CHRIST and His true Word. He let none go without consolation; as is evident from many of his exceedingly sweet letters written to different persons in different places. In short, no challenge, no need can be mentioned for which he has not shown a remedy in the Holy Scriptures. He fought with all devils, and no temptation can be thought of against which he did not fight. Who but he who lacks godliness and understanding can despise the beneficial writings of so great a man?

In the fourth section, Porta points out that Luther's writings surpass all the works of all teachers before him and that the theologians of his time also draw from him and have him to thank. In this section, however, Porta lets others speak for themselves. So that no one, he says, can justly accuse me of being hasty in my judgment, let us hear the most excellent teachers of our century speak in their own words about Luther and his writings.

Philip Melancthon, a man of great talent and incomparable erudition, who, after God's miraculous reign, was immediately joined to Luther in the year of Christ 1518 and received from him the knowledge of pure theology (as he himself testifies in his will, which he made at Regensburg in 1540 in what seemed to be a "fatal" illness, acknowledging Luther as his teacher and commanding him his children) - used, as M. J. Mathesius relates, to make a comparison of the theologians at the University of Wittenberg; vr. Joh. Bugenhagen Pomeranus he called a grammarian, because in explaining the sacred books he carefully weighed the emphasis of the words and the expressions; he called himself a dialectician, because he took the most important and clearest arguments from the text and well considered how others could be deduced and taken from others; he called Dr. Justus Jonas an orator, because he could speak splendidly and delicately about present subjects; but of Dr. Luther he said that he was all in all.

Nikolaus Amsdorf, \*) a noble man, respected for his excellent piety, constancy and scholarship, wrote in the preface to the first part of Luther's Latin works: "If I am to speak the truth freely and openly, then the comparison of interpretations leads me to this judgment, that I hold that all interpretations, old and new, even if they were brought together in a mass and the best were taken from them, still cannot be compared with this man's writings. I know how gloriously this seems to be spoken, and how many are annoyed by this praise of Luther, but however others may judge from this firm assertion, I believe that since the apostles no one has been, nor will be in the future, gifted with such great wisdom, faith, and constancy, as we have seen in the venerable man Dr. M. Luther, not without great admiration of the gifts of God; and I

have no doubt that pious posterity will judge in the same way when I'm not ashamed. I will say what I think: we all write and do the Scriptures, we old people, who now preside over the church, have been called but compared to Luther we are disciples. This judgment does not flow from love, but love from judgment. I despise no one, I would rather be despised than praised, but I will not suffer Luther, this chosen instrument of the Holy Spirit, to be despised.

Dr. Joh. Brenz, \*) according to Luther's own testimony a very great theologian of great merit to the church, put the following words at the beginning of his interpretation of Paul's letter to the Galatians: I will say what the thing is. To whatever state of human life I turn my eyes, there come to me benefits which God has graciously demonstrated to us through Luther. That in the church the ungodly being has been eradicated, while the law and the gospel, that is, the entire doctrine necessary for salvation, have been truly explained, and the holy sacraments have been distributed. That the law and the gospel have been eradicated in the church, that is, that all the doctrine necessary for salvation has been truly explained, that the holy sacraments have been distributed, that the name of God has been truly invoked, and that the psalms have been usefully sung, is a special blessing of God, contrary to the will of all the papists and monks, communicated to us by Luther. That in the schools the impious, ungodly dreams of the Sophists are thrown away, while the holy Scriptures, which we are entitled to recognize, are taught. We have to thank God for this through the ministry of Luther. If you rightly wield the sword in the secular government with a good conscience, you have to attribute this to the doctrine which Luther has declared of the secular government. What trouble, what confusion of mind, should you not encounter in the household, either in marriage, or agriculture, or handicrafts, or merchandising, or other household business, not only those that require sour labor, but also somewhat more freely pursued, if you are not well instructed in the doctrine which Luther, the faithful servant of Christ, has explained with great skill. Finally, when you look at either our common nature or each one's own, we see before our eyes the good deeds that the Son of God has graciously bestowed upon us through Luther.

Dr. Joachim Mörlin, \*\*) a famous theologian, added to a letter to the venerable man, vr. Tim. Kirchner, the following praise: This I know and am certain, that Luther is above the judgment of all men. I can admire him, but neither with the tongue nor with the pen can I portray the sublimity and majesty of this divine instrument even in a shadowy outline. But I recognize this as a great blessing of God, that he, in his infinite and incomprehensible goodness, has bestowed this upon me, that I not only admire and value this gift of his (compared to which all the treasures of this earth are nothing) with great veneration, but also love and cherish it most intimately.

How highly this same Dr. Tim. Kirchner held the same Luther and his writings, testify his *thesauri* (treasures), which in truth are so called and which he collected with much work and. He has collected them with a lot of work and diligence from Luther's writings in both languages, and the prefaces, which praise both the author (Luther) and his drudges in abundance, not to mention the detailed index of the German *Tomi* printed in Jena, which he has written.

Finally, the learned and famous man M. Mich. Neander †) in his beautiful preface to Luther's Catechism translated into Greek: "Other theologians' writings are perhaps finer and many other excellent men also have their gifts, which are a great blessing of God, therefore one should praise and acknowledge them with a grateful heart and read their writings; but with Luther's writings, sayings and sermons they cannot be compared, much less preferred. Summing up everything in a few words, he says: Luther was terrible in punishing, sweet in comforting, serious in admonishing, fearless in confessing, fervent in praying, untiring in building, inimitable in faith, blameless in living, admirable in enduring and suffering, and in dying he left all the pious longing for him.

In a letter to the brethren in Christ in Upper Germany, Luther wrote: "I, who am not exactly a lump in my judgment of true doctrine, judge that there is no one who can hate Luther if he knows him. The writings indicate the spirit of Luther, but if you resemble the man more closely, if you hear him himself speak of divine things with an apostolic spirit, then you will say: the reality goes far beyond the rumor. Luther is greater than any Klügling could or should judge him. Behold, how glorious is the grace of God in the writings of this man, of whom I

\*) Died in 1565.

\*) Died as Lutheran provost 1570 at Stuttgart.  
\*\*) General superintendent of Lüneburg, died 1541.

\*) Died as school inspector at Freiburg 1572.  
\*\*) Died as Lutheran bishop of Samland in 1571.  
†) Died as archdeacon at Neustadt an der Orla in 1612.



To the statements of Porta about the high value of Luther's writings we add a few others.

Stephanus Rodt: I hereby want to order these sermons (Luther's) to every pious Christian and especially to the fathers of the household, that they want to read them to their children and household servants at home and teach them from it, what a right Christian life is, which is mainly practiced here wildly and painted with bright, clear, simple words. (Dorr, to the summer part of 1.1527.)

Prince John Frederick the Magnanimous said: Dr. M. Luther's books were hearty, went through marrow and bone and had rich spirit in them. For if he read a sheet of other theologians' writings and held only one leaf of Luther against it, he would find more juice and power than in a whole sheet of other scribes. (Aurifaber in the Preface to the 8th Part of the Old Edition).

Dr. Joach. Mörlin: Des heil. The holy man of God consummation and our position in the midst of a generation that has so often fallen away from the old biblical faith. For what Isaiah had to lament about Moses), in which he, as in a new world, did not bring forth and open his time and hold up to his contemporaries as a warning and individual pieces, but all treasures and riches of the wisdom of the admonition, is indeed even more true of our last troubled days, when divine word, so that such a book will not come on earth after the time the foundation of divine word itself is almost universally overthrown, of the apostles. What is said of all theologians? Genesis Lutheri makes made uncertain and doubtful. them all disciples. It is true that both things have been experienced in him and have come true, which the prophet says, Isa. 49: 'He hath which all pastors of our synod, as well as deputies from all made my mouth like a sharp sword' (that should not be a fox's tail); congregations were present. The Synod was also attended by 'with the shadow of his right hand hath he covered me.' Therefore it Candidate Hempfing, already known to the readers of our newspaper, was God's work; in which he also tore through, in joyful happy who is currently provisionally filling the school position in Planitz constancy, the dear man of God, about which others staggered and fell vacated by Mr. Zeile's departure to America, and with whom a miserably in their poetic moderation (temperance), God have mercy, colloquium was held during the Synodal period, on the basis of which etc. etc. Summa, Luther is a miracle man, whom God has given to the he was accepted as an advisory member of the Synod. Five morning world for a valet, and good night out of rich grace before the last day. sessions and three afternoon sessions were then devoted to the Would to God we were so blessed that we could understand what discussion of the doctrine of the Holy Scriptures according to the Luther was. (How the books of the theure and blessed man, Dr. Martini theses presented by Pastor Hübener. The first of these dealt with the Lutheri, are useful to read).

Dr. Alberus \*): In one book of Dr. Martini is found more art and good doctrine than in all the books written and extant after the apostles' of our own conscience and of all visible creation. From this alone it is time. Doctor Martinus was a true Paul and a true Elias. (Against the evident how important the doctrine of Scripture is, since it stands in cursed doctrine of the Carlstaders.) such close connection with the doctrine of God's very being, and has to show for this the outward and inward testimonies most powerful for human conviction, to which, of course, there is added for Christians the testimony of the Holy Spirit himself, which destroys all doubts, and which makes the children of God divinely certain that they hear no one else speaking in Scripture but God himself. Accordingly, the second thesis dealt with the essence of Scripture as the infallible word of God directly inspired by the Holy Spirit. In opposition to all rationalistic modernist views that the Bible contains God's word only in some way, that it is only a document of revelation, and the like, we were again permitted to become certain from the Bible itself that it is nothing but infallible truth in all its parts, in all things and words. This is the strong fortress in which we stand and are invincible, while the whole edifice of modern, even of the so-called believing and Lutheran theologians, is founded only on the shifting sands of human opinions about Scripture, and is damp and untenable to the unbelieving spirit of the age.

Beata Sturm, a godly virgin, called the Würtemberg Tabea, who died in 1730, said: "No one has ever preached Christ to me so exquisitely as Melleber Luther, no one has made him so great to me; that is why I cannot get enough of reading him.

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Following this, we would like to recommend to all our readers "Luther's People's Library", in which the most important writings of Luther are printed and of which 30 volumes or 15 double volumes have already been published. The reader will find more details in our calendar on the 3rd page of the cover. All 30 volumes are available for the low price of H6.00.

## The Synodal Assembly of our brothers in Germany.

The "Freikirche" brings the following report: "Our Synodal Assembly of this year was held in Steeden from May 26 to June 1, in accordance with the resolution of the previous year and the previous announcement. For the fourth time since the founding of our small body, we were able, through God's undeserved grace, to spend glorious days of refreshment and to enjoy the unspeakably great blessing and benefit of brotherly fellowship and mutual support in the knowledge of the truth.

As usual, this meeting was also opened by a solemn service and sermon by our dear President, Rev. Willkomm, on the morning of the first day. In accordance with the main subject of the proceedings, he based his sermon on the text of Isaiah 8:19, 20, applying it to our time

and our position in the midst of a generation that has so often fallen away from the old biblical faith. For what Isaiah had to lament about wisdom against and above the Word of God must ultimately come to nothing.

In the afternoon of the first day, the meeting was organized, at all pastors of our synod, as well as deputies from all congregations were present. The Synod was also attended by Candidate Hempfing, already known to the readers of our newspaper, who is currently provisionally filling the school position in Planitz by Mr. Zeile's departure to America, and with whom a colloquium was held during the Synodal period, on the basis of which he was accepted as an advisory member of the Synod. Five morning sessions and three afternoon sessions were then devoted to the discussion of the doctrine of the Holy Scriptures according to the theses presented by Pastor Hübener. The first of these dealt with the author of Scripture, who is none other than the true God Himself, whose existence is directly certain to us through the double testimony of our own conscience and of all visible creation. From this alone it is evident how important the doctrine of Scripture is, since it stands in such close connection with the doctrine of God's very being, and has to show for this the outward and inward testimonies most powerful for human conviction, to which, of course, there is added for Christians the testimony of the Holy Spirit himself, which destroys all doubts, and which makes the children of God divinely certain that they hear no one else speaking in Scripture but God himself. Accordingly, the second thesis dealt with the essence of Scripture as the infallible word of God directly inspired by the Holy Spirit. In opposition to all rationalistic modernist views that the Bible contains God's word only in some way, that it is only a document of revelation, and the like, we were again permitted to become certain from the Bible itself that it is nothing but infallible truth in all its parts, in all things and words. This is the strong fortress in which we stand and are invincible, while the whole edifice of modern, even of the so-called believing and Lutheran theologians, is founded only on the shifting sands of human opinions about Scripture, and is damp and untenable to the unbelieving spirit of the age.

is abandoned. Apart from all other individual doctrines, this already shows the fundamental difference between our, i.e. the early church and Lutheran theology, and that of our opponents.

The third thesis deals with the clarity and distinctness of Scripture, which we cannot emphasize enough in the face of all the obscurity and indifference to pure and false doctrine that is so widespread today, as well as with the power of Scripture as a revelation of God that interprets itself and does not need any external light from outside. The fourth and fifth thesis of Scripture as the only, but also entirely sufficient source of knowledge in divine things, as well as the rule and guide in all matters of Christian faith and life. With these principles, too, we are now, unfortunately, almost entirely alone in Germany, and yet with them we represent nothing but the old truth recognized by all Christendom since the time of the apostles, the truth which may well be suppressed for a time, but which will always and at the last day retain the victory forever. For all the exaltation of human reason and wisdom against and above the Word of God must ultimately come to nothing.

After the sixth thesis, the power of the Word of God was discussed, not only for the conviction of the understanding, but rather for the production of true faith, the godly life that follows from it, as well as for the preservation of the same and finally for the attainment of eternal life. It is this power of the Bible that makes it so precious to us as no other human book, because none is able to exert such powerful and salutary effects on the heart and conscience as the holy Scriptures. This is why the last thesis praises the Word of God as the first and most noble, indispensable means of grace, which makes even the water of baptism the bath of regeneration and bread and wine in Holy Communion the communion of the body and blood of Christ, as the highest jewel of the Church of God, by which alone it is preserved, which it must therefore also preserve with all seriousness against all enemies' cunning and violence, use rightly, and for which it must thank God at all times, even for eternity. This decision, rather to let everything go than to lose God's word, has certainly been reawakened and strengthened in the hearts of all those who attended the Synod. More detailed information about this doctrine, which was thoroughly and comprehensively discussed, as far as time permitted, will, God willing, be found in our synodal report, which we only hope will reach many hands, also as a testimony to the outside world.

In addition, the Synod had before it theses on the doctrine of excommunication, which were discussed in an afternoon session, but in such a way that only the first two theses came up for discussion.

Of practically important matters, the decision to follow up the first volume of the sermons of our blessed Ruhland with the remaining ones, as well as the drawing up of final instructions for our synodal agent, the bookseller Heinrich J. Naumann, for the distribution of our publications, should be mentioned. In the new elections of the officials of our Synod, the President, Secretary and Treasurer were re-elected, as was Mr. Alt as a member of the Administrative Council, as well as Mr. Hemmann in Zwickau in Mr. Naumann's place. Thus we were able to close this year's meeting with heartfelt thanks to the merciful and faithful God, in the joyful certainty that He will continue to bestow His grace and blessing upon us.

\*) Died as superintendent of Neubrandenburg in Mecklenburg in 1553.

poor sinners for his glory and the salvation of his church. For the sake of his only begotten Son, our most blessed Lord and Saviour, Jesus Christ, grant this.

St-n.

(Submitted.)

† Hans Jürgen Schwensen. †

On the 5th of July this year, in the morning 22 o'clock. sudden, but blessed, death Mr. käst. smsr. HanS Jürgen Schwensen. The one who was so unexpectedly called away from the circle of his own had been a preacher for almost three decades, partly among the heathens, partly in one of our synodal congregations.

In Angeln near Flensburg, in the province of Schleswig-Holstein, he saw the light of day on October 16, 1813. God, who had chosen him to be a preacher of righteousness, led him along such paths as these in the first decades of his life, that it seemed as if he would never come into the holy preaching ministry. In 1842, however, he entered the Hermhut or Brethren Church Missionary Institute at Christiansfeld in Schleswig, and after about four years' residence in this mission house, he became a missionary among the Negroes in the Dutch West Indies in 1846. He received his first field of work in the city of Paramaribo, Surinam, at a Negro congregation with about 5000 souls. He had to preach to them in the so-called Negro English; in addition, he preached there in Dutch and German, as often as he was asked to do so by the local Dutch and Germans. During his stay in this climate, which was so dangerous for Europeans, the yellow fever epidemic prevailed in 1852 and claimed many victims. Along with the Blessed, 11 members of the missionary family were infected by this plague, all of whom died. Of these he was the only survivor. God, who had saved him from death, also opened his eyes, so that he recognized the errors of the Herrnhuter, but at the same time also the purity and complete conformity of the Lutheran doctrine with God's Word, so that in 1859, for the sake of his conscience, he submitted his resignation to the missionary authority of the Brethren congregation. without knowing where he should go and where he would get the bread for himself and his family. In this distressed situation he wrote a letter to the now deceased Pastor Grabau. But strangely enough, this letter was lost.

The deceased now returned to his old home with the intention of feeding himself and his family from the work of his hands. But God had other thoughts. The ship on which Schwensen returned was destined for Amsterdam. Here he had to remain three weeks. During this stay in Amsterdam he was married to the Rev. Lud. C. Lentz at the German Lutheran congregation there. on whose advice he went to the same Pastor L. Harms in Hermannsburg. It was still Schwensen's intention not to return to preaching, but through a letter from our dear Pastor Fick, then in Collinsville, in which he described the great need for faithful Lutheran preachers, he was persuaded to devote the remaining time of his life to the service of the Word, here in America. When he came to St. Louis in 1860, he received a call from the Salems Lutheran congregation at New - Bielefeld, St. Louis Co, Mo. which he confidently and joyfully obeyed in the name of God. Until the fall of the year 1876 he scattered in this

He was the first to plant the imperishable seed of God's word in the church, as a laborer of seven. Because of many illnesses and weakened physical strength, he was forced to resign from his ministry around that time and retire. However, he still preached often in the congregation of the undersigned, also several times in his old congregation and served as pastor administrator during the vacancy from January to August 1878 in the congregation in Baden, his place of residence.

On the last day of his earthly life he was very well, so that he was able to attend church again and no one had any idea of his imminent departure. Even in the evening, when he lay down to rest, there was not the slightest sign of a noticeable indisposition that could have filled his family with concern. In the night from Sunday to Monday, however, in the second hour, he suddenly suffered a violent hemorrhage, which in a few minutes put an end to his earthly existence. Without death throes, without tasting the bitterness of death, this servant, who had grown grey in the service of his Lord and had proved himself, was taken to his grave. taken home by his Saviour to behold his glory and to receive the reward of grace, which the Lord promised to his pious and faithful servants, at the age of 66 years, 8 months and 19 days.

He leaves a widow and four daughters, one of whom is the wife of a teacher in our synod.

With great participation - also on the part of several pastors - the earthly shell of the deceased was laid into the earth. Pastor Bünger delivered the funeral oration on Dan. 12, 3. in the church at Baden, and the undersigned the funeral oration on Isa. 26,19. a.

But praise be to the Lord our God for all that he has done for his servant by grace, and may he be the comfort, help, and strength of the bereaved for his name's sake.

C. C. E. Brandt.

To the ecclesiastical chronicle.

I. America.

The "Friedensbote", the newspaper of the Unirt Evangelicals, now also brings a small article after the festival, entitled: "A church jubilee". In it, he shares something about the origin of the Augsburg Confession and concludes: "It would be good if the dear readers of the "Friedensbote" would read and consider the Augsburg Confession seriously; then they would certainly find the 350th anniversary of it justified and thank God for it. bring this treasure of the Protestant Church heartfelt praise and thanksgiving." We rejoice in this statement and hope that the readers of the Messenger of Peace will also read and consider the 10th Article with its condemnation of the Reformed heresy ("for this reason the contrary doctrine is also condemned") - quite seriously, and also offer God heartfelt praise and thanksgiving for this Article. Then there is hope that many of the Unirt evangelicals will bitterly weep over their apostasy from Lutheran doctrine and return.

**Roman Catholic.** In Lyons, Iowa, lives an Irish priest who was deposed by his bishop for some reason some years ago. This deposed priest, however, does not acknowledge his deposition and continues to officiate privately, as best he can, to a number of followers, but for this very reason lives in constant conflict with his successor, who has been appointed by the bishop, and in such a way that there is no harm between the ordained and the deposed priests.

rivals already publicly came to fisticuffs. Now, at last, the newspapers contain the notice that the deposed "Father N." - a rich man, by the way - has declared a suit against Bishop Hennessy of Dubuque, suing him for damages for his deposition to the amount of not less than \$100,000, say a hundred thousand dollars! F.

**The Chinese envoy** in Washington professes Christianity. He holds daily home services and teaches his son biblical history. He himself was taught in his youth by a missionary in China and completed his education in an American institute.

II. foreign countries.

**The School Matter in Australia.** The "Luth. Kirchenböte" for Australia of May 28 reports among other things the following: "Some time ago the synodal proceedings of the Church of England (the Episcopal Church) took place. Among other things, the Bishop of Adelaide, in an address to the Synod, mentioned the religionless state school, and pointed out in serious terms the necessity of reintroducing the Christian element into the schools. He further mentioned that only the Roman Catholic Church had religious instruction in its schools and that it was therefore to be praised. At a meeting with the Dean of Adelaide, I (Pastor Homann) expressed my surprise at the Bishop's assertion, as it is well known that the Lutheran Synods have their schools connected with the Church. Synods still had their schools connected with the church. The Dean then asked me to send him in writing what I had just said, so that he could make use of it in the right place." Hereupon Mr. P. Homann wrote to the Dean of Adelaide, "With great interest I read the proceedings of your Synod as such were published in the 'Register.' I was, however, most astonished to find that, in relation to the school, the Roman Church in this colony was singled out and praised as having alone excelled in its efforts to have religious instruction maintained in its schools. It is, I should think, no secret that since the founding of our colony the German Lutherans have made great sacrifices for not only good but also Christian schools. At the present time, the two Lutheran Synods in South Australia have about 40 parochial schools, and it is the earnest endeavour of both Synods that, above all, religious instruction should be cultivated, and then also that sound and efficient school instruction should be given in both the English and German languages. Both Synods have at different times, when the school question was discussed in Parliament, expressed their wishes to it by numerous signed petitions. The position of both Synods towards the State, as far as the education of the youth is concerned, is as follows: They desire freedom in our free colony, as far as the education of their children is concerned, and are therefore not willing to have their schools, which are connected with the church, destroyed. They consider compulsory education a blessing, but they think that compulsion is unnecessary for righteous parents who feel driven by their own conscience not to let their children grow up like weeds. Finally, I note that one of the synods has founded a seminary for the purpose of training teachers, which, as far as its maintenance is concerned, together with the maintenance of schools in general, causes no small sacrifice to the members of our church. Our synods are determined to follow the biblical precepts in matters of schooling and education in general: The fear of the Lord is the beginning of wisdom." In reply to the above letter, Mr. Homann received a letter from the Bishop of Adelaide, which is set forth in German translation reads:

"Bishop's L-urt, May 17,1880. Hon. Sir. I regret very much not having communicated in my address to the Synod the pleasing fact that the Lutheran Church, through its Synods, owns and maintains 40 parochial schools in which religious instruction is given, and that the Synods have expressed their wishes in the matter by petitions to Parliament.

Whether the present attempt to introduce the religious element into the State schools will be successful I do not know; but I hope we may count on the support of the German Lutherans in the effort to obtain some concessions from Parliament in this important matter. I'm 2c.

Augustus, Adelaide. To Rev. E. Homann. P. S.-I add that the fact concerning the conduct of the Lutheran synods had entirely escaped my memory."

Later, Father Homann was called upon to attend a meeting, the subject of which was to be the question of what should be done to ensure that religious instruction was also given in the state schools. Prevented by official business from attending the meeting, Father Homann sent as his representative a member of his congregation by the name of Weil, who in turn declared in the meeting "that the Lutheran Church does not want to nor can give out its congregational school system, because Lutheran parents feel bound by God's Word to care for the Christian education of their children. Nevertheless, it would be desirable if at least some of God's Word could be brought into the state schools, which are now completely devoid of religion." When at a second meeting the Episcopalians declared that they were for the introduction of religion into the schools, but for the retention of the state schools, Mr. Weil and Pastor Homann, who was now present at the same time, abstained from voting. He writes: "It became clear to us here more than ever that our English fellow Christians depart from the word of God in the school question just as far as in the teachings of the sacraments. If even half an hour of Biblical history could be taught before the beginning of the statutory school hours, but parents were exposed to the danger that their children might be subtly taught Darwinism and other unbelief in the following hours, then we would rather stick to Luther's saying: 'Where the Scriptures do not rule, I certainly advise no one to send his child away. Everything must perish that is not driven by God's Word without ceasing. For the above reasons, therefore, we have not accepted any further invitation to a new meeting." The zeal of our brethren in Australia against the religionless state schools, or those clothed with a few religious rags, and for Christian parochial schools, is certainly highly gratifying, and shows that these brethren have recognized both the enemy of the church and what is especially needful for it. W. [Walther]

**Rare Christian generosity.** A number of years ago a poor young man named Fr. Hötsch moved from the province of Saxony to Bucharest, the capital of Rumania, where there is a congregation of the Protestant faith, which he joined. He began his commercial career there with a small comb shop, which he was gradually allowed, with God's blessing, to expand into the largest plaster and jewelry store not only in the capital, but in the entire country, and in which he acquired considerable wealth. With what rare generosity he put the rich blessing God bestowed upon him into the service of Christian love shall be briefly communicated here. In 1873, with a capital of 12,000 Frcs., he founded a care institution for

Soon afterwards he donated a sum of 75,000 FrcS. to the community for the construction of a secondary school, after he had already made one of their District Synods it was proposed that, for the establishment possible the establishment of the two lower classes of this school, which of such a professorship, every member of the church, whether rich or today is attended by 64 pupils, through larger financial contributions. By poor, old or young, should give the full income of one day for this donating a suitable house with a garden, he established an infant purpose. We should think that the righteous members of the Prussian-school, which is attended by an average of 80 children and is run by a Lutheran Church would only then become quite willing to make great deaconess from Kaiserswerth. On a large plot of land near the church sacrifices if it were made clear to them that those who wanted to become he then had a spacious poorhouse built at his own expense, in which 32 pastors could no longer be handed over to false teachers so that they men and women incapable of work have found an asylum for their old could be equipped by them. age and helplessness. - As great as these foundations are, they were [Walther] not enough for his rich love. In the last year alone he sacrificed 142,800 Frcs. for similar purposes. He gave 92,800 FrcS. for the construction of a secondary school, 32,000 FrcS. for the foundation of an orphanage, 12,000 FrcS. for the establishment of an institution for the care of pastors of the parish and their widows and orphans, and finally 6000 FrcS. for the benefit of the school youth and the inhabitants of the poorhouse. Such a great and lasting blessing was given by one man, no doubt acting according to the words of the Lord: "Make friends with the unjust Mammon. O would that God would awaken more and more such men, blessed with earthly goods, to our dear Lutheran Church, whose desire it is to go and do the like! -O . H.

**Appointment of preachers for a few years.** Munkel's "Neue Zeitblatt" writes: "In some Swiss cantons there is a law that the clergy must submit to a new election of the congregations every six years. In the parish of Hettlingen, Pastor Köstlin has served with exemplary fidelity for 30 years, but was nevertheless removed from office at the new election. The reason was that he had sued a shooting society for scheduling their shooting practice at the time of the morning service. A clean law that gives authority to punish a minister for doing his duty! But that is the very purpose of the law, to make the pastor a dumb dog, and to give him into the arbitrary power of the congregation. The congregation is the actual head pastor, and its pastor the hired servant who is employed on notice." - On this the "Pilgrim from Saxony" of June 13 makes the following remark: "We are in a similar position. How often is a pastor, who has applied for another position, 'not' chosen simply because he has done his duty, as the church council learns from its inquiries."

**Unconscionability of an unirt-evangel. Pastor-** - A family was in a Lutheran congregation in church discipline for horrible sins and for impenitence. Now the chief sinner becomes ill. They go to an unirt-evangelical pastor. He comes. And without even asking whether the person also has knowledge of his sins, repentance and faith, he gives communion without further ado, and even asks whether anyone else in the family wants it; when a hard sinner now expresses his desire, he also gives the person the holy meal without further ado. - Witnesses are at hand! - By their fruits ye shall know them! H. W.

As is well known, the **separated Lutherans in Prussia** themselves have no institutions for the training of preachers for their community. Whoever among them wanted to become a theologian, therefore, has so far attended some regional church university for this purpose. This is now to change.' Unfortunately, however, the aforementioned Lutherans want to continue to have their young people who are dedicated to the ministry of preaching trained for this purpose by the professors of the regional church, who, as is well known, are almost without exception false teachers, and only at the same time to employ their own theological teacher in Breslau, under whom

The students should study under this leadership for about one year. At here and there, which does not represent the body of Christ, but that of Mary. In Puy de Dome, a Protestant traveling preacher recently saw crucifixes with Christ and Mary back to back. Whoever knows that the Pope is the Antichrist will not be particularly surprised by this, at most by the fact that the Papists are now coming out so boldly and impudently with their Antichristianism. W. [Walther]

**Papist Crucifixes.** In France a kind of crucifix has now appeared here and there, which does not represent the body of Christ, but that of Mary. In Puy de Dome, a Protestant traveling preacher recently saw crucifixes with Christ and Mary back to back. Whoever knows that the Pope is the Antichrist will not be particularly surprised by this, at most by the fact that the Papists are now coming out so boldly and impudently with their Antichristianism. W. [Walther]

**Institute for the Deaf and Dumb.** The inauguration of the new building for the Institute for the Deaf and Dumb took place in Leipzig on April 12. The Saxon. Kirchen- und Schulblatt writes: "Thank God, it is now the case that no deaf-mute child in Saxony will remain without care and instruction." If in this institute the deaf-mutes are really taught in God's Word, then that is certainly highly gratifying. There can hardly be a more necessary piece of so-called inner mission. W.

**A Sunday Law in Prussia.** The practice of hunting on Sundays and feast days is forbidden in Prussia, and, as decided by the Hunting Ordinance Commission of the House of Lords, each occurring case will be punished with a fine of 20 to 100 marks or imprisonment for up to 4 weeks.

What's that?

- One. God exists.
- 2. Christ acquires it.
- 3. the word proclaims it.
- 4. faith receives it.
- 5. the sacraments seal it.
- 6. the Holy Spirit confirms it.
- 7. the works testify.
- Eight. Creuz checks.
- 9. the last day opens it.

The old theologian Balthasar Meisner wrote in 1611 that he had received these "truly golden" sentences from the pious ancients.

Papist relics.

Chemnitz tells of King Edward of England that when he once had a toothache, he gave orders to search all the churches in the country and to send him the teeth of St. Apollonia, which, according to the pretensions of the pope's servants, were good for toothaches. He also reports the result: in a short time such a quantity of Apollonia's teeth was gathered that many wagons could have been loaded with them!

Luther's translation of the Bible

It is remarkable how quickly it spread throughout German-speaking Christendom. In 1555 there were already 17 Wittenberg, 13 Augsburg, 12 Basel, 1 Erfurt, 1 Grimma, 1 Leipzig, 13 Strasbourg imprints.

Death notice.

On July 20 of this year the teacher W. Beck passed away in the Lord. He leaves behind a widow with 5 children.

<p><b>Ordination nnd introductions.</b></p> <p>On the 5th Sunday after Trin. the Candidate of Theology Mr. August H an- gen. called" from the congregation at Rock Island, Ill-. to substitute for Mr. k. C. A. Mennicke, was ordained. L. Winter. Address r Rov. ^uxust llaensxso, in oars ok Llr. 6K. 8""nsgev, Rcx:lc Islanä, Ills.</p> <p>Candidate W. Fischer, from the practical seminary, was ordained by the "undersigned" as assistant pastor at the Lutheran St. Matthew's Parish in New York on the 7th Sunday after Trinity, after a "well-existing" ceremony. President Beyer, who also preached the ordination sermon, and Pastors König and Körner "Wirten. 3- H. Sieker. Address r Rsv. ?isodor, 130 Llioadetk 8tr, Xov ^ork Oitzs.</p> <p>Rev. P. Eirich was installed in his office at his "new" congregation at Hoboken, N. I., on the 3rd Sunday after Trin. by the undersigned, assisted by Revs. S. Keyl and T. HollS.</p> <p>3. P. Bey er.</p> <p>3" Austrage des Herrn Präses Biltz wurde Herr Pastor A. Grimm, unter Assistenz des Herrn k. Matuschka, on the 8th" Sunday after Trin. into his new office at the 3mmanurlsgemeinde at Washington, Mo. introduced by W. Sandvoß.</p> <p>Address: Rvv. krimm, ^asdinZton, Mo.</p> <p>On the 7th Sunday after Trin. the 11th of March, Rev. E. Stubnatzy was installed in his new congregations at Edgertoa, O., by the "undersigned". W. S. Stubnatzy.</p> <p>According to the order received, on the 7th Sunday after Trin. Mr. ?. H. Th. E. Heng was introduced by the "undersigned" to his congregation at WellSville, Mo. A. G. Grtmm.</p> <p>Address: Rsv. L. Dk. L. Llsn^ist, ^VslIsvills, LlioltAvmsr^ 6o., Mo.</p>	<p><b>Mission Festivals.</b></p> <p>3" of the undersigned's congregation at Willow Creek, Min". a mission feast was celebrated on the 4th of 3uli, the 6th Sunday after Trin. The same was abundantly attended. The festival preachers were Pastors K. F. Schulze, H. Dagrförde, 3. v. Brandt and A. Wolff. The total cost was \$24.50.</p> <p>H. 3- Mueller.</p> <p>On the 25th of 3uni, on which day the two congregations at EllicottSville and Ashford, N. I., had united for a "common" 3ubrl celebration in a beautiful wood, the same at the same time fted their first mission feast. Hcrr k. G. Rademacher preached the 3ubel- sermon, Mr. k. 3. Sieck preached in English, and the undersigned preached the mission sermon. During the latter a thunderstorm rose and drove away a" large" part of the numerous festive guests, so that the Collecte collected after the sermon amounted to only \$10.00.</p> <p>H. Kanold.</p> <p>On the 4th Sunday after Trin. the Lutheran congregations in and around Sheboygan, WiS., held their annual mission feast and at the same time a preliminary celebration of the 25th of 3unt. Speakers: pastors I. Strafen, G. Hülstötter and the undersigned. Collecte: \$157.00; of which for inner mission \$100.00, the rest for emtgrant and negro mission. L. M. Zor ".</p>	<p>of s. pupils for- 3 "belfestbüchlei" 1.75. By k. Knies i" Keokuk Junctkon, half of Jubilee Coll., 9.00. (S. \$40.75.)</p> <p>For inner mission in the West: 3ubelfstcollecte von KarthS Gem. ia Neu-Braunschweig 5.75. Through ?. Drögemüller in Arenzville, part of the collection at the joint jubilee celebration. By T. G. Blum, Jubelfestcoll. in Lol- linsville, 29.65. (p. \$43.40.)</p> <p>For the Negro School at Little Rock, Ark.r By Ch. HLaS- aen in Rock 3-land of N. N. 1.00. k. LoßnerS pupils i" Lake Zurich 3.00. By k. Drögemüller i" Arenzville, Theil of Toll, at the joint. By k. Enaelbrcht in Thirago from D. 2.50. (p. \$9.50.)</p> <p>For clothing the Negro children in Little Rock, Ark.r By k. Drögemüller in Arenzville, Theil of the kollerte at the common. Jubilee celebration with the Nachdargemm., 3.00.</p> <p>To the Negro Mission: Through ?. Ngelbrecht i" Chicago from the Women's Club 10.00.</p> <p>On the Emigrant Mission: By ? Dagrförde, part of the Jubilee Coll. sr. Gem. in Nebraska Township 7.27.</p> <p>On the emigrant mission in NewYork: By k. Engelbrecht in Thirago by D. 2.50. By k. Lochner in Chicago by H. Petersen 1.00. By H. Meyer by ?. GotschS Gemetade in York Tentre 10.00. (S. \$13.50.)</p> <p>For poor students" ia St. LouiS: By k. Eißfeldt in South Chicago, Toll, at A. LewerenzS wedding, 3.65.</p> <p>For poor students in St. LouiS: By?. Achenbach, Zubelgabe von W. HülSkötter in Venedv 25.00.</p> <p>For poor students in Fort Wayne: By k- Achenbach from W. HülSkötter in Venedy 25.00. By k. Bartling ia Chicago for W. Wrocklage from D. W. 18.00, for Mar Albrecht from F. A. 13.00, for Th. Kohn from the Gem. 13.00, for Ed. Albrecht from the Gem. 3.00, from the Jungfr.-Verein 7.00 u. v. Frauenverein 3.00, for Wm. Kohn from the Women's Association 7.00, and from the Young People's Association 14.50. (S. \$103.50.1</p> <p>For poor students ia Addisoa: By k. Achenbach, Zubelgabe von W. HülSkötter in Venedv, 25.00. By Kassirer 3- Birkner for Fleischmann 3.80. (S. \$28.80.)</p> <p>For k. Brunn in Steeden: ?. NuofferS Gem. ia Eagle Lake 10.00.</p> <p>For k. Zimmermann: HauSroll. by k. Krebs ia Aurora A).15.</p> <p>For Sick Pastors and Teachers: By k. Miracles in Chicago by Wittwe Taroline Otto 5.00.</p> <p>To the Widow's Fund: by k. Knies in Keokuk Junction from A. Hrineke 1.00. k. Gieseke'S Gem. i" Srcor 7.50. (S. \$8.50.)</p> <p>For the Free Church in Saxony: By k. Drögemüller in Arenzville, Theil der Collecte bei der gemeinsch. Jubelfeier mit den Nachdargemm., 6.15.</p> <p>For the English Lutherans in Webster Co, Mo: By k. HänSgen in Rock J- land by N. N. 1.00. By ?. Burfeind in Rich by M. W. 1.Ö0, S. D. .50. and E. B. .50. by k. Dagrförde, part of the 3 "belftstcoll. of sr. Comm. in Nebraska Township, 7.16. (S. \$10.16.)</p> <p>For the comm. in Houston, Ter.: By k. Eagelbrecht in Chicago from D. 2.50, A. Jandt .25. (S. \$2.75.)</p> <p>For the deaf and dumb ia NorriS, Mich.: By k. Steege in Dundee from the communion box office 7.00. By k. Knies in Keokuk Zunction, half of the Zubelfestroll., 9.00. k. LoßaerS Gem. in Lake Zurich 5.10. By k. Drögemüller in Arenzville, part of the Coll. at the joint. Zubelftier with the neighboring congregations, 8.00. k. RöderS Gem. in Arlington HeightS 10.00. (Summa \$39.10.)</p> <p>Addison, Ill, July 12, 1880. h. bartling, cassirer.</p>
<p><b>Church consecration and introduction.</b></p> <p>On the 8th Sunday after Trinity, the Trinity Lutheran Church at Black Oak, Carroll Co, 3ll, held a double celebration.</p> <p>In the morning the consecration of the new church took place. Frame-Gebaudr (32X42) with tower and bell. The undersigned gave a speech in the previous GotteSdiestlocal and said the consecration prayer in the new church. Mr. Pastor F. BehrenS preached the festive sermon.</p> <p>In the afternoon, the newly appointed pastor, Mr. A. HänS- gen of Rock3Sland, was solemnly inducted into his office by the undersigned on behalf of the honorable Presidium of the Illinois District, assisted by Pastors BehrenS and Bretscher, the latter of whom gave the introductory address, but which he will not be able to take up for several weeks. After the inauguration, Pastor A. HänSgen preached an English sermon on the occasion of the consecration of the church. 3rd Fackler.</p>	<p><b>Conferenz displays.</b></p> <p>The mixed D "duque Conference will meet, s. G. on August 10 and 11 at k. A. Graftlmann in SherrillS Mount. Registration is requested. E. Hoyer.</p> <p>The Springfield Specialconfrenz will meet, s. G. w., at Mount Pula-ki, August 17 and 18.^ Registration with Hm. k. Bötticher is requested.</p> <p>A. D. Greif.</p>	
	<p><b>New Hork Districts and New England Conference.</b></p> <p>(Beginning August 17).</p> <p>The I. brothers are asked to announce their coming at least 6 days in advance, in order to be able to arrange the necessary quarters.</p> <p>The cheapest way to travel is via New York on the Nor- wich Steamboat, Pier No. 40, North River, 5 o'clock in the afternoon.</p> <p>Rorwich, Ton'. A. Lilly.</p>	
	<p><b>Concordia Academy z" S1. Louis, Mo.</b></p> <p>The purpose and destiny of the institution named in the title is to give its pupils the opportunity to acquire a general education based on Christianity and thus to prepare them thoroughly for any profession in life.</p> <p>The subjects taught at the Academy are: religion, German, English, Latin, arithmetic, algebra, geometry, geography, world history, natural history, physics, bookkeeping, writing, drawing. - The language of instruction in English, geometry, algebra, arithmetic, geography, physics and accountancy s English, in the other subjects German. - Latin is included among the subjects taught, especially for those children who later wish to enter a Latin school, a Gymnasium, so that other pupils are exempted from taking part in this instruction at the request of their parents.</p> <p>The moral conduct of the pupils is carefully supervised, and above all care s taken to awaken, "maintain" and strengthen a truly Christian sense in them.</p> <p>The school fees amount to \$40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction. Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about \$12.00 per month.</p> <p>The next regular admission of new pupils will take place, God willing, on September 1st. Parents and other persons who wish to entrust boys to our institution are requested to notify the undersigned verbally or in writing.</p> <p>A. C. Burgdorf, Director.</p> <p>6or. Lookuk anst Missouri ^vs., 8t. Douis, Mo.</p>	
<p><b>Church dedications.</b></p> <p>On the 8th Sunday after Trinity, the newly built church of our 3mmanuelS congregation i" Cleveland, south side, O., was solemnly dedicated to the service of God. 12 congregations with their pastors and teachers" took part in the beautiful celebration. Three singing choirs added to the celebration and our joy. Prof. H. Wyne- krn held the main sermon, based on Luc. 11, 14-28, dealing with: "When will this church become a real house of God and a gate of heaven for the congregation? 1.) When God's word is taught here loud and pure; 2.) When God's word is heard and kept. - The afternoon sermon was preached by k. O. Kolbe on Ps. 84. and dealt with the topic: The church consecration feast a feast of high joy for us. - In the evening service ?. Lindemann preached on the glory of the new 3erusalem after the Epistle on the Consecration of the Church.</p> <p>The church is a brick building, 100X48, surmounted by a 145 feet high tower crowned with a golden cross. A" particularly beautiful decoration are the 4 apostle figurea in the altar niches. The church was built by the Trinity and Jm-Manuel congregation, which formed one congregation until last New Year. H. Weseloh.</p> <p>On March 11, the congregation of WaymanSvtlle, Bar- tholomew Co., 3 "d., dedicated their newly built church. This is a brick building, MX36 feet, with nltar room and a tower 80 feet high. In the morning k. Nützel, in the afternoon k. Fischer in German and k. Eirich in English, k. 3üngel said the Weth prayer. F. Wendt.</p> <p>On the "first" Sunday after Trin. the newly built Framr- church of my branch congregation atClaybankS, Oceana Lo., Mich. was dedicated, at which ?. Ch. L. Wuggazer preaching and undersigned saying the dedicatory prayer. H. ToraeY.</p>	<p>Revenue into the Illinois District coffers:</p> <p>For the synodical treasury: by Th. HänSgen of the congregation in Rock 3-land \$15.00. k. BurfeindS' congregation in Rich 8.80. k. Mertens' congregation in Danville 8.00. k. Lochners Gem. in Thirago 2.45. and Collecte at 3 "belfeste 9.56. (Summa \$43.81.)</p> <p>For the Synodal Building Fund: By k. Trautmann in Gower, Collecte bet der gemeins. By F. C. Diener in Chicago, surplus for the trip to the Jubilee celebration in Trete from the Chicago congregation", 199.40. (p. \$216.28.)</p> <p>For in "ere mission: By?. Achenbach, Zubelftstcollecte sr. Congregation in Benrdy 30.00. By teacher Braun in Serbin, Ter.,</p>	<p>Entered the Northwest District Sasse: (Conclusion.)</p> <p>For Inner Mission: ?. Schütz- Gem. 4.00. k. Friedrichs Ge". 12.00. k. Barch's Gem. in Town Herman 2.77, in Town Herman II. iMdessen Sk. Pein Gkik.^88. ?. SiMk-' KerS Gem. in Waterförd 5.00. ImmanuelS DemTm Milwaukee 4.39. ? MeyerS Gem. in Frdonia 3.00. Thanksgiving offering of Carl Schatschneidr 5.00. k. KrumsiegS Gem. 20.68. k. Mark- worthS Gem. at Manteufl 1.58. By teacher Arndt, Hochz." Toll, at Ferd. Laatsch 6.28. k. HertrichS Gem. in Dearsteld 3.00, in DundaS 1.50. By ? Daib, in Mission-stunden ges., 6.82. k. MäurerS Gem. in Hillford 2.00, for night school "ach SoldierS Home for 1879 6.00. k. EbertS Gem. 3.00. E. Schubert in Milwaukee 10.00. By k. Präger, weddingScoll. at G. Otting's, 9.26. Toll, at St. Strphans Church at time of Synod in Milwaukee 10.00. A. Wangerin in Milwaukee 5.00. Mrs. Kick in Pine City 1.00. k. RosS 2.00. theo. Streifßguth 3.00. ?. OsterhuS' Gem. 4.00. misflon- ftstcoll. of the community" in and around Sheboygan 100.00. DeSgl. in k. AulichS congreg. 30.00. MisflonS jubrlfestcoll. in Plymouth 27.65. TrinityS congreg. in Milwaukee 18.69. ZmmanurlS congreg. that. 19.38. k- RosS' congreg. m Arlington 11.00.</p> <p>For the needy brethren in Kansas:?. Schütz's congregation, 5.00. N. N. of Krumsieg's congregation, .50. Jackson congregation, Wi-c., 3.33.</p> <p>For the town of Waverly, Iowa: ?. Daiüu. Gem. 5.00.</p> <p>For the Gem. in LouiSville: ?. Daib and Gem. 6.75. k. MarkvorthS Gem. to Wolf River 4.12.</p> <p>FürdtSynodalkasse: DreieinigkeiS-Gem. in Milwaukee 33.59. From the parish of ?. Coiner 6.00. k. LedcburS Gem. in Mrquon 3.00. ImmanuelS congregation in Milwaukee 16.80. St. StephanS congregation there 28.65. ?. Küchle, Ueberschuß au Reisegeld, 1.50. ?. Schumann's parish in Freistadt 9.63. k. WambSgauß's commune in Hancock, 10.00. ?. Allwardt's parish in Lebanon, 27.00. ?. Weber's parish in Wausau 5.25. k. Friedrich's congregations 15.00. C. Miller's in Sheboygan .50. Trinity's congreg. in Rantoul 4.00. k. Ercks Gem. in Vienna 3.00. k. WambSganß's parish in Adell 13.00. ?. Georgit's parish at Cedarburg 5.25. ?. Rathjen's parish 4.00. ?. Kothe's church in Utica 7.25. k. Dam's church in Bloomfield 5.25. ?. Fackler's church 4.00. ?. HildS Gem. at Town Herman 10.00. Toll, the Gem. ia JoSro 3.38, at Elysian 4.12. ?. MarkworthS Gem. at Schroeder's Corner 1.25. k. RehwinkelS Gem. 3.10. ?. SeuelS upper Gcm., Ostereoll., 12.85, its lower Gem. 8.34; Pfingft-.</p>

roll, the upper" gen". 9.50, the lower "gen". 6.73. ? . HorstS Gem. at Ha" Creek 11.02. Cross-Gern, at Milwaukee 8.35. ? . Penal- Gem. at Watertown 27.32. k. PräblS St. Petri-Grm. 2.00. D. WesemannS Gem. in Grafton 11.14. k. EbertS Gem. 6.60. k. GrothrS Gem. in Lowell 7.00. k. OsterhuS" Gem. 6.65. On the travelling allowance of a pastor to be sent to Australia: Frqu M. Rieck 1.00. For the storm-stricken English Lutherans in Missouri: D. Rohrlack2.00. Milwaukee, June 29, 1880, C. Eissfeldt, Cassirer.

Entered the caste of the "Eastern" district:

To the synodical treasury: from the congregation in New Zfork §10.50. congregation in WolcottSville 4.00 u. 7.08. k. AhnerS Congreg. in Pittsburgh 70.09. Congreg. in MartinSville 9.00. Congreg. in Olean 4.25. Congreg. in Allegany 5.45. Congreg. in New York 9.75. Congreg. in WellSville 8.37. St. Job. congreg. in WilliamSdurg 16.35.

To the Widow's Fund: Common in Somerville 2.00. 1^ . Zollmann 4.00. Wedding S-Coll. at Leonh. Kolmer 6.00. Jubilee Toll. bet dem gemensch. Service in New York 36.00.

To the Orphanage near Detroit: Grm. at Port Richmond 4.73. MisionSfest Toll. at Cohocton 10.00. Gem. at Ellicotts- ville 3.37. Gem. at Somerville 2.00. Gem. at BaSSwood Hill 3.82. R. N. at WellSville 3.00. By k. Syrup of Gem. limbs 5.00. Gem. at Rockvtlle 9.25.

To the Orphanage near Boston: Gem. at Port Richmond 5.W. Mrs. C. by k. Frey 1.00. Gem. at Somerville 2.00. By D. Steup of some members 5.00. To the orphanage at Mount Vernon: Gem. in Port Richmond 5.25. To the orphanage at Bddison: By D. Steup of some limbs 5.00.

To the negro mission: congreg. at Ashford 2.50. congreg. at Mortomeorun 2.34. MissionSfrst-Toll. at Cohocton 10.00.

Fnr the Negro School in Little Rock: Imm.-Grm. in Baltimore 10.00. Mrs. Kåphard 1.25. L. Hefele 1.00.

To the clothing of the Negerktnder: By D. Frey by Mrs. N. N. 3.25. Mrs. Reusrr 1.00. Mrs. Becker 1.00. Mrs. C. 1.50.

For sending a pastor to Australia: By D. WambSganß by some members 3.75. By k. Sander by some members 2.50. Congregation in Olean 4.48. Congregation in Allegany 3.84. Congregation in Eden Valley 11.00.

For the comm. i'n Waverly: comm. in Washington 3.55. Imm. comm. in Baltimore 10.00. comm. in Richmond 5.00.

For the Houston congregation: Washington congregation 7.10. Baltimore congregation 10.00. MartinSville congregation 2.50. Richmond congregation 3.00.

For the Louisville comm.: Imm.-Grm. iu Baltimore 30.50. MartinSville comm. 2.50.

For the congregation in Siour City: Imm. congregation in Baltimore 10.00. For the congregation in Elkhart: ImmanuelS - congregation in Baltimore 10.00.

On the emigrant mission in Baltimore: congregation in Somerville 1.00. For aged and sick pastors: comm. in Somerville2.00.

For inner mission in the West: Missionfest-Toll, in Cohocton 10.13. For poor students in Fort Wayne: church in Washington from the baptismal font 2.95.

Contribution to the Mission Fund: Collecte at the Missouri and Ohio Community Mission Festival in PittSburg 60.00.

New Uork, in July, 1880. I. Birkner, Cassirer.

Entered the caste of the Northern District:

For the synodical treasury: From the congregation in Bay City §17.07. Cantor Himmler 2.00. Gem. in Burr Oak and Tolon 6.00. Pentecostal.-Coll. R. of congregation at Franknmuth 31.50. teacher Wagester 2.00. congregation at LiSbon 13.66. teacher Bayer 2.00. congregation at Amelith 5.00. congregation at Waldrnburg 13.00. congregation at Fowlrr (1st. Srndg. 4.50 & (2nd Send.) 3.66. Rose-"Llle Municipality 22.00. Ludington Municipality 3.44. Montague Municipality 3.60. Lutherburg Municipality 2.50. Frankenhilf Municipality 5.75. Andr. Mittelberger 3.00. township in Saginaw City 13.25. surplus of travel money of deputy from Franknmuth 7.00. township in Caledonia 2.25. k. Millers 2.00. Gem. in Grand RapidS 13.05. teachers sobriety" and k- Weisel 2.00. each (Summa §182.23.)

For the Deaf and Dumb Institution: Congreg. in Lake Ridge 1.50. Mrs. Schmidt in Tecumsrh .25. By Kassirer Bart- ling 21.00. On Br. RuffS wedding in Frankenmuth ges. 15.00. From the school children in Lansing 1.00. JohannkSgem. in Jonia 2.00. WeddingS-Coll. at Ferd. Böttcher in Fräser 11.43. Grm. in Luthersburg 3.00. Mrs. R. in Adrian 2.00. Ueberschuß der Hutcollecte bei der Synode 3.50. Mrs. M. Gräßle in Mon- roe.25.. (S. §60.93.)

To the widow's fund: On Maus'Kindtaufe collected 3.08. Tauf-Toll. bei H. Meyer 3.21. Cantor Himmler 3.00. DD. Lohrmann u. Henkel each 4.00. Cantor Riedel 4.00. Gem. in Lansing 7.09. k. O. Schmidt 4.00. Teacher Beyrr 3.00. Witte, List, Jos. Schmidt, Müller, Fürbringer a. Hattstädt each 4.00. Grm. in LuthrrSbura 4.00. ? . Brnthal 3.00. D. Jüngrl 2.00. Teacher Nüchterleia 2.00. k. Burmester 2.00. R. N. from- ? . Weisels Gem. 1.00. Lehrrr Drnninger 2.00. (p. §75.38.)

For the Negro Mission: Pentecost loll. of the congregation in PterS- burgh 2.50. Grm. in Ridgrway & Lenor for the "Nogrr School" in Little Rock) 8.64. congreg. i" Manistee 6.53. congreg. in Rose- ville 7.00. L. Schmidt .50. of rt. school children in Luthersburg 1.25. Andr. Mittelberger (for the Negrr School in Little Rock) 2.00. A portion of the debit, at the common. Jubelfeier der Gemm. der kk. Weisel, Dammani" and Düver in Jda 6.00. (p. §34.42.)

For inner mission: Manistee congregation 6.50. Lansing congregation 4.27. Clay Banks congregation 5.17. (S. §15.94.)

For inner mission in the Western District: D. Weisel 1.00. Cong. in Rosville 7.50. (S. §8.50.)

For sick pastors and teachers: congreg. in Francon- muth 20.93. congreg. in Monroe 12.50. (S. §33.43.)

To the Emigrant Mission: Cong. in Rosevklle 7.00. Cong. in Ludington 2.75.

Cong. in Saginaw City 10.75. Mrs. Summ 2.50. Part of the Loll. at the joint- Jubilee celebration of the comm. of DD. Weisel, Dammann & Düver in Jda 5.00. Cong. in Bay City 12 90. (p. §40.90.)

For heathen mission: From some confirmands in Ludington .40. To the orphanage in Addison: Conzrlmann .05. Gem. in Amelith 1.53. Confirmands in Amelith .81. Herm. Müller .66. comm. in Benona 2.10. (p. §5.15 )

To the orphanage near St. Louis: From the piggy bank of the blessed siblings, Dorothea, Laura and Maria Meyer 2.00.

For the comm. in Waverly: Grm. in Amelith 3.63. For poor students in Fort Wayne: comm. in Montague 4.60.

For poor pupils in Addison: From etl. confirmands in Luthersburg 2.00. WeddingS-Coll. at I. Brehm 4.00. (S. §6.00.)

For poor students in Springfield, Luther Castle, 6.50. To the LollegehauShalt in Springsteld: Gem. in Adrian 9.00.

To the LollegehauShalt in Fort Wayne: Gem. in Adrian 9.00. For the needy in Kansas: Thank offering for happy delivery of Mrs. I. Roth at Frankenmuth 1.00.

For Australia: comm. in Adrian 10.00. k. Weisel 1.00. Gem. in Monroe 7.00. Gem. in Roseville 6.40. (S. §24.40.)

For St. Paul's English Lutheran Church in Missouri, washed away by the storm: congregation in Lake Ridge 5.00.

Monroe, July 12, 1880. I. S. Simon, Cassirer.

Entered the Middle District caste:

To the building at Ft. Wayne: From k. Huge's parish in Bremen §13.00. D. Kunz in Julietta 5.00. Whose comm. 17.00. k. Niethammers parish in La Portesewing club of the ZionS congreg. in St. Louis 12 pairs of trousers, 3 pairs of

150.15. k. ReichmannS Gem. in Fryburg 67.00. k. MeycrS Gem. at Adams Lo. stockings. From the Krenz District through Toll. Körner 3.00. Lh. Mustard in 73.25. k. ZageIS Gem. at Ft. Wayne 60.00. d Steinbach's Gem. in Fairfield St. Louis worn boy's clothes. Mother Hölzer das. 1 pr. stockings. Wittwe Jüngel

17.00. k. SeemeyerS Gem. in Willshire 44.25. D Dulitz's Gem. in and neardas. 2.00. R. N. in MinerS- town, Mo., 1.00. H "n. Erke this. 30 bu. Potatoes.

Napoleon 10.55. D. Jor's Gem. in LoganSport 50.00. D. Niethammer's Gem. in La Porte, after- hours, 3.00. D. Schumms Gem. in Kendallville 13.10. D. HuS- mannS Gem. in Euclid 17.00. D. StegerS Gem. in Adams Co. 10.30.

On the emigrant mission in New Zlorck: D. Schmidt's Grm. in Wanatah 8.00. ? . ZageIS Gem. at F". Wayne 10.00. k. SchummS Gem. at Kendallville 12.25. A third of the JubileeSroll. at Bremen 4.00.

On the emigrant mission in Baltimore: k. ReichmannS Gem. in Fryburg 4.00.

For poor students in Fort Wayne: HochzritScoll. at E. Stopprnhagen's in Ft. Wayne 5.15. k. Bethke's Gem. at Arcadia 2.60. WeddingScollechte at W. Wischmeyer's by D. Sauer for Baumgart 8.30. by k. Werfelmann for I. Meyer 4.50.

To the SemtnarhauShalt in Addison: D. HugrS Gem. in Trary Station 3.81. ? Niethammers Gem. at La Porte 12.42. k. KunzS Gem. at Julietta 6.00.

To the seminary household in St. Louis: k. Niemann" Gem. in Cleveland 71.10.

To LollegehauShalt inFt. Wayne: k. Niemann- Gem. in Cleveland 63.50. To the Hospital at St. Louis r D. Steinbach at Fairfield 1.00.

For inner mission: 1) for the middle district of k. HorstS Gem. near Dublin 4.25, D. WichmannS Gem. in Farmers Rettest 12.00, G. T. in ZaneSville 5.1)0, himself, .50; H. Gille, P. Meyer, 1.00 each; Mrs. Buse, H. Egbert sr. and jr., some confirmands that. 3.00, k. SchummS Gem. in Kendallville 12.25. k. L. Siebe, Bro. Pöttker, .50 each; by Ad. Sölthardt 1.00. A. & E. L. at TolumbuS, BethkeS Gem. in Arcadia 5.25, D. MohrS Gem. in Jnglefield 4.15, D. HaffoldS O., 4.00. k. Karth and Grm. 10.00. Grm. of ? . E. I. Sander 3.40. branch parish Gem. in Huntington 3.20, k. HorstS Gem. in Hilliard 6.00, its branch 3.06, of k. E. Lehman" in Pevely 3.00. AuS New Orleans: bellrl bag toltrcte of k. JubileeScoll. of Gemm. in and near Cleveland 213.90, MissionSst. on Döscher's parish 17.25, lungfrauen-Vereiu 5.00, JünglingS-Vrrrin 10.00. Loldwater Road 3.25; 2) for Westl. Distr. v. D. Schumms Gem. in Kendallville Sunday shills 5.90, Unnamed 2.50. k. MackS-Gem. 11.55, by himself 1.00.

12.25, one-third of JubileeScoll. in Bremen 4.00, I. G. März in Fairfield 5.00. D. Slater- Gem- 5.00. D. HahnS Gem. at Staunton 11.60. Collecte on D.

For sick pastors and teachers: D Rüpels Gem. in Columbus 10.65. . N. N. Zimmermann'S wedding anniversary. 6.30. Mrs. B. Beck 1.00. Gem. of k. G. that. 1.00. k. ReichmannS Gem. in Fryburg 4.M. Hochz.-Coll. bet W. F. C. Seemeyer 17.00. AuS of the Gem. of D. L. F. W. Brandt: of H. Otte Dönselmann in Farners Rettest 4.55.

On the negro mission: k. Schaefer's Gem. in New Boston 8.80. N. N. ". N. Gröhlin, F. Gundermann, A. Hrnрмаan, F. Baumgarten, H. Knost, L. Windhorst, W. Hartstock, I. Görker jr .50. From s. Gem. in Page City: of H. Sieufel Siefering, H. Haudorf each 1.50, I. Anna", H. Unland each 1.00, H. Mueller, Fr. Haudorf each .50, G. Mryer, F. Lange jr .25. Gem. of D. P. Gräbner 16.55, k. I. Knippa sr. das. 2.00, And..Kaase das. 2 00. Gem. de- D. F. W. Prnnekamp 4.00. Collected at the after-celebration of the wedding of k. Grupe 6.00. By

15.81. k Brakbages Gem. 12.00. D. HassoldS Gem. at Huntington 6.50. D. Stubnatzy- Gem. at Ft. Wayne 65.00. k Sihler's Gem. that. 57.53. D. HuSmannS Gem. at Euclid 7.00. D. SeitzS Gem. at Columbia City 3.00. D. Niethammer's Gem. at La Porte 20.43. k. Crämer- Gem. at ZaneSville 19.44.

k. SchummS Gem. at Kendallville 7.02. D. WerfelmannS Gem. at New Det- telSau 15.55. k. Bethke's Gem. in Arcadia 3.00. k Mohr- Gen". in Jnglefield 6.45. k. Bully's Gem. in Columbus 8.85. k. JorS Gem. in LoganSport 17.00.

For poor students in St. Louis: 1) for Pftotenhauer half of the Hochz.-Coll. at Chr. Köstrr by teacher Hafner 9.00; 2) for Rohlfing Hochz. Loll. at Mr. Stratmann by k. Brügg- gemann 8.00; 3) for Schröder of the Jungfr.-Veretrn in k. Stocks Grm. 10.00.

For Seminarian Tisza inAddison: Halfthed.HighTz.-Coll. at Chr. Köstrr by Lhrer Hafner 9.00.

For the deaf and dumb: Hochz.-Loll. at I. Hein in Cleveland 7.13. k. BrüggmannS Gem. in Darmstadt 9.25.

(Conclusion follows.)

Fort Wayne, July 15, 18E. C. Grahl, Casfirer.

For d "S Lutheran WaiseuhanS to" Kindlei" JES" at St. LoviS

Received since May 20: By I. P. Rademacher of Jowa- Distr. §12.66. Thank offering, from I. Bauer by k Sirk in Taylors Creek, O., 5.00. AuS d. piggy bank de- "first. Willy Frese at Belle Creek, Nebr., .45. bon W. Mohn at Jefferson City, Mo., '50, parish of k Brandt at Lowell, North St. LouiS, 25.1)0. toll, at Dr. F. HouserS wedding at California City, Mo., 3.75. AuS St. LouiS: from the Dreiemigk.Distr. by Coll. Mustard 14.M; from Cross Distr. by Loll. Schumann 15.50, from Wittwe Kloß 1.00, from d. Sparbüchse von Hrn. JüngrlS Kindern .40, through Loll. Körner 2.50; from the Imm.-Distr. by Loll. Günther 8.45, by Loll. Huning 12.45. From L. Grai" chen in St. LouiS 1.00. W. Graichen there 6 dup. Handkerchiefs. Collected through the children's paper by D. Beyer 50.00. From Ballwin: by Mr. Bante 1 sack of potatoes, Mr. Wiehage 2 p. do., Chr. Finke 5 p. do. From an unnamed. Visitor to the Orphan's Forest some Id. Gingham, 1 remnant of woolen cloth. From the St. George Sewing Society at St. LouiS by Mrs. Brockmeyer 1 st. unbl. muSlin. AuS d. ZionS Distr. there 10 coloured boys' shirts, 6 WaistS, 6 dresses, some good tr. garments, 1 apron, 2 Pr. trousers, 1 Untrr skirt, 1 Pr. shoes, 1 night cap, 2 hats. Loll. of St. Paul's parish in NokomiS, Ill. by Zoh" 12.00. Loll. of the parish of k Brömer in Ltnrinnati, O., 18.00. Thank-offering of Mr. Peter Meter & wife in Imm.-Distr. in St. LouiS at their silb. wedding 5.00. Wedding 5.00. From an unnamed lady there 5.00. W. Henjes in Blumenau, Lol., 2.00. Loll. at orphanage feast (June 6) 406.26. Gottfr. Merz in Des PereS, Mo., 5.00. Teacher Ziplaff's school children in EvanSville, Ind., 3.75. Gem. of D. Brandt in Lowell, St. LouiS, by the Loll. Busse, Rodenberg, Weyel and Bachmann, 23.00. N. N. in k. Hahn's comm. at Stauntou, Ill, 5.00. AuS d. Imm. distr. at St. Louis by Coll. Willhardt 2.00. AuS d. Dreieinigk. distr. by Loll. Noack 3.75. From ZionS-Distr. by Loll. Göh- mann 21.00. widow Anna Ranft in Pilot Knob, Mo., 5.00. young fr. club of Imm.-Distr. in St. Louis 8.00. out of Frederick's piggy bank by Falke in Osage Lo., Mon, 2.00. From the school children at Lincoln, Mich. by Miss Schieferdecker 6.50. From St. Louis: from Mr. Kalbfleisch 2j p. flour; Mr. Göh- ring 1 lot of fans ; Mr. Strecker several lots of bread. AuS Des PereS, Mo., from Mr. G. Möller 2 sides of bacon, 1 shoulder, 1 basketful of apples; Ehr. Kirchhof's 2 sides of bacon. AuS Ballwin, Mo., of Mrs. Au 1 side of bacon, 1 p. of potatoes. AuS Baltimore from Mr. W. Schaumlöffel 68 think coins. From the Dreieinigk. distr. by Coll. Noack 3.75. From ZionS-Distr. by Loll. Göttingham, 1 remnant of woolen cloth. From the St. George Sewing Society at St. LouiS by Mrs. Brockmeyer 1 st. unbl. muSlin. AuS d. ZionS Distr. there 10 coloured boys' shirts, 6 WaistS, 6 dresses, some good tr. garments, 1 apron, 2 Pr. trousers, 1 Untrr skirt, 1 Pr. shoes, 1 night cap, 2 hats. 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On behalf of the Lutheran Three-in-Congregation in Houston, TeraS, I, the undersigned, with heartfelt thanksgiving to God and kind givers, certify the receipt of the following gifts for the erection of a church burying ground:

Boa D. M. in Baltimore -5.00. k. A. Rohrlack 2.00. Fr. A. K. at Sheboygan 2.00. H. D. Kothe at GlaSgow 2 50. F. Dallman" at Arcadia 1.00. Ung. at Boston 1.00. H. A. at Plaineville 100. k. F. I. Biltz 10.0t). Ung. at MoSS Point 1.00. L. Hd'rber at Paterson 1.00. L. S. at Maynard .75. k. Th. Siek 1.00. ?. F. SieverS Zun. 1.00. k. C. H. Liiker and ?. A. Ernst 4.00 each. ?. Boehme 1.00. K. Bppler 10.80. k. H. Wille 8.40. k. Zollmann Z.'t'O. Aulich 2.00. By k. Huegli by E. Kundingrr 5.00. k. O. Sprhr 3.25. ?. G. Bachmann 4.25. ?. W. Rhwinkel 6.00. ?. E. Groberger 4.50. k. H. Prhl 2.W. ?. F. Reichmann 4.00. k. M. Stephan 6.93. k. A. Rehn 5.0t). k. H. Wnkemever 3.00. ?. T. F. W. Brandt 6.81. k. I. Nachtigall 6.W. k. A. G. Dh Irr 2.00. By ?. Schwan-kovsky von Glitt 1.00. k. Winter 1.00. k. O. F. Voigt 4.00. By 8. Nsener: Gem. in Little CypreSS 8.25,1. Scherrr 10.00, H Hoffman" u. I Krug 5.00 each, A. Rsel 1.00, A. Hirsch .75, I. Miller .5t), ?. S. S 7.00. By k. Wischmeyer vo" A. Kse u. I. Knippe each 5.00. Fr. Hillman" ". F. Schwede each.50. By ?. KaSvar: whose Gem. 6.00, Ung. 2.00. k. Klindworth 10.50. K. Maisch 10.30, by dens. vo" I. Tisza 5.0t), by Ung. 5.06. k. I. I. E. Sauer 2.10. k. G. Runkel 3.00. k. I. A. Schulze 6.26. k. I. Streckfu 5.00. by M. Schning 2.00. by k. Janzo" von Bergt, Topp, MieSner, A. Bergt, Mller and Koth .50 each, LderS and G. Weinhold 5.00 each, M. Weinbold 10.00, N. N., Dogel, Mller Jr. and Schler 1.00 each, Bronnenkant, Militzer, Pfannkuchen and N. N. .25 each, Schrter 2.00. ?. Tirmenstrin2.00. k. W. Mertner 7.31. D. F. Johl 2.00. by Kassirer I. T. Schuricht 56.00, 116.55 and 197.43. by k. Steger, bet I. EhrmannS Hochz. ges. 6.50. k. O. Lttr 4.65. 8. F. Schaller 5.00. ?. E. Riedrl 14.40. k. E. Lenk 28.20. By Kassirer Rademacher 18.05. k. I. Kogler 10.00. I". F. SieverS Sr. 11.38. k. L. Huber 5.00. k. F. W. Pennekamp 7.00. k. H. BartelS 5.00. ?. G. Bernreuther 3.W. By k. W. T. Strobel: By himself 4.00, B. Ulrichs 1.00, k. Schumacher and Bro. Kirsten each .50,1>. Ph. Brchtel 1.00, k. I. A. Prost 1.25, by k. L. Geyer of sr. Gem. 14.60, by the Kreuzgem. 4.00. k. H. Holtermann 2.50. By Kassirer S. Simon 30.00. Gro. Smith i" Toledo 5.0t). By Kassirer I. Birkner 13.74. k. F. Eppling 10.0t).

May the Lord our God abundantly reward all dear givers.  
Houston, July 2, 1880.

Joh" Hoop, Robert LiSkow, John Vogel, Andreas Oppermann,

Board of Directors. St. LouiS, July 14.

H. Jungkuntz.

T. Stiemke, Pastor.

For da- Orphanage in Addison, Ill:

Don communities 2c. in Illinois: Collecte at H. Nie- meyerS wedding in Arlington HeightS -9.M. By k. H. Schmidt in Schaumburg Z of Collecte at H. Freises wedding 15.23. By k. StrirterS Gem. in Proviso 25.00. By ?. Streckstr in Grand Prairie by Bro. Rennegarbe 5.00. k. BeckS Gem. in Jacksonville 5.30. Pfinastcollrcte by k. Hart- man parish in Woodworth 11.60. By k. Grosses parish in Harlem 11.2t). By k. Bruegmann in Union Hill, Collecte at Th. SteedmeyerS wedding, 7.55. By k. Schmidt in Crystal Lake by F. Wendt .50. By teacher Backhaus in Venedy from the WomenS Club 1.50. From Addison by W. Firne 32.75, by F. Goellner 19.50, by L. Balgemann 17.75, by L. Stuenkel 68.5t), by H. B. 8.00, W. Reddermyer 2.00. from Chicago by k. Engelbrecht, thank-offering for happy delivery, by R. N. (found in the bell-bag) 5.0t), by k. Bartling by D. Wrocklage 1.25, I. Labahn and F. Hetz 3.00 each, Mrs. W. Neubauer and H. Jochim 2.W each, A. Baumann, Ch. Schmidt, Ph. Reinhard", R. Pekie, Joh. Keurr, A. L. and F. Bening 1.00 each, 7". Sievert, F. Schmidt, C. Glzew, E. Frthke, G. Battnig, Ernstine Baumann and Caroline Fethke .50 each, Ch. Frrundt and Fr. Zipmann sr". .25 each. by ?. Love in Winr Hill, Eoll. at FrldkampS wedding, 3.05. k. RamelowS Gem. at Elk Grove.13.00. By V. Bergen at Prairie Town by H. H. Dernau 5.00. From orphan box at orphanage 11.83. By k. Roeder at Arlington HeightS .75. (p. -301.76.)

From municipalities 2c. outside Illinois: by Cassirians C. Eifeldt at Milwaukee, WiS., 38.17, Simon at Mouroe, Mich., 3.10, Grahl at Fort Wayne, Ind., 27.44. by k. Schlesselmann of N. N. at Goodland, Ind., 1.35. by k. F. SieverS, Coll. at Pine City, Minn., 7.35. (S. -77.41.)  
Bon children: -80.18.  
Addison, Ill, June 20, 1880. h. bartling, cassirer.

For poor students received with heartfelt thanks by Mr. k. Burmestr in TawaS, Mich. Burmestr in TawaS, Mich. collectirt on three weddings, on the de- Hrn. Gotth. Schmalz -3.00, of Hrn. Joh. Katter- man" 4 00 and of Hrn. Julius Hartmann 3.00. Bon I. 5.00. From C. A. in Seward County, Nebr. 10.00. C. F. W. Walther.

For poor students: By Hrn. Kass. Simon -5.00 for Eistrt, 2.53 for Kamin; from D. Pfeifer dahier 5.00; by ?. Meyer in Lincoln, IllS., 10.t)0 from N. N. "for the poorest student", 1.00 from F. Wittkopf. Further, for the purchase of an organ: by Stud. Wilder by N. R., Ottawa, IIS., 1.0t); by ?. Werfelmann, MarySville, O-, ges. on M. DllingerS wedding 7.62; k. BtticherS Gem, Mt. PulaSki. Ill, 4.50, M. Stoll das. 2.00, by Stud. Burmeister by N. N., Indian Creek, Mo., 1.00; D. Pfeifer dahier 5.00; by Stud. Wilder, part of the money raised on the double wedding of k. Ph. & teacher E. WambSgan ges. Eoll. 5.00. - Received with thanks.  
Springfield, July 15.

H. Wy "eken.

Received for the deaf and dumb in RorriS, Mich: Bon of the parish de- k. Th. Brewer at Marfield, Iowa, -,8.75. by k. SieverS at Minneapolis from- the piggy banks of the confirmands 2.00. ?. Fackler- Congregation in Lyon-, Iowa, 6.75. L. Herbst & L. Zrlter in Detroit each 1.00. By E. Roschke to which He has numbered us, and 3. for the sake of the children, whose of the Western Distr. 95.06. By A. Paar of the Minnesota Synod 5.70. E. Reitner of the Saxon. Free Church .W. By C. D. Strubel, on Bro. Keil- wedding ges., 5.13. By G. Reufer in Elmira, Ont., 30.00. By I. Birkner in New York 44.08. John F. Wendt in Detroit 5.00. By L. Eifeldt in Milwaukee 69.72. By I. Simon in Monroe M.51. k. SieverS in Minneapolis .50. by k. Kollmorgen in At- water, at RahmeierS wedding ges., 2.50. by Kassirer Schuricht in St. LouiS: vo" I. P. Rademachrr (Jowa-Dikr.) 70.30, E. Roschke (Westl. Distr.) 56.55. by ?. E. Brger, at the wedding of F. W. Meyer at Rockford, Minn. s., 5.14. Bon Alb. Theo. Schulz, at Detroit, 1 00. Ioll. of the TrinitatiS comm. on the jubilee of AugSb. Conf. 17-tX). By L. Plumhoff, proceeds au- Jubellirdern, 3 50. by k. Hgli by Mr. Ohsen" brg 10.00. By Leonb. Schmid at Roseville, to BondS due, 1.00. E. D. Strudel,

-207 Teckorson Votroit, >lic-k.

With heartfelt thanks to God and the dear givers, it is hereby "certified" that I have received for the small congregation in Town Richland, Saginaw Eo. for the building of their church: From Frankenmuth, two wedding collect -28.30; from the congregation of the Holy. Kreuz in Saginaw Lity 25.00, from Mr. L. Seidel there 2.00; from St. John's Parish in Amelith 10.00; from Roseville Parish 9.50; from Sebrwaing Parish^7.00; from Frankenhilf Parish 5.70. (p. -87.50.)

The congregation wishes all of God's "rich" blessings to all of God's benevolent givers.

I. F. Mller, k.

The undersigned has received: From Mr. I. H. MyerS in Ambia, Ind, -5.00 for inner mission in the West and -5.00 for needy in Kansas. Bon Anna B. Ries in Accident, Md., -1.75 for the Deaf and Dumb Institution in PorriS.

I T- Schuricht,  
Treasurer of the "general" synod.

Receive" for Brggemann from Frauenverein in k. Niemann- Gem. -5.00; for Biedermann from k. Schnederger 20.00; for Naumann from k. E. Zschoche 10.00. R. A. Bischof.

For the seminar "Household in St. Lauts

Received from a Kirkwood parishioner, Mon, -2 p.m. through Prof. Guenther.

St. LouiS, July 14.

## New printed matter.

**Fifth Synodal Report of the Northwestern Districts of the German Lutheran Synod of Missouri, Ohio, &c. St. in 1880.**

We live in a constant struggle. We have to defend ourselves from time to time against the sects that want to take away the jewel of pure doctrine. One of their tricks is to tell us that they do not place so much emphasis on doctrine as on life; that this is precisely one of the advantages of their communities, that they insist much more on Christian life and that therefore much more of godliness is to be seen in them than in the Lutherans. Many have already been "beguiled" by such talk and have turned their backs on the Lutheran Church. It is important that everyone arm himself with the weapons of God. Whoever needs weapons against these attacks will find so many of them in the above Synodal Report that, with God's help, he will be able to defeat all the objections of the fanatics. Here he finds the "thorough" discussion of the important sentence: "A well-founded, truly Lutheran congregation sets doctrine above life." First, it is shown that the Lutheran church, and therefore also every truly Lutheran congregation, of course also places the Christian life above all else. Secondly, it is also irrefutably demonstrated that, in spite of this, doctrine is to be placed far higher, that it is to be placed above life. Besides this subject, the reader will find another important question treated in the report, which will probably move almost all our congregations, namely, "How are our congregation," and especially our confirmed youth, to be kept in catechism?" In this part of the proceedings, the necessity of practicing catechism is quite convincingly demonstrated. May this report therefore find a wide circulation. It contains 88 pages and costs 25 CtS. G.

The sermon, as thoroughly as it is in a fervent spirit, points out that we Lutherans have a "sacred duty" to establish Christian schools here: 1. for the sake of the Fatherland, which God has given us, 2. for the sake of the Church, to which He has numbered us, and 3. for the sake of the children, whose guardians He has appointed us. Nothing is lacking in this sermon but that God "open thousands and thousands of hands that reach out for it," and that God "open thousands and thousands of hearts that humbly and joyfully receive the "shattering" words of serious lamentation and punishment and the golden words of evangelical stimulation and enticement that the sermon contains. Nothing but the false doctrines in circulation proves how sad the situation is in most of the ecclesiastical communities of America, and how many of their "ministers" are still lacking in true fidelity to the ministry, except the lack of parochial schools in which the main subject of instruction is God's Word, or the lack of zeal for the establishment of such schools. Praise be to God that the Lutheran congregations in the East, too, are now being roused from the "dangerous" sleep in which so many of them still lie, by such testimonies appearing in print with a mighty trumpet sound! The delicious sermon, 2 pages in length, can be obtained from the "Concordia Verlag" by sending the amount. Price 5 CtS. per copy. W. [Walther]

**Funeral oration** delivered at the coffin of the late Wilh. Michael Carl Sommer, pastor at Kings- ville, Maryland, by W. G. Hugo Hanser, pastor of St. Paul's parish at Baltimore, Md. Submitted for printing at the urgent request of the widow. St. Louis, Mo. Printed by Louis Lange. 1880.

As unpretentious in form as this funeral oration is, as precious is its content. Whoever wants to be "edified" and "awakened" to greater faithfulness by the faithful picture of a poor "AuschpfarrerS", who served the "HErr" and his church faithfully for a long series of years, almost constantly struggling with red of all kinds, and awakened" to greater faithfulness, and whoever wishes to be preserved from "not recognizing" faithful servants of Christ because of the garment of weakness they wear, and thus becoming angry with Christ Himself in them - let him read this funeral oration. After we have read it repeatedly for "our" own "great" blessing, we should be sorry if even one of our preachers did not read it. But we would also like to see it in the hands of all our parishioners, since it provides them with the "right" evangelical standard for judging preachers, which, unfortunately, even Christians often do not seem to "know" or do not apply. Mr. Louis Lange has been so kind as to produce the print and leaves the proceeds from the sale of the speech to the widow of the deceased with her large family. The speech can be obtained from Hr. Herm. C. Strknn, 282 Ouv 8tr, Lultimors, Lick. Price: 5 CtS. the copy. W. [Walther]

**Bartholomus Ziegenbalg**, or the First Beginnings of the Lutheran Mission among the Tamuls in the East Indies by August Emil Frey, Lutheran Pastor. New-York: Lutheran Publishing Association. 1879.

A delicious booklet, which no one will read without a "great" "sail". In simple, attractive language it tells the life and especially the richly blessed activity of the first missionary of the Lutheran Church, B. Ziegenbalg, and the mission he founded among the Tamuls in the East Indies, which is currently being continued by the Leipzig Mission Society. Whoever wants to get to know the joys and sufferings, the struggles and the bridges, the sweet hopes and bitter disappointments of a missionary to the Gentiles; the mustard-seed-like beginnings of the Gospel and its wonderful successes over the kingdom of darkness; the dreadful hostility of Satan and apostate so-called Christians, sunk in the love of the world, sin and money, who ever and anon prepared the "heaviest" obstacles to the conversion of the Gentiles; whoever wishes to see the divine power of living faith, the self-denial, sacrifice and faithfulness, of true love in righteous servants of Christ and His Word, in a vivid, living picture before his eyes, who will find all this to a great extent in this booklet and will undoubtedly receive from it a powerful stimulus for his own Christianity and be awakened to the praise of God, who continually confesses his word and his "faithful servants" and gives them one victory after another, so that one can "see" and grasp that the true God is with them. - The booklet is beautifully decorated with ten beautiful pictures from the world of the Gentiles. May it find a large circle of readers and not be missing in any youth library. .O. H.

## Changed address":

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Opening Sermon

delivered at the commencement of the meetings of the Illinois District, May 20, 1880, and by resolution committed to print

From  
C. Large.

O Lord God, Holy Spirit, whose feast we have celebrated in days past, let yourself descend upon us once again today. Behold, we are gathered here with one accord from far and near, and wait for thee that thou mayest grace us with power from on high. O come then, and fill the hearts, minds, and spirits of your faithful with the goodness of your grace. Without your enlightenment and guidance we can do nothing; therefore give us open eyes of understanding, that we may be founded and strengthened anew in the saving truth of the word. But to thee be all glory and honor. Thou who with the Father and the Son art One true God to be worshipped for ever and ever. Amen.

Text: Judah B. 20 and 21.

"But ye, beloved, edify yourselves on "your most holy faith through the Holy Ghost, praying and keeping yourselves in the "love of God, waiting for the mercy "of our Lord JESu Christ unto life eternal."

Venerable and beloved fathers and brothers in the Lord!

The Church is presented in the Holy Scriptures as a great invisible building, built by the hand of God Himself, erected on the cornerstone of Jesus Christ, made up of living stones, inhabited by the Most Holy Trinity and adorned with heavenly gifts.

Even if we cannot see this mighty building with our eyes, it is still there, it is everywhere where Word and Sacrament are, it is also in our midst. - Even though this building is ancient, it still bears the same ancient, unchanging beauty and adornment as if it had just been erected. - If the most vehement attacks are made on this edifice

Though Satan let loose storms from the abyss, yet he standeth immovable until the last day. For the gates of hell shall not prevail against it. And when the last living stone shall have been added to this building, God's hand shall remove it into the upper city, and shall unveil it, that it may be beheld and admired with our eyes in all its splendor.

Again, in the Scriptures every single believing Christian is called a temple of God, 1 Cor. 3:16, 17, because his heart, loving Jesus and keeping his word, is inhabited by the holy Trinity, Joh. 14:23. This temple is not made of many stones, like the building of the whole church, but is itself a living stone in the whole building; but its making is done by the same hand of God, it is supported by the same proven and precious cornerstone, it is adorned with the same heavenly ornament. - The believing Christian could do nothing to become such a temple of God, for he was formerly the dwelling of the strong-armed, and he kept his own, including himself, in peace. But when the stronger came upon him and drove him out of his palace, it became a temple of God; the old filthiness of the carnal mind was swept out, and the adornment of the gifts of grace was brought in. - But when a man has become a temple of God, it is his duty to lend a hand, so that it may not become corrupt again, but remain what it is, and that it may become daily richer in ornament and adornment. Admittedly, this duty can only be fulfilled by virtue of the power of grace "bestowed" by God, but it must be fulfilled: every Christian must help to build it up, first of all in himself, but then also, according to his profession, in others; and the more zealously he allows himself to be found in this work, the more he promotes the welfare of the whole church. In words without pictures I could briefly express what I have just said in this way: A man can contribute nothing to his conversion; but if he is converted, he must, by virtue of the powers of grace given him, help in his daily sanctification.

Because, brethren, here as a synod...

As we are gathered here to discuss the doctrine of sanctification, let me, your little brother, at the opening of our meetings, turn our common devotion to this subject by introducing you:

The daily sanctification of true Christians under the image of building.

Here we see

1. to the builder,
2. to the ground and
3. to work.

1.

Every sensible man admits that if one wants to build a house, and especially if it is to be a solid and elegant building, one should first of all look around for a competent and experienced master builder. For afterwards one would bitterly lament having spent large sums of money and yet not having achieved one's purpose. - If everyone who wants to build knew how to arrange everything in the most durable, comfortable, and beautiful way, the builders would be superfluous; but because not everyone knows this, men are sought who have the necessary knowledge. And since there is a choice among the builders, one chooses the best one possible. -

If this is obvious to everyone in the case of an earthly building, it must certainly also be obvious to us that an experienced master craftsman is needed for a spiritual building. For here the damage would be incalculable if the building were done wrongly, if one thought he had done the work with wood, hay, and stubble of human opinion. Here an expert builder is doubly necessary, because those who are to be at work must daily and hourly receive new instruction, new strength and desire, if they are not to stand idle. - But a selection from among several master builders does not take place here, for there is only One. This One must direct all the work, and guide the whole development to completion.

And who is he? Look with me into the words of the text, where his name is mentioned. The holy Apostle

For there he says: "But you, my beloved, build yourselves up on your most holy faith through the Holy Spirit." Hereby the apostle evidently declares this to those to whom he wrote: If ye would build yourselves up, it must be the Holy Ghost that granteth you strength, courage, perseverance, protection, and direction to do this; without whom ye are unable, timid, unsubstantial, and easily deceived. - And how could it be otherwise! Is it not the Holy Spirit who calls by the gospel those who go astray, awakens those who sleep in unbelief, gives life to the spiritually dead, enlightens the blind, brings grace to sinners, righteousness to the accursed, blessedness in Christ Jesus to the damned? Is it not the Holy Spirit who begins the work of conversion in man? And how? should he not also be the Master whose hand sustains the work begun? As certain as it is that no man can be born again without the Holy Spirit, and so become a child of God, a true Christian, so also is it certain that no man can remain a true Christian without the Holy Spirit, for "he that hath not Christ's Spirit is not his."

Therefore, if the work of sanctification is to take place in a Christian, it must be done by the power and grace of the Holy Spirit. That this is the case is clear from the nature of daily sanctification. St. Paul's description of it in Eph. 4:22-24 is excellent, when he says: "Put away from yourselves, therefore, after the former manner of life, the old man, which through lusts is corrupted into error. But be renewed in the spirit of your minds, and put on the new man, which is created after God in righteousness and holiness." There are two things, therefore, with which daily sanctification has to concern itself, namely, partly the putting off of the old, and partly the putting on of the new man. Now how can this work be done without the Holy Spirit? Only a blinded man will assert this. An enlightened Christian, on the contrary, in view of the difficulty of this work, exclaims with the pious poet:

Alas, how my heart is corrupt!  
We hold fast da- Süadenband Leib uad Seel', Sinn und Verstand!

...and asks you...:

Make my heart new every day, Make "I free from all wickedness.

Without the Holy Spirit, the right master builder and work leader, daily sanctification is therefore a matter of impossibility. Indeed, the moment a Christian should think that he could help himself by his own efforts, he would not only come to a standstill in sanctification, but would also lose the grace of regeneration and justification.

Two important truths follow from what has been said so far. First of all, it follows that we must not take everything for pieces of a Christian's sanctification that is claimed to be so. If, for instance, a man refrains from evil habits because he has come to the conclusion that he ought to be ashamed of them before men, or that they are detrimental to him in a physical or business sense, he has by no means made any progress in sanctification. If a man adopts good manners, leads an honorable life, and even performs unusual works of charity, because he hopes to gain honor in the eyes of men, this is by no means a growth in sanctification.

go further: if a man is found diligent in the exercises of godliness, in believing, or is believed?. Is it the faith of the heart, or the truth of the most holy faith through the Holy Spirit. Let the apostle himself tell us. The whole epistle of Jude contains an exhortation to constancy in pure doctrine and life against seducers." it may seem so, is nevertheless in truth not to be regarded as the After the superscription we immediately read this motto: "Beloved, after sanctification of a true Christian, but as the hypocrisy of a blind I had intended to write to you concerning the salvation of us all, I thought Pharisee. What the spirit of self-love, ambition, and self-righteousness it necessary to exhort you with scriptures, that ye should contend for the produces, cannot possibly be of the Holy Spirit; but what the Holy Spirit faith which was once given unto the saints." - Here the apostle evidently does not work is but fire in the pans of the Corahites. - The other truth exhorts his loved ones to contend for a little thing, and that because on to be heeded is that we must ask daily and hourly for the guidance of this little thing depends the salvation of all; and this little thing he calls the Holy Spirit. In ourselves, indeed, rests only the ability to go "the faith which was once given unto the saints." What then is this faith backward, and to corrupt all things in particular; we are not able of which remains once for all, which is incapable of change or completion ourselves to think anything but of ourselves; even the willing, much or further development, which is given to the saints, i. e. handed over, more the accomplishing, must God work in us. If we really believe that entrusted to them, and of which they must therefore give an account this is how things stand with us, we must also see ourselves in urgent once as of a precious legacy? This is nothing else than the truth of faith, need of constantly imploring the "all-working one Spirit" to give us ever the true saving doctrine of the word of God. Now when the apostle new powers of grace, so that something may be done in us and continues in our text, exhorting to edification in the faith, he understands through us to the praise of God. But it is doubly necessary for us, my by it the same doctrine of faith, as is evident from the added adjective dear brothers in the ministry, to ask for the guidance of the Holy Spirit. most holy, that is, in the highest degree pure, blameless, perfect, clear. For the work which we have to do by word and deed, by doctrine and example, is so entirely the work of the Holy Spirit, and not ours, that, without him we would not accomplish the least thing. Therefore, when we read and study in our closet, when we stand in the pulpit and preach, when we punish, admonish, comfort, when we go out and come in among our host, let the secret sigh of our heart always be: O, Holy Spirit, do the work yourself and let me be only an instrument in your hand. Happy are we, if we wait for our calling with such an attitude! Of course we do nothing, but the Holy Spirit does great things through us.

But, my dears, having herewith first directed our attention to the Master Builder, on whom all that we do in the work of sanctification depends, let us now, secondly, direct our eyes to the foundation on which the further building of Christianity must take place.

2.

There is no doubt that the foundation on which a building is erected is no less important than a good builder. If the foundation is soft and yielding, the building, however precious, will soon crack, and its eventual collapse is to be feared; but if it rests on a firm foundation, it itself takes on the quality of the foundation, and stands immovable. This is fully applicable also to the foundation on which the edifice of our Christianity must stand; this foundation, too, must be firm and immovable. The first question which it is incumbent upon us to answer is naturally this: "What is this foundation?" Let us immediately let the apostle answer it in our text, and when we have heard his answer, we may then further ask, "Why is this answer the only right one?" He thus saith, "But ye, beloved, build yourselves up on your most holy faith." The most holy faith of Christians is therefore the ground on which their edification must proceed. Now, is this the faith by which one can

But, my hearers, does not the Scripture testify that faith is active through love? Does not the Scripture testify that faith is active through love, and that faith, if it does not have works, is dead in itself? Is it not therefore quite right and scriptural to say that the ground of a Christian's sanctification is the faith of his heart, that is, the faith wherewith he believes? I answer: It is true that sanctification presupposes the faith of the heart as an absolutely necessary condition; for as little as a booklet can flow, unless it first flows from a spring, so little can a man stand in daily sanctification, unless he first stands in faith. But is not the faith of the heart itself subject to change? Is it not sometimes like a blazing fire, and sometimes like a wick that is only smouldering? Must we not admit that the true faith of the heart is also in him who relies on Christ his Saviour, even though he may still be ailing from many infirmities? Certainly. So then I ask further, must not the faith of the heart itself also be strengthened by exercise, tested by struggle, and purified by the cross, that it may prove the more fruitful in daily sanctification? Certainly. But where does the faith of the heart get its nourishment, what gives it strength and growth? Nothing but the word of God, that is, the faith that is believed, the truth of faith. If, therefore, we wish to speak the word of daily sanctification and promote a truly Christian life, we must base ourselves firmly on the written Word of God and keep strictly above it in doctrine and practice. If this "lamp of our feet" shows us the way, we shall certainly not go astray, and if we lean on this "rod and staff," we shall certainly not fall. But of this, if I am not mistaken, a more eloquent tongue has spoken golden words just before this District, \*) of which therefore I only remind your love now. Therefore, my brethren, pastors and laymen, let us pray together over the most holy thing.

\*) See Dr. Walther's Brosamen, p. 441 f.

We must keep the faith that was once given to us with jealousy, and waiteth for the mercy of JESUS Christ unto life eternal." - First, Let us then, my brethren, set to work with renewed zeal, and let the regulate all our thoughts and words, actions and deeds according to it, speaking of prayer, he teaches that the strength and perseverance word of the godly poet be the constant sigh of our hearts, both in these for this is the only foundation on which we can build properly and necessary for the performance of the work of daily sanctification are to days in our common deliberations and afterwards in our actions and sustainably, while all other building that takes place apart from and be obtained from above. For by prayer we turn to God, from whom all deeds, as servants of the Church and Christians in general:

beside the word is judged by the saying: "In vain do they serve me, good and all perfect gifts come down, and implore what we lack and because they teach such doctrines as are nothing but they need. Therefore, when the apostle exhorts us to pray in this commandments of men," and "Why declareest thou my statutes, and connection, he is explaining that, as much as there is in us, we can takest my covenant in thy mouth, when thou hatest discipline, and only spoil everything in the work of sanctification, and must therefore castest my words behind thee?"

"Oh, Gort, make us good ourselves, "That's the way to live."

Amen.

3.

But we hasten on. For if we have hitherto seen by whose power and guidance, and on what ground, the daily sanctification of true Christians must take place, let us now, with a little, direct our attention to the work itself. What our text says about this can be briefly summarized under the following two questions: What does it consist of? and how is it carried out?

What it consists in is indicated by the word "build. What is required to keep a house in good repair is a picture of the work a Christian must do in daily sanctification. A house, because it is exposed to wind and weather, needs to be checked to see that no damage has occurred. A Christian, while he lives in the world, where the storms of temptation rage and the weather of affliction strikes in, must take care of himself, always watching and praying that he may not suffer damage to his Christianity. - A nail often comes loose in a house, and if it is not done to drive it in firmly again, greater evils can easily result. A Christian, in times of trouble and temptation, often gets thoughts of doubt, his confidence wavers, his joy diminishes; there, so to speak, a nail has come loose, which must be fastened again in the heart by a word of the divine promises of grace, lest Satan should gain power and do greater mischief. - A house, because the dust of the street clings to its walls, or because dirt is thrown against it, gets stains which must be removed again, lest it get a weather-beaten appearance. A Christian, because he has the doings of the unbelieving world before his eyes, and has to deal with the world in a civil way, often has a stain put on him by being guilty of a sinful act; then the blood of Christ, the Son of God, which cleanses from all sins, must come, by means of which the stain is washed away again in heartfelt repentance. - The more a house is adorned with suitable ornaments, both inside and out, the more inconvenient and inviting it becomes. A Christian is the more in favor with his fellow-Christians the more he is adorned with all kinds of virtues of true godliness. -

But, beloved, where should I end if I were to enumerate every single piece of work which the daily sanctification of true Christians entails! This includes everything that a person justified in the faith of Christ has to do, to leave undone, and to suffer until his blessed end. Let the foregoing therefore suffice to indicate briefly what we have to imagine by the work of daily sanctification.

If, however, this is to be done properly, we must finally consider the manner in which it is to be carried out. Let us hear the apostle speak of this in our text". He continues: "and pray, and keep yourselves in the love of God,

pray daily and hourly for the gracious guidance and 'the powerful assistance of the Holy Spirit. If in the work of an earthly building everything depends on God's blessing, although human intelligence and bodily strength do their part, God Himself must give all strength, desire, joy, and perseverance to the work of sanctification, since here man's art can do nothing.

Further, the apostle says, "and keep yourselves in the love of God." God's love is like a hot ember of fire; he who is no longer warmed by it grows cold. He who forgets God's merciful love, from which alone its man's salvation and happiness flow here and there, is like a withered tree; how can it still bear fruit! To keep oneself in the love of God, to realize its infinite greatness every day, and to let it fire one's ardent, grateful love in return, is as necessary a condition for the daily sanctification of a true Christian as the warmth of the earthly sun is necessary for the seed, if it is to bear fruit in any other way.

Finally the apostle says: "and wait for the mercy of our Lord Jesus Christ." With these words, too, he gives us something important to think about. To wait for the mercy of our Lord Jesus Christ evidently means nothing else than to place all one's hope and confidence in the fact that the mercy of Jesus Christ will keep us in the state of grace until the hour of death, and then bring us to the blessed vision of glory.

But such a disposition necessarily excludes all self-glory. Our labors in daily sanctification should therefore always be performed with a humble mind; never should the thought creep in upon us: we have already come so far, suffered so much, won so much, what will we get for it? No, even if we had done all that we ought to have done, it should still mean that we are useless servants. If God uses us as instruments that do much, we should all the more praise his mercy and give him all the glory alone. Finally, we must not disregard the words of our text, "unto life eternal." For by directing our gaze heavenward, the apostle spurs us mightily on to be restlessly active in the work of sanctification.

For here is the time of sowing, there the time of harvest. He who sows sparingly will also reap sparingly, but he who sows in blessing will also reap in blessing. The diligent and faithful servants will be set over many there. - Here is the time of battle, there the time of victory. He who here despondently lays down his arms cannot there take part in the celebration of victory. Here is the time of labor, there the time of rest. Those who die blessed in the Lord rest from their labors, and their works follow them.

**How is it that a lonely Lutheran, far from the Lutheran congregations, admonishes with the intention of the Hold use of the means of grace?**

This question is of great importance, and much, much depends on its correct answer. How many have fallen into the hands of the sects because they did not find the right answer! How many, who did not give the right answer to those concerned, have faithful souls led to the enthusiasts!

In consequence of a request from a dear reader of the "Lutheran" who is all alone, and in order to strengthen other readers who are in the same position, and to enable others who have such lonely and desolate friends to give them the right counsel, - let us once go into this question in more detail.

This is threefold, since the means of grace God has given us are three.

(1) First of all, how should such a Lutheran, standing alone, hold it in view of the sermon?

He knows from God's Word that it is His will that we should come together to hear His Word. He may think back to the happy time when he could go to church every Sunday to preach. He speaks with David, "I would go gladly with the multitude, and walk with them to the house of God, with rejoicing and thanksgiving, among the multitude that feast." (Ps. 42:5.) Now that he cannot hear a Lutheran sermon near at hand, he probably asks, "Can I not go to preach occasionally, or probably regularly, with the sects, such as the Methodists, or "Evangelicals," or Reformed, 2c.

According to God's Word, we cannot answer other than: For God's sake, no!

In the previous issue of this newspaper, No. 15 and 16, the question was already answered: "Can a Lutheran Christian with a good conscience participate in the worship of false believers? On the basis of the divine word, the answer had to be a decided no. It is true that a Lutheran who is grounded in doctrine and certain of his faith may listen to a sermon in a false-believing church in order to become acquainted with it, if only he does not participate in its devotions. That a Lutheran with a good conscience could not participate in the worship of false believers was proven in the aforementioned essay, among other things, by the fact that God's Word forbids all church fellowship with false believers, that such participation is a denial of Christ and His salvific teachings and brings untold harm. The most important objections that are raised against the abstention from false-believing worship were also illuminated with God's Word and rejected as null and void. We therefore, in order not to have to repeat what was said there, wish to refer the dear readers to this article.

But what should such a single Lutheran do? We answer: He should stay at home and edify himself from God's Word, and where he has family, he should read a sermon to his family on Sundays and feast days from an orthodox postil \*), sing spiritual songs with them, and read a suitable prayer from the treasury of prayers †), just as he will certainly hold services with his family every day as a house priest. But he should also, to the best of his ability, bear witness to the glorious pure Lutheran doctrine, spread Lutheran tracts, ‡) and invite neighbors who are of the same confession to come together for a Sunday reading service.

In addition, he endeavors with all diligence to seek out fellow believers in the surrounding area in order to make it possible that a Lutheran preacher is called quite soon. In doing so, however, he must see to it that this is a faithful Lutheran pastor, not one who preaches according to his own liking, but one who preaches and administers the ministry according to the confession of the Lutheran Church; for there are many so-called Lutheran pastors, who, however, have only the name of Lutheranism.

Well, saith the solitary Lutheran, for the beginning would be in this manner with intent for the sermon may have taken care of it, but now the question is...

002 What is to be done with the poor little children? They must be baptized. We don't have a Lutheran pastor nearby; can't we have them baptized by the sect pastor?

We cannot in good conscience advise it.

Baptism is indeed necessary, but it is not necessary under all circumstances that it be administered by an ordained minister. It is not necessary, therefore, to take refuge in a false-believing pastor, if one cannot have a true-believing one.

It is true that the baptism of a preacher of a false-believing community is not invalid, if this community professes God's Word as God's Word, still holds fast essentials of the saving truth, and has the baptism administered in the name of the Triune God; it is true, therefore, that we do not baptize again those who have been baptized, e. g., in the Roman, Reformed, Methodist, 2c. But another question is: whether the baptism of a false-believing community is valid, and again another question: whether one should, at least in case of need, desire baptism in it. And the latter must be decidedly opposed.

The sacraments are in fact also distinctive sign of confession and a bond of communion. This is not the main purpose of the sacraments. They are, after all, primarily instituted so that

\*) Dr. Mart. Luther's Hauspostille. Price: K2.00.  
Dr. Joh. Gerhard's Postille. Price: P2.75.  
Dr. C. F. W. Walther's American Lutheran. Gospel Postilion. Price: K2.50.  
vr. W. Sihler'S Postille. PreiS: S2.25.  
†) Evangelical Lutheran Prayer Treasury. Complete collection of prayers vr. Martin Luther's and other orthodox, anointed prayers of the Lutheran Church in unaltered print. Together with a HauSgesangbüchlein, containing one hundred and six old orthodox hymns for home use. Price: K1.60.  
‡) Besides, he acquires other good books, especially the Concordienbuch, the Bekenntnißschriften of our Lutheran Church, a good- Gesangbuch, Luther's Schrift ten, Dietrich'S Katechismus 2c.  
The above books are available from "Luth. Concordia-Verlag" (M. C. Barthel, Agent), Vor. Niurni 8t. unck Iväina" öt. Vonis, )lo.

they are to be instruments and means by which the promises of grace in the gospel are offered, communicated, and appropriated to us, and that they are to be seals, testimonies, and pledges of our faith in the promises. In addition to this primary purpose, however, the sacraments also have subordinate purposes according to God's Word: they are to be distinctive signs of confession and a bond of faith.

public worship gatherings. Therefore circumcision in the Old Testament is called a sign, namely, also of belonging to the people of God. And of Holy Baptism the apostle says, "We are all baptized into one body," 1 Cor. 12:13. When it is said in the thirteenth article of our Augsburg Confession, "that the sacraments are instituted not for the sole purpose of being signs, whereby Christians may be known outwardly, but that they are signs and testimonies of the divine will toward us, to awaken and strengthen our faith thereby," our Confession is, of course, saying that the sacraments are a sign of the divine will toward us.

The first is that the sacraments are a sign of confession, and the second is that the sacraments are a sign of confession. In whatever communion, therefore, a man takes the sacrament, he professes the same. If, therefore, a Lutheran father had his child baptized by the Methodists or Reformed, he would thereby profess his allegiance to their church and doctrine. The baptism of these false believers is not their own, but - like all the pieces of truth they still have - the property of the general church of Jesus Christ, but they have very harmful heresies concerning baptism, to which one would confess if he desired baptism with them.

Moreover, a Lutheran who has his child baptized by the false believers puts it in great danger of his soul. The opinion prevails far and wide that one must adhere to the church in which he is baptized, no matter which one he chooses. This is a grave error. When one has recognized the error of the sect, he must, if he loses his soul, depart from it, even though he has been baptized in it. We repeat, baptism is not the property of the sect, but of the general church of Christ. and adds to the institution of Christ. If one leaves such a sect, then one rejects not baptism, but the false teachings and deeds of the sect. But as grave as the error is, as widespread is it. If a child, when it grows up, hears that it has been baptized by a Roman priest, it is easy for it to get the idea, or to be persuaded by Roman priests, that it must also join the Roman church.

Therefore, we cannot advise a single Lutheran to have his child baptized by a sectarian preacher. He should do everything in his power to find a faithful Lutheran preacher.

But how if the little child should fall sick to death?\*) Then let him do as other parents do in places where the preaching ministry is established, if in case of need they cannot get the preacher in time: let him or his wife baptize the child.

Our dear Lutheran Church also holds firmly to the teaching of the divine Word that all believers are spiritual

\*)The same would apply if the child were to be deprived of baptism for too long.

The priests are that it is God's will that the church, the priestly generation, chooses and appoints certain persons to publicly perform the works of the spiritual priesthood in their stead, but that where this cannot be done or the appointed church minister cannot be called, the Christian as spiritual priest can use his right and thus also baptize in case of emergency; as already in the Old Testament Zipora, Mosi's wife, circumcised her son, 2 Mos. 4, 25. 4:25. Instructions on how to proceed in such emergency baptisms are found in the appendix of our hymnal. It would be advisable for the father to issue a document stating by whom, in whose presence, and how the baptism was performed.

But since God has appointed the preachers to be stewards of his mysteries, "that it may be known who has been baptized, and that all things may be done in order" (Luther), and since it is very important that one should know and have witness that he has been baptized aright, such emergency baptism, if after previous investigation it is found to have been performed correctly, should be confirmed by the churchwarden. Luther writes: "If it should happen that the child, as soon as it is born, is so ill and weak that it is feared it will die before it can be brought into the church for public baptism, then it is permitted for the women to baptize it themselves with the customary words, namely: I baptize you in the name of the Father and of the Son and of the Holy Spirit, Amen. In this case the following distinction should be diligently observed, namely, that the mother of the child should at all times require at least two or three women or persons for such emergency baptism, who may bear witness that the child is baptized; as the Scriptures teach us, In the mouth of two or three witnesses shall all things stand, Deut. 19:15. But after this, if the child remain alive, they shall bring it into the false church before the priest or chaplain, and shew him that the child was baptized of them in distress, and shall pray that he will confirm and confirm such their baptism in distress by laying his hands upon the head of the child; which is not done on the ground that the baptism done by the women should be unjust and invalid; for it is once in itself the right baptism; but it must also have a public witness, which is so done, as now reported, by the ecclesiastic." (Misgivings 1542. Erl. A. 64, 320.)

(3) There remains a third question: How should such a Lutheran, who stands all alone, hold to the use of Holy Communion? Shall he so long be deprived of the glorious blessing which the frequent enjoyment of it brings? Can he not even go to communion with the Unirt-Evangelicals or Methodists and the like?

We cannot warn seriously enough against such a move.

We have seen above that the sacraments are also distinctive signs of confession. The Lutheran theologian I. Gerhard lists among the secondary purposes of Holy Communion also this, "that we testify that we approve the doctrine which resounds in that church in which we eat the same bread of Holy Communion with others and drink from one and the same cup, according to 1 Cor. 10:17: 'One bread is eS, so are we many One body, because we are all partakers of One bread.' " (I^oo. äe s. eosnL § 214.)

- What, therefore, does the Lutheran who takes communion with the Reformed, etc., do but confess the false doctrine of the Reformed and deny Christ and the truth? The reformers want to be wiser than the Lord Jesus, they interpret and master his words, they change his loud mouth and with your whole life for the fact that you live in the testament, they do not believe Christ's omnipotence, according to which he can also give us his body and blood to enjoy, they tear apart and Christ's two natures by saying that according to his human nature he cannot be on earth with his flesh and blood. He is guilty of all these sins who partakes of the communion of the Reformed and of all the sects that agree with them, the Methodists, the Unit-Evangelicals, and so on.

And what blessing would and could a Lutheran get from the Lord's Supper of the Reformed and like-minded? From the Lord's Supper of those who empty it of all essence, who do not believe Christ's words of institution, and therefore give only bread and wine? Our own Luther says of those who allow themselves to be deceived by the sacramentalists: they "receive only bread and wine, for their teachers give nothing more. (Warning to those at Frankfort. Erl. A. Vol. 26, 296. Volksbibl. Vol. 4. p. 43.) In the Large Catechism he says, "If thou dost the word thereof, or lookest on it without words, thou hast nothing but pure bread and wine." (p. 343) These words of Luther are repeated in the Concordia. (p. 444.) To partake of bread and wine, while despising his writings are true apostate Mamelukes and erroneous cold-hearted sinner, that he may believe more firmly, pray more remembering the absent body and blood of Christ, is not, after all, to fluttering spirits, and we have many examples of this before our eyes. To celebrate the Lord's Supper. A Lutheran seeks in vain the blessing of Luther is far more than such people, who are inexperienced in spiritual esteem, to be completely enraptured with wonder at the works of God, the Lord's Supper where it is not taught "that the true body and blood disputes, think he is. For in spirit, power, wisdom, skill and experience to be displeased and ashamed of himself because of the shameful flesh of Christ are truly present in the form of bread and wine in the Lord's he was equal to the most distinguished prophets and apostles; first, we have on us, to curse continually all corruption, hypocrisy, lies, vanity, Supper, and are there distributed and taken." (Augsburg Conf. Art. 10.) because he brought the pure doctrine of the Gospel to light; Secondly, all the marks of the beast, and the larvae of Satan, and to be able to cry

We can therefore give no other advice than that which Luther once he has attacked the Roman pope, against whom no one has been out to all creatures that word of Moses: I see you not, I know you not. - gave to the people of Frankfurt: "Therefore this is my faithful advice, allowed to make the slightest protest, and he alone, without the A special work of the Holy Spirit is in Luther before others, which is to which I owe before God, both to you in Frankfurt and wherever else it slightest help or protection of all men, has been allowed to rise up and be regarded with godly attention, that he so gloriously emphasizes is needed. He who knows publicly that his pastor teaches Zwinglian set himself against him, by which means he has attacked all kings and Christ's good deeds, that he describes Christ, doctrine, let him avoid him; and let him deprive himself of the princes, and even all the gates of heaven, and rather all the gates of the certain mystery of the Bible, shows that he praises the sacrament before his lifetime, before he should receive it from him, yes, hell against him, which he truly could not have done, if there were not omnipotence and divinity of the saving faith, that he so valiantly even before he dies over it and lives everything." (Warning 2c. Erl. A. in him a prophetic spirit, peculiar strength, magnanimity, and power of defends and holds fast the word "alone" (by faith), that, holding Vol. 26, 299. People's Bibl. Vol. 4, p. 47.) Scripture against Scripture, he constantly cuts off from justification all

But let there be added one more consolation. If a Lutheran truly call him the third Eliam... merits, works, gifts, whimsical laws, glittering services of God, He does abstains, not out of contempt, but precisely in order to deny Christ by who is to come shortly before the last day and set everything right not consider all these things worth a penny, but rather expressly partaking of a false Lord's Supper (since he cannot have Christ's true again. And this he has not only learned from the holy scriptures. Not acknowledges that they are condemned and damned, if they are to be Lord's Supper), he should be certain that the Lord will not let him be only did he teach this from the Holy Scriptures, but the great drawn to the kingdom of glory, to the merit of Christ, to the justification repaid for this, but will strengthen his faith by the mere word; for this persecutions and temptations were his teachers and masters, and just of sinners, to the redemption of sin, of death, of hell, of God's zombie, reason the ancient church father Augustine comforted those who could as another prophet and apostle once bore the marks and wounds of and to the way of salvation. For when the controversy and departure not obtain the Holy Supper with the words: Orede et manäuoL8ti, i.e., our Lord Jesus Christ on his own body, so Luther truly did it first and are come, let us pray that God will turn away his eyes, not only from Orede et manäuoL8ti, i.e., Orede et manäuoL8ti, i.e., Orede et foremost. Of this I can be a witness, as I have seen and observed his our sins, but also from our righteousness, and from our virtues, and manäuoL8ti, i.e., Orede et manäuoL8ti, i.e., Orede et inward life with constant diligence, and have truly been his table from our lives, even when they were at their best, and will spare us, as Orede et manäuoL8ti. h., Believe, and then it is as good as if thou hadst companion for eight whole years. His manifold and diverse unprofitable servants, for the incarnation and blood of the Son of God, partaken of the Sacrament. temptations, quarrels, and struggles often led him to desire with all his if with mere faith we take hold of the infinite person, who in so great a

In view of all this, of course, a single Lutheran, if he means it heart to depart and be with Christ, and he often said that he would lowliness is set over against the kingdom of sin and eternal wrath. faithfully, will not lay his hands indifferently in his lap, but the more he rather shed his blood for the sake of Christ. The same: There are two things to be seen in the miracle man of God and true last Elijah, Dr. Luther: feels the lack, the more he will feel impelled to see to it with all diligence For this reason, he has not been afflicted with such lazy, sleepy, and First of all, his rich spirit, great zeal and earnestness that he soon gets a true-believing preacher, or finally, where it is secure minds and thoughts as the great multitude of theologians are wont to do. For this reason he did not interpret the Scriptures with such

But should these words apply only to Lutherans living alone, far a lazy, sleepy, and secure mind and thoughts, as the great multitude from Lutheran congregations? Should those of our readers who enjoy of theologians are wont to do. Scripture. But I have noticed this thirty the blessing of Christian fellowship be left empty-handed? times: as often as he wanted to let a useful and necessary letter go

First of all, give thanks to God from the depths of your heart with his loud mouth and with your whole life for the fact that you live in the midst of a faithful congregation" in which God's word is pure and loud and so abundantly resounding and the holy sacraments are administered according to Christ's institution.

Secondly, have mercy on your brethren who live far from Christian fellowship, and support with joy - out of gratitude - the work of the interior mission which seeks out the scattered brethren.

## Praise of Luther's writings.

To the statements about Luther's writings given in the previous number we add the following:

Dr. Here. Weller: There is no doubt that all those who want to be seen this frankness on every page and line, then also prays fervently that the grace of the Holy Spirit will come to his aid as a wretched and cold-hearted sinner, that he may believe more firmly, pray more fervently, endure more courageously, and hold temporal things in low esteem, to be completely enraptured with wonder at the works of God, to be displeased and ashamed of himself because of the shameful flesh he was equal to the most distinguished prophets and apostles; first, we have on us, to curse continually all corruption, hypocrisy, lies, vanity, all the marks of the beast, and the larvae of Satan, and to be able to cry out to all creatures that word of Moses: I see you not, I know you not. - A special work of the Holy Spirit is in Luther before others, which is to be regarded with godly attention, that he so gloriously emphasizes Christ's good deeds, that he describes Christ,

the certain mystery of the Bible, shows that he praises the omnipotence and divinity of the saving faith, that he so valiantly defends and holds fast the word "alone" (by faith), that, holding Scripture against Scripture, he constantly cuts off from justification all merits, works, gifts, whimsical laws, glittering services of God, He does not consider all these things worth a penny, but rather expressly acknowledges that they are condemned and damned, if they are to be drawn to the kingdom of glory, to the merit of Christ, to the justification of sinners, to the redemption of sin, of death, of hell, of God's zombie, and to the way of salvation. For when the controversy and departure from our lives, even when they were at their best, and will spare us, as his manifold and diverse unprofitable servants, for the incarnation and blood of the Son of God, temptations, quarrels, and struggles often led him to desire with all his if with mere faith we take hold of the infinite person, who in so great a lowliness is set over against the kingdom of sin and eternal wrath.

The same: There are two things to be seen in the miracle man of God and true last Elijah, Dr. Luther: First of all, his rich spirit, great zeal and earnestness For this reason, he has not been afflicted with such lazy, sleepy, and secure minds and thoughts as the great multitude of theologians are wont to do. For this reason he did not interpret the Scriptures with such a lazy, sleepy, and secure mind and thoughts, as the great multitude of theologians are wont to do. Scripture. But I have noticed this thirty times: as often as he wanted to let a useful and necessary letter go out, the devil had beaten him with his fists beforehand. The great tribulations and quarrels and fears drove him to look at the holy scriptures a little more closely and to interpret them. The great tribulations and strife and anguish drove him to look at and consider the Holy Scriptures more deeply than other interpreters and translators, and to go against

The Holy Scriptures could show us the right and certain remedies and consolation for all temptations and trials. This is what those who do not experience such trials and tribulations and the anguish and distress of hell cannot do.

For this reason I warn and admonish all those who want to study theology that they make his books most familiar and common to them through constant and diligent reading; For all theologians in their writing and preaching do not think me as cold who have not read Luther's books through thirty times day and night, and there is no danger that discord or division might arise in a country or city among the ministers of the divine word if they read Luther's writings thirty times and constantly and repeat them often. So you have, my dear Wolfgang, my doom from Luther, which I do not doubt will please all those who proclaim Christ pure and true.

M. Andr. Fabricius \*): The more attentively one reads Luther's writings, the greater his delight and eagerness in admiring, learning to recognize, and accepting the sacred text of the Bible and the words of the Holy Spirit; denn Luther's tomi are nothing but a pointer and interpretation of the Bible. - Whoever reads his writings diligently and sees this frankness on every page and line, then also prays fervently that the grace of the Holy Spirit will come to his aid as a wretched and cold-hearted sinner, that he may believe more firmly, pray more fervently, endure more courageously, and hold temporal things in low esteem, to be completely enraptured with wonder at the works of God, to be displeased and ashamed of himself because of the shameful flesh he was equal to the most distinguished prophets and apostles; first, we have on us, to curse continually all corruption, hypocrisy, lies, vanity, all the marks of the beast, and the larvae of Satan, and to be able to cry out to all creatures that word of Moses: I see you not, I know you not. - A special work of the Holy Spirit is in Luther before others, which is to be regarded with godly attention, that he so gloriously emphasizes Christ's good deeds, that he describes Christ,

the certain mystery of the Bible, shows that he praises the omnipotence and divinity of the saving faith, that he so valiantly defends and holds fast the word "alone" (by faith), that, holding Scripture against Scripture, he constantly cuts off from justification all merits, works, gifts, whimsical laws, glittering services of God, He does not consider all these things worth a penny, but rather expressly acknowledges that they are condemned and damned, if they are to be drawn to the kingdom of glory, to the merit of Christ, to the justification of sinners, to the redemption of sin, of death, of hell, of God's zombie, and to the way of salvation. For when the controversy and departure from our lives, even when they were at their best, and will spare us, as his manifold and diverse unprofitable servants, for the incarnation and blood of the Son of God, temptations, quarrels, and struggles often led him to desire with all his if with mere faith we take hold of the infinite person, who in so great a lowliness is set over against the kingdom of sin and eternal wrath.

The same: There are two things to be seen in the miracle man of God and true last Elijah, Dr. Luther:

First of all, his rich spirit, great zeal and earnestness

\*) Died as pastor at Eisleben in 1577.





Gstte's word does not come back empty.

During the Crimean War a French regiment was ordered to Toulon. Here, as the "Baseler Bibelblätter" relate, a colporteur of the Paris Bible Society found himself and asked the colonel to offer the Holy Scriptures among the soldiers as well.

One morning, while he was talking to the soldiers in the barracks about the way of salvation, one of them came forward and asked for a New Testament because he was moved by his talk but had no money to pay for it. The colporteur gave him a New Testament free of charge. Then the young man burst into loud laughter; he had made a joke with the colporteur and now said that he would be able to use the book for fiddling. The Colporteur exclaimed after him, "It is a terrible thing to fall into the hands of the living God!" - but prayed for him at home.

Soon afterwards the regiment embarked for the Crimea, and the colporteur also left Toulon. - After 15 months the latter came to a hamlet 100 miles from Toulon and entered an inn. He saw everything here in mourning. The colporteur approached an elderly woman at the hearth and asked the reason for the general sadness. "My son was laid in a cool grave a few hours ago," said the woman, to which the colporteur replied, "Do not grieve so much, good woman. I will read to you from a book suited to all circumstances." He read Heb. 12:10 ff. The woman rose. He continued reading Hebr. 4, 14-16.

Then the woman fetched a New Testament that had belonged to her son. Badly battered and mutilated, the inside cover read: "Received at Toulon in 1855. Despised and badly abused at first, but then read, believed, and found in it the salvation of my soul. I. L., Fusilier."

One evening before the battle, the woman said, her son was standing at a dangerous post. Then he remembered the words of that colporteur. In the horror of the morning, he immediately took the book and thought he would find nothing but threats in it. But how astonished he was to read Joh. 3, 16: "Thus God loved the world" 2c. and Joh. 5, 12; Eph. 2, 8; Matth. 11, 28. Then, still busy with the contemplation of the last passage, he went in line and rank to meet the enemy. He was severely wounded in this battle and brought to one of the hospitals. He hovered between life and death for weeks, but during this time he felt the strength and comfort of the divine word, especially the passage Joh. 5, 24. About 6 weeks ago he returned home, because he had fallen even more seriously ill when he was transferred to another hospital. Until the last moment, however, he had exhorted all who came close to him to accept the free grace of God in Christ Jesus.

That's when the colporteur's eyes bugged out.

(Freimund.)

Ordinations and introductions.

On the 8th Sunday after Trio, the candidate Mr. Joh. Kamin was elected to the High". Presidium-Northern District by the undersigned with the assistance of Mr. ?. L. Dammann in Waltz Station and introduced. A. L. Moll. Address: Rsv. then Lamb, 8r "riun, Oo., Nick.

In accordance with the commission received, on the first Sunday after Trin. Mr. Candidate JohannSchütte was installed by the undersigned as traveling preacher on the Wisconsin Central railroad in the midst of the Lutheran congregation at Auburndale, Wts. H. Erck. Address: Rov. Oottu 8et>"vtto, ^uburnckals, Oo., ^Vls.

In lieu of the venerable Presidency of the Middle District, Mr. K. Meyer, Candidate, was ordained and inducted by the undersigned, on the 9th Sunday after Trinity, at St. John's Parish, Bradford, Harrison Co. F. W. Pohlmann. Address: Rov. R. 6reonvillo, Vlozä Oo., Lack.

On the first Sunday after Trinity, Candidate Friedrich Detzer was ordained by order of the "hoch". Pres. Northwrt. District as pastor and traveling preacher in the Lutheran congregation at Marion Lake, Minn. ordained and introduced. A. Hertwig.

Address: Rov. I'. votnor. üor 152 l'orbam, Otter 1 "il Oo., Linn.

In accordance with the received notice, on the first Sunday after Trin. Mr. Candidate G. Bullinger was ordained in the heil. DreieknigkeitS- Gemeinde 5 00. zu Martinsburg. Tiron Co., Nebr. and introduced into his great field of work by Rord-RrbraSka. May the Lord make him a blessing to many! Bro. Eisenbeiß.

Address: Rov. O. LuMnxer, MurtinsdurA, vixorr Oo., Rodr.

On the Ren Sunday after Trinitatis the Candidate of Theology, Mr. Julius Badke, who had received and accepted a proper profession from the Lutheran Immanuel Church in and around Magnetawan, was ordained by the undersigned, with the assistance of Mr. R. Borth.

A. Ernst. Address: Rov. Juliuo Lnclko, Drrrr^ 8ounä Oistr, Ontario.

In accordance with the notice received, the Rev. W. Gräf was installed by me in the congregation of Palatine, Ill, on the Tenth Sunday after Trinity, August 8, with the assistance of the Rev. H. Loßner was introduced.

I. E. Rödr. Address: Rov. Oravk, kalatino, Oook Oo., Ill.

Church consecration.

On the first Sunday after Trinity, the newly built church of the Lutheran congregation of St. John in Champaign City, Ill, was dedicated to the service of the Triune God. In the morning R A. Brauer preached, in the afternoon- k. L. Zahn in English, and in the evening the undersigned, who also said the consecration prayer.

C. Brewer.

Mission Feast.

In the congregation of the undersigned at JoSco, Wasra Co., Minn., a mission feast was celebrated on the 6th Sunday after Trinity. Festive sermon "poor the Messrs. Pastorrn C. Börneke and H. Sprengeler soo. The undersigned gave a misflonSgrschicht- Itchen lecture. The collection was 27.50, of which -15.00 was for the Inner Mission and -12.50 for the Negro Mission.

I. Schulenburg.

Conference Display".

The General Pastoral Conference of Minnesota will meet, s. G.". on the from "last" Friday in August at the congregation of Mr. k. Bro. SieverS at MinneapoltS, Minn. Time of meeting to follow dim-day tnrl. Subject of the proceedings: A paper on church discipline by Mr. Rev. Timrnftein; theses on church meeting by Mr. Rev. Streckfuß.

Registration requested. A. H. Wetzel.

The Southern Pastoral Conference de- Illinois District- will hold, s. G.". its meetings at Collin-ville, Ill, from the 16th to Old September. Registrations "erden.

C. S. Kleppisch.

The District Conference of Arkansas and Tennessee will meet, s. G. w., August 25, at Pastor Obermeier tn Little Rock, Ark. P. F. 27.23. Germann.

The TeraS District Conference will meet, s. G. w-, from the IOth btS September 14, at the church of Mr. k. Wischmeyer. G. Birkmann.

Entered the Western District coffers:

For the synodical treasury: from D. DöichrrS Grmrinde in New Orleans - 30.00. Toll, the Gem. of R. Lruthäuser in Norfolk, Nedr" 4.30. Toll, the Gem. of k. Vetter in Osage Bluff, Mo., 4 85. Loll. the Gem. of ?. Gryrr in Serbin, Ter., 24.50 Coll. of the Grm. drS k. Wischmeyer in Fayrtrr Co, Ter., 9.00. ImmanurIS Distrirt in St. Louis 16.25. D. MirßlerS Gem. in St. Louis Co, Mo., 10.4t). R. N. in Altenburg, Mo, 10.00 R. LodrS Gem. in Jackson, Mon, 1.75. widow Anna Ranft by R. Bremrr in Jron Mountain, Mon, 5.00. k. Brand"-. Gem. in North St. Louis, Mo., 25.00. coll. of R. Maisch's Gem. in Lee Co, Ter., 8.00. loll., ges. on I. ZirschangS wedding das. 4.00. Coll. of Grm. of D. Wille in BrownSville, Mo., 8.00. Gem. drs k. Süß in Favrne Co, Trr., 2.85. Loll. of Gem. drS R. Wille in Brorvnsville, Mo, 5 M.

For inner mission: R. LrhmannS congreg. in Jrffrrson Co., Mon., 2.00. Loll. of the Grm. of the ? SirverS iu Cape Grrarkeau, Mo., 7.05. R. RösnrrrS Gem. in B "q Cyprrß, Trr., 9.00. Aug. Hirsch das. 1.t>0. H. Wolrer- through R. Biltz in Concordia, Mo, 1.00. Job. Krömke das. 2.50. Zions- Gem. in New Orleans 2.60. j>. Bergt- Gem. at Tecumsey, Nebr. 4.70. k. Brandt-

Cong. in North St. Louis, Mo., 10.35. TrinityS- ^"st. in St. Louis 8.70. Dr. F. Schade in St. Lou"- 10.00. missionary feast Coll. of Grm. dr- ?. Frrie at Omaba, Nrbr, 11.4t. By ?, Frrse that. 38.59. lBride post for Nrbraska mission). N. N. at Altenburg. Mo., 10.00. widow A,na Ranft by R. Brmer in Jron Mountain, Mo., IO itO. R. Gribrls Gem. in California, Mo., 4.10. Coll. of Grm. of R. Hilgendorf in Brllr Creek, Nrbr., 5 00.

For Negro Mission: R. SprhrS Gem. in Lake Trrrk, Mo., 5.00.

For emigrant mission: k. Bocks Gem. in Jrfferson Co, Mon, 1.60. N. N. in Altenburg, Mon, 5.00. For New York: Dr. F. Schade in St. Louis 10 M. Wittwe Anna Ranft at Jron Mountain, Mo., 10.00. k. SpehrS Gem. at Lake Creek, Mo.,

For poor sick pastors: Dr. F. Schade in St. Lout- 10.00.

For the deaf-mutes: Toll, s. at August MäverS' wedding by ?. SieverS in tape Girardrau, Mo., 2 65 I. Knippa srn by ?. W'schmryrr in Fayrtte Co, Ter., 3. "b). Andr. Kaase das. 3 00. k. RoschkrS Gem. bri Pierre Eity, Mo., 4.50. Dr. F. Schade in St. Louis MOO. Toll, ges. on S. Sebastian's wedding by k. Lodr tu Jackson. Mo., 4 25. widow Anna Ranft at Jron Mountain, Mo., 10.00. R. SpehrS Gem. at Lake Creek, Mo., 5.00.

For Addison: For poor students and the household fund 10.00 each from Dr. F. Schade in St. Louis.

ForFortWavne: For poorr students and household funds 10.00 each from Dr. F. Schade in St. Louis.

For Springfield: for poor students and household funds 10.00 each from Dr. F. Schade in St. Louis.

For St. Louis: For poorr students and the household fund 10.0t each) by Dr. F. Schade in St. Louis.

For the congregation in Houston, Texas: Karl Kohrtng in St. LouiS 1 00. Dr. F. Schade that. 10.""0.

For Miss. Meyer in Nebraska: Wtttwe Anna Ranft at Jron Mountain, Mon, 10.00.

For R. SchwemleyS Gem.: Dr. F. Schade in St. Loui- 10.00.

For the Bible Society: Dr. F. Schade in St. LouiS 10.00.

St. Louis, August 8, 1880.

E. Roschke, Cassirer.

Siugekommeu iu the Suffe of the IllinoiS - District:

For the synodical treasury: by k. HieberS Gem. at Matteson -6.10. By JrnS Johnson from R. KatthainS Wem. at Hoyrlrton 9.00. Teacher E. Rose", contribution, 2.00. (Summa -17.10.)

For the synodal building fund: k. BaumgärtnerS Gem. in Huntlry 2.23.

For the inner mission: By R. Engelbrecht in Chicago from D. 2.50. By R. Sippel from dea congregations in La Rose and Ve> na 5 1o. R. RLvrrS Gem. in Arlington HeightS 15.00. Jubilee coll. from D. Brauer's Gem. in Tbampa'gn 6.N. D rrrh I". Love in Wine Hill morning coll. on Jubilee 23.00. (S -52 43.)

For the inner mission in the West: By D. H.Dage- förde part of the Jubilee Coll. of his congregation in Nebraska Township 8 00. Jubilee Coll. of D. -Nachtigall- Kreuz congreg. in Waterloo 9.00. By k. Mrrbitz in BrardStown of N. N. 7.00. By R Schmidt in Schaumdurg Hä'.ste of the WeddingSroll. bet E. Wtt- hagrr for traveling preachers 10.50. (S. -34.50.)

For Missionary R. Baumdöfener in Nrbr.: DonR.E. Schröder- Gem. in South Ltthchflelb 7.25.

For the Negro Mission: Out of the Lmtkasse of k. HirberS Schoolchildren bri Mattrron 2.00. By D. Mrrbitz in BrardS- town by N. N. 5.00. (S -7.00 )

For clothing for the Neaer children in Little Rock: By R. Große in Harlrm from N. N. 2.50. By Mrs. Mangel-dorf in Rock J-land from the Mission-verein for shoes 8.00. (Summa 10.50.)

For the heathen mission: By R. HeyerS G "m. in Eole- bour .80. By k. Girseke Theil of the Mlsnonsfst- Lollrrte of the Gemm. in Secor and Benson and some members of the Gemm. in El Paso 18 47. (S.-19.27.)

For the emigrant mission in New Zjork: By D. W. Bohlen in Summtt Hochz Coll. at W. Braasch 3.00.

For poorr Ltudenkrm in St. Louis: By D. Girsrke Tberl of Mission Festcoll. of Grmm. in Secor and Benson uad riniaer Gem -Gl. in El Paso 0.22.

For poor stuvenlrm in Springfield: By D G'srke Theil of Missionsfestcoll. 2c. g 22. ?. BurfeindS Gem. ia Rich for I. H. F. Hoyer 12.06. (p. 21.28.)

For poor studentsrr in Fort Wayne: By D. Girsrkr Theil of MissionSfrstroll. in Srcor 2c. 9.22.

For poor students in Addtton: By k. Gieseke in Secor Thrtrt of Mission Festcoll 2c. 9 22.

For the seminar building stop in Addison: By Kassirer Grahl in Fort Wayne 27.23.

For old and sick pastors and Lrhrrer: D. Bergen" Gem. in Prairie Town 7->>0.

For the English Lutherans in Webster Co, Mo: R. HieberS Gem. at Matteson 5 20.

For the congregation in Houston, Trr.: R. Schroeder- congregation in South Litchstrld 8 00.

For Norbleidendr in l>. TönjrS'Gem. in Kansas: by ?. Engelbrecht in Chicago by N. N. I.tlo.

For the deaf and dumb in NorriS: By MrsMangrIS- dorf in Rock J-land from the Missst oneverein 7 t)0.

For the St. Louis Orphanage: By D. Mrrbitz in BrardStown from a friend 2.00.

Akdoon, IU., July 31, 1880. H. Bartling, Kassirrr.

For poor students received with heartfelt thanks through Mr. R. Lohr in Jackion, Mo. from Mrs. Nothdurft 16 pairs of stockings. Through Hin. k. Tb. Mirßlrr in DcS PerrS, Mo. from Father Borchrrrbng -1.00. By Hrn. k. Zimmrrmann m Columbia Boktom, Mo., "on Hrn. Ehr. Lower -l.O0.

T. F. W. Walther.

Entered the Saffe of the Northwest District:-  
For poor students in St. LouiSr By D. Hrrtwig 83.0" >. Tb. Menk .5t".  
To the orphanage at St. Louis r By k. Daib, collected in Christian teachings,  
9.00. Toll, on d. wedding of Mr. Uhke at Reedeurg 5.">0.  
On the emigrant mission in New York: Mrs. F. in Reedeville 1.00. k- Rolfs  
Gem. 2.00. Miss F.Bollmann 2.0"".   
On the orphanage at Addison: W. Döpping in Faribaükt 5.iN". N. N. by k.  
Markwordt 1.0("). Wed. scoll. by H. Schlichting 4.55. DeSgl. by W. Ddeins 3.W.  
For dre deaf-mute in NorriS: Mrs. Beyerlein in Milwaukee 1.0"". ?. Rolfs  
Gem. 2.4"". k. Pröhl's pupils 5.40. Imm. Gem. in Milwaukee 9.06. k. Schulze"  
Ge". 6.00. Miss I Kaufmann 2.00.  
For the Gem. in Etrcinnati: D. Lsterbus'Gem. 4 00.  
For the comm. in FordCo., Kansas: Mrs. A. Kaufmann 3.00.  
To the synodical treasury: I". Daib & congreg. at Oshkosh 12.00.  
Jubeiftscoll. from?. Feustrls congreg. 5.00, from congreg. at "Solde" Lake 5.70.  
k. Winters Community 3.15. k. Landeck's parish 7.1 "O. D. Seuel 1.0". Whose  
upper Gem. 15.40, lower Gem. 9 30. k. AhnerS Gem. in Ärlngton 1.00. P. H.  
Mrnk in St. Paul 1.00. k. WrsemannS Gem. in Grafton 11.03.  
On the negro mission: Miionsseftroll. in k. Müllers Gem. 4.35. Mrs. L.  
Laubenstein in Grafton 1.0"".   
To the school house in Little Rock: Louise Lutz in Milwaukee I.IIO.  
Women's Imm. Cong. in Milwaukee 10.00.  
To the widow's fund: D. Ahner 2.00. k Vomhof 4M. From the sel. Geo. Kalb  
in Frankenlust .50. Mrs. N. N. tu Grafton 2.00.  
On the emigrant mission in Baltimore: D. AhnerS Gem. in Arlington 1.00.  
To travel money to Australia: WeddingScoll. atH. Blaß in Oihkosh 6.77.  
Imm..Gem. in Milwaukee 5.00. ?. Schumann's parish in Freistadt 2.00. k.  
Schulze's congregation 4.00. k. Schaaaf's congregation 3 30.  
For the storm-stricken English Lutherans in Missouri: D. Rolf's Gem. 2.00.  
k. Schumann's Gem. in  
Freistadt 11.81. Miss I. Kaufmann 2.00.  
For Inner Mission: k. Horst's parish in Hay Creek 5.78. D. Leyhe's parish  
in Grand RapidS 3.00. Jubilee roll. of k. Hertrich's congreg. in Faribault 7.00.  
Wm. Döpping there 5.00. D StrasenS Gem. in Watertown 26.32. St. Stephen's  
Gem. in Milwaukee 15.00. D. StülpnagelS Gem. in Potsdam 11.00. D.  
Schulze- Gem. in Eourtland 10 55. k. Robrlack's Gem. 5.00. Jubilee Roll. of  
the Gem. of k. Markworih in Ealedonia 3.35, to Rat Rwer 1.0", to Schroeder-  
Corner 1.08, Wolf River 2.55, Fremont.72, Fremont Road 1.57. R. N. 1.0t".  
WeddingScoll. at P. Wrtzig 3.24. k. Friedrichs Gem. at Waconta 9.25, at  
Watertown 2 00. D. LandeckS Gem. 10.00. k. Rolfs Gem. 17 50th Cross Gem.  
in Milwaukee 6.50. ?. Schneider's congreg. in Wamford 5 50th Women's Imm.  
congreg. in Milwaukee 15.00. L. Frömmina 1.00. L. Lüdtk 1.00 ?. AhnerS  
Gem. in Arlington 1.00. Jubelftscoll. in Pine City 3.45, in Minneapolis 5.30.  
Peterson 1.0<". Dreyer .50. jubilee roll. in Hart 32.00. D. LeßmannS Gem.  
2.50. jubilee roll. in Beividere 2.10, in 3 Gem. of k. Börneke 6.00. D.  
SchumannGem. in Freistadt 20 84. k. Schulze- Gem. 10.00. MisflonSfestcoll.  
in ?. Müller- Gem. 20.00. E. Schubert in Milwaukee I.tst". Miss S. Kaufmann  
1.00. Mrs. Kreddupp in Milwaukee .50. weddingScoll. at W. RheinS 4 00. I".  
WrsemannS Gem. in Grafton ""'.97. k. Vomhof- St. John's congreg. 3.15,  
whose Grace congreg. 3.05. mission feastcoll. in k. SchulenburgS congreg.  
27.50. congreg. in Glencoe, Minn. 8.00.  
Correction.  
In No. 15 of the "Lutheraner" it should read in my receipt for Inner Mission:  
From D. Frübrich parishes 815.00 instead of 12.00, and from L., Schubert in  
Milwaukee 1.00 instead of 10.00.  
Milwaukee, August 6, 1880. T. Eißfeldt, Kasflrer.

Entered the "äffe of the Middle District-: (Conclusion.)  
To the orphanage near St. Louis: k. Steinbach at Fairfield 1.00. Hochz.  
Eollrcte at Hüner by k. Dulitz 5.50. k. S teameyer- Gem. at Lane-ville 5.00.  
Hochz.-Coll. at F. Holle by k. Hahn 11.40.  
To" Orphanage in Addison: Singing Club in La Porte 2.05. Hochz.-Coll.  
at F. Schwarzkopf's the. 3.00. Teacher Hörr'S School Children 3.72. D.  
Strinbach in Fairsield 1.00. D. AunzGe", in Julirtia 8.0<".  
To the orphanage in Boston: D. Steinbach in Fairfield  
To the widow's fund: Verw. Mrs. Prof. Biewend in Fort Wayne 5 "st", D  
StegerS Gem. in Adam- Co. 6.00. k. Schmidt comm. in Elyria 9 75. k. Zucker-  
Gem. in Defiance 11.10. Dr. G. S. 2.oo. For Wittwe Sprckhard: Taufcollrcte  
bet Hrn. Otte in Darmstadt 4 35.  
For the comm. in LouiSville, Kv.: D. Huae's Gem. in Bremen 7.25. whoseBirkner 21.97, Grahl 8.">0; by Messrs. kk.: Herrmann 02.00, Rohrlack 4.""0,  
Gem. in Tracy 2 36. whose branch at P'vmoult 2 14. k. Niemann Gem. atClöter 2 61", Endres 5 0"", Jobl 2.00, Wunder 9.20, E. Nidel 14.4"", F. Schaller  
Cleveland 59 Oi". k. RupprchkS Gem. at Nortb Dover 5.10. D. Steinbache5.00, Adam 2.0">, Fr. SieverS 1.00, L Franke 7.16, Frdd. SieverS 11.5"", C. F.  
Gem. at F.ii'field 8.2". Ebr. Pöhlcr at Fort Wayne 1.t "0. half of the Jubilee coll.W. Brandt 2.00, Aron 6.50, Mallon 1.0t", Holtermann 2 50, Otto 1.00, Stephan  
of the 2 Gemm. at Indianapolis Apr. 21. I". BodeS Ge", at Fort Wayne 7.54. 200, Mrs. k. Grumm 1.00, together 8213.99.  
Free the Gem. rn E,nrinnati: N. N. in D BodeSGem. bri Ft. Wayne 1.0"". Thank you very much. The most urgent need has now been remedied! M.  
4 lim. in North Dover 1.75. D. Heil Mueller's Gem. a. d. Llif y 8.03. k. Meyer'sStephan.  
Gem. in Adams Co. 12 ".25. H. Gerte near Ft. Wayne 2.00. D. Karrer in  
Bielefeid 1.""0. D's Gem. 4.77.  
For dre Gem. in Houston, Der.: k. RupprecktS Gem. in Nortb Dover 5  
10th By k. Brakhage,4.00. k. Wichmann's Gem. in Farmer- Retreat 9."^".  
For vre norbletvenden brethren in Missouri: D. Myers Gem. in Adam- So.

?. Steinbach at Fairfield 2.00. N. by D. Dulitz 5.00. N. at Columbia City 1.0"".   
Wittwe Adolphson in La Porte .50. D. Werfelmann- Gem. in Neu DettelSa"  
38.20. k. StegerS Gem. in Adam- Co. 12.10. Dissen Branch 2.W.  
To purchase dresses 2c. for the negro schoolrr in Litle Rock: women's  
club in k. Meyer- Gem. in Adam- Co. 18 83.  
To the Negro School in LittleRock: I. März in Fairsield 2SS. ?. Strinbach  
the. 2.00.-N. in Columbia Eich 1.0"". Ehr. Sebe"- derer in Neu-Dettel-au 1.00.  
Hochz.-Coll. at G. Tcheiderer das. 4.00. Ebr. Helminger in Bremen .50.  
teacher WaschilewSky'S children in Fairsield 1.05. Emilie Stetnbach das. .25.  
To the orphanage in Mount Vernon: Lisette Baurr in Bremen.25.  
For the congregation in Waverly, Iowa: By D. Brakhagr 4.00.  
For the Nebraska mission: By?. Brakhage of Katd. Tent 5.lü", B. 2.">I".  
For k. SchwemleyS Gem. in Kansas: k. ZageIS Gem. at Fort Wayne 15.00.  
Fort Wayne, July 15, 188). C. Grahl, Kassirer.

With heartfelt thanks I hereby certify that I have received through Mr. D. C.  
E. E. Brandt in St. Louis in the year 1879 I received the sum of 8,149.35,  
which was collected for me by him from my former students in America.  
I rejoiced inniast of the old love and gratitude out of which these gifts flowed,  
as for my part I also carry my beloved old pupils constantly in my heart and  
remember them with unchanged love. May God be a rich retributor to all  
"dear" givers.  
Striving, in July 1880. \* \* Fr. Brunn.  
To the above the undersigned adds his request, especially to the old pupils  
of Steeden, to remember the dear k. Brunn by a gift of love and thanks. Brunn,  
also frtnerhin by a gift of love and thanks. So far in the current year only a  
small amount has been received by the undersigned for forwarding to k.  
Brunn. Brunn.  
N. St. Louis, Mo., August 1830. C. L. E. tzra " dt.

Freestyle the preachers, , "d teachers widtwen and orphans. "äffe (Western  
Districts)  
are received"  
1st posts"  
By teacher G. A. E. Burgdorf P4.00; by teacher E. O.  
Gotsch 2.00.  
2. gifts"  
From the teachers' conference in St. Louis and the surrounding area 4.55.  
By k. Th. Mießler from G. Mertz 1.00. From the community of Paitzvorf by k.  
W. G. Polack 5.75. W. G. Polack 5.75. By Dr. F. Schade 10.00. By D. H. E.  
Michels: On F. Mühlensbergs Hochzeit ges. 3.25, from Wittwe Startmann 1.00.  
St. Louis, August 3, 1880.  
C. F. Günther, Kassirer.

For the Preachers, and Teachers "Widows-nnd Orphans. "äffe (of the Illinois  
District-)  
have been received:  
1. contributions:  
From DD. W. Uffrnbeck, B. Burfeknd, E. Röder, H. Meyer 84.00 each; H.  
F. Früchtenicht 2.00. From the Chicago Teachers' Conference 10.00.  
Two. Gifts:  
Bon K. AmbauS in Chicago 82.00. Don of the Gem. In Pecatonica by k.  
John 3.70. From widow E. Otto in Chicago 85.00. Bon Mrs. k. H. Meyer in  
Lincoln, thank offering for happy delivery, 1.1>0.  
By Kassirer H. Bartling were delivered 810.50.  
Chicago, Ill-., August 6, 1880. H. W. ander, Cassirer.  
For my branch parish at Waverly, Iowa, I have received: By Messrs.  
Kassirer: Schuricht P34.35, Rademacher 45.55, Bartlina 6 9 ", Simon 15.36,  
Birkner 21.97, Grahl 8.">0; by Messrs. kk.: Herrmann 02.00, Rohrlack 4.""0,  
atClöter 2 61", Endres 5 0"", Jobl 2.00, Wunder 9.20, E. Nidel 14.4"", F. Schaller  
Cleveland 59 Oi". k. RupprchkS Gem. at Nortb Dover 5.10. D. Steinbache5.00, Adam 2.0">, Fr. SieverS 1.00, L Franke 7.16, Frdd. SieverS 11.5"", C. F.  
Gem. at F.ii'field 8.2". Ebr. Pöhlcr at Fort Wayne 1.t "0. half of the Jubilee coll.W. Brandt 2.00, Aron 6.50, Mallon 1.0t", Holtermann 2 50, Otto 1.00, Stephan  
of the 2 Gemm. at Indianapolis Apr. 21. I". BodeS Ge", at Fort Wayne 7.54. 200, Mrs. k. Grumm 1.00, together 8213.99.  
Thank you very much. The most urgent need has now been remedied! M.  
Stephan.

For the enqlisch lurh. Conferenz von Missouri erhirt durch D. Koste,iug  
451.50, collectirt bet der Jnbiläumseier der Gemeinden in Alienburg und  
Frohna M. Günther.

Correct""g.

Amount of Collecte at Mission Festival in EllicottSvilkr, N. A. 813.00 (Not  
810.00). H. Kanold.

Misprint in previous number.

I" of the announcement of the funeral speech Hrn. D. Hanser - it must be  
in the

New printed matter.

Proceedings of the 14th Annual Meeting of the Lutheran  
Synod of Illinois n. a. St-, assembled at the church of Mr. ?. G.  
Wolf at La Grange, Mo. from May 20-24, 1880.

The Lutheran Synod of Illinois, which at its last session united with our Illinois  
District to form a State Synod, has done well to publish its last proceedings. In  
addition to the excellent address by the President, Mr. D. Wolbrecht, we find  
here, first of all, the negotiations on the last thesis of the paper by Mr. D. F.  
Erdmann on the use of Christian freedom, which testify to Christian seriousness,  
and indeed, after this last thesis on the use of freedom in the area of daily life,  
e.g. with regard to eating and drinking, clothing, earthly occupation, etc., we also  
find a discussion on the use of Christian freedom in the area of the daily life, e.g.  
with regard to eating and drinking, clothing, earthly occupation, etc., which testify  
to Christian seriousness. It is shown how far freedom extends and how it is  
misused. In the latter part, among other things, visits to taverns, "treaten" and  
dancing are dealt with. On the other hand, we find in this report negotiations  
about the secret societies after a lecture by P. Mochel. It is thoroughly  
demonstrated that the Masons and Odd Fellows do not accept the Bible as God's  
revealed Word, teach fundamentally wrongly about God's nature, do not teach  
about man's natural state according to the Word of God, reject the redemption  
of Christ, and consider the Christian church with its "means of grace" to be  
unnecessary.

The report can also be had i" our Concordia publishing house on sending in  
15 cents. G.

Methodism the secret ally of Rome, as shown  
by their own declarations. Tract No. 6. Published by  
the Evang. Luth. English Augustana Conference of  
Stark and other counties of Ohio. Columbus, O. Ohio  
Synodical Printing House,, 1880. to be had by I. L. Trauger,  
Petersburg, Mahoning Co., O. 84 pp. Price: 15 centsS; the dozen  
cl.25; the hundred 810.00.

A highly recommendable" booklet. That the Methodist sect, in its falsification  
of the truth of salvation, is hand in hand with the Papists, is proven therein from  
the recognized writings of the Methodists and Papists. The author shows the  
agreement of these two enemies of the pure evangelical faith by demonstrating  
that the holy scripture is not the only rule and guideline of faith and life for them;  
that the commandments of men are higher for them than the word of God, which  
they consider to be dark; That they both reject the scriptural doctrine of original  
sin, assert the power of free will in divine things in the unregenerate, deny the  
perfect atonement through Christ, substitute sanctification for justification,  
attribute the power of the means of grace to their little human feet and their own  
works, teach the impartation of the Holy Spirit without means, "make" the saving  
faith a "human" virtue, and repentance a merit; that both fraudulently "extol" the  
perfect sinlessness of their saints, "corrupt" the doctrine of the law, of the gospel,  
of true good works, to the eternal harm of souls; that they fabricate a place of  
improvement after death; that they rob those who believe in Christ of the  
assurance of their blessedness, teach them to trust in their own "thu" instead of  
in Christ, and deliver up the Christian rights to spiritual tyrants, who impose  
human conceits and human laws on the consciences. The author has not  
"omitted" to contrast these "pernicious" errors with the right teaching of the Holy  
Scriptures and to explain them with excerpts from the Lutheran Confessions and  
Luther's writings. Thus the booklet offers rich encouragement in Christian  
knowledge and valuable contributions in the fight against the Methodist  
fanaticism. It would be desirable that what is offered here to the Lutherans would  
also appear in such an edition that it would be hoped that it would also find  
acceptance among the poor seduced Methodists. R. L.

History of the Reformation until the completion of the  
Concordia Formula and the first appearance of the Concordia Book  
on June 25, 1580 continued. By August Emil Frey, Lutheran pastor  
at St. Marcus in Brooklyn, N. I. New York. Lutheran Publishers'  
Association 1880.

A booklet written with great love for the matter. The worthy author's heart is  
attached to the Lutheran Church. And to turn the hearts of its children to the  
Lutheran Church again: this is the goal that the author obviously had in mind  
when he wrote this booklet. May this goal be achieved by the readers of the  
booklet. Price of the single beautifully bound copy- 35 Lts. To be obtained from  
Lutherischer Verlags-Verein, 356 Deurl 8tr, Dork.

Changed address":

Rsv. O. Laumrmn, kdilo, 60 , III.  
Rsv. D. Dulilinnnn, 8t.r., dstw.  
Narkl-t L .lotkoroon 8 "r., Louisville, Lzr.  
6th LurAäork, Uirvvr clvr Ooneur<li""-^L "cksmis, Lk-ttlcuk L Ai-  
iMuri ^va., 8t. Douiv, No.

Rev. 6. 3. 8edvun, cur" ok ttvv. O. II. Dieke, 8k "vnn<,>, 8k "v  
"uo 60th, liev. 3. D. blelcdor, Nvnn", ttaiLkingon 60th, Dud:.  
li. 8. Nuowb 60th, Niofr.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Entered at the Post Office at St. Louis, Mo., as second-class matter.

Vol. 36.

St. Louis, Mo., Sept. 1, 1880, No. 17.

### Why does God allow false prophets to come?

Why does the Lord do this, that he lets false prophets come among the pious and after the righteous preachers? Is he not so mighty and strong, that he might resist, that the gospel might be kept pure and in his power? Yes, he might (but he doth not): but therefore he doth, that he may try and prove his own, and pay the ungrateful. For as St. Paul saith, 1 Cor. 11:19, "There must be sects and false teachers, that they which are approved may be made manifest among you:" that is, that they which are of approved faith may come forth, that their spirit and word may appear, and be proved to be righteous.

For when he giveth us his word, and his spirit, and his gift, he willeth not that we should be slothful, and sleepy, and idle: but if thou hast the right word, and a right understanding, the world shall set itself against thee. But if thou hast a right word, and a right mind, the world shall set thee against it; and on the other side the devil shall seek to snatch thee away: so that not only worldly tyrants pursue thee with the sword, but also our own understanding, and the wise men of this world; that God may train thee with his word, and give thee the spirit which he hath given thee to work, that thou mayest learn that the wisdom of God is wiser than the world, that the strength of God is stronger than the strength and power of this world, which thou shalt not learn without this battle.

Wherefore when he hath given the devil redness, he will awake thee, saith he: Resist, take hold of the word, and learn the wisdom and power of God against the wisdom of the world and the lies of the devil; that the strength and wisdom of God's word may come forth, that thou mayest learn that it is not overcome with violence and wisdom; but overcome, and put to shame all violence, wisdom, and power that opposeth it; that he may awaken the truth, and bring the right to light, that men may know it. This is one reason why God sends among us mobs and sects, which go about as if they were useful, and serve to make the word, the truth, and the Spirit, better and clearer to men.

day; though otherwise rods and sects do not well are.

The other cause is, that he might punish the ungrateful, who would not receive the word, that they might be converted and saved; as Christ also saith unto the Jews Joh. 5:43, "I am come in my Father's name, and ye receive me: if another shall come in his own name, him will ye receive." And as St. Paul saith, 2 Thess. 2:10, 11: "Therefore, because they have not received the love of the truth, God shall send them strong error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness." So God punishes this sin, which we hold in such low esteem, with blindness and error, which are the highest and most grievous sins.

It is thought an easy thing that we have the gospel now again, by the grace of God; but how many are they that give thanks to God once for this? We forget it, we eat in the wind, we become slothful and careless; no one enters, no one tastes it, no one lifts up his hands and is thankful to God for it; we are so abundantly showered with the gospel that we grow weary of it; (and will almost go against us,) as St. Paul 2 Tim. Paul 2 Tim. 4, 4. 5. rightly prophesied: "There shall be a time when they shall not endure sound doctrine, but after their own lusts shall they themselves charge them with teachers, after their ears itch, and shall turn away their ears from the truth, and shall be turned unto fables."

That we may see now and then in all the Scriptures, how God so highly decries it, and that he deems it the greatest sin, when his word is spurned, which is so precious and delicious, that it confessed him his dear Son's blood, and we magsen so lowly to the wind. Therefore he sends us also the worst plague, which is not to be compared with the present plague in the world (that up to now so many, in un<sup>^</sup> after the peasants' uproar, people have been slain, and will there be no end to it, who knows yet when it will cease? But all is a jest against this plague), that men are hardened, blinded, and deceived by false prophets, (and so to them) heaven is turned to

closed, hell opened, eternal life lost. What is it, if thou shouldst die with the sword (of the Turk or tyrant), (if thou but die in the right knowledge of the word of God, and in the right faith, for a blessed and desirable death), but to deliver up the soul to the devil for ever, that is an everlasting wrath, an everlasting plague, and hell?

(I would defend myself with preaching, with pleading and writing, if I could). Now God has begun to afflict us with various temporal or bodily plagues; but much worse will be present when the holy gospel is taken away from Germany. There will come and be sent false teachers; one will teach this, the other that; heaven will be shut up, and the false preachers will not open it. For this reason it is necessary that we pray earnestly. But our hearts are still too cold for it, our walls are not yet burning (and we do not feel the damage). Nevertheless the devil has in mind to drown the whole of Germany in blood and to take away the gospel, but he is not forestalled and fed with the prayers of devout Christians.

When the devil saw that he could do nothing through the pope and his apostles, he began to rage through the peasants and the mobs, and will take the gospel away from us, so that we will be beaten over the head and give our souls to the devil; therefore I have said this as a warning, that we should not despise it, but open our eyes and not take it for a man's word. It is a precious word; if we sleep through it, if we snore because of it, and if we are not valiant, let us not be angry when he smites us over the head and sends us false prophets; remember that we have honestly deserved it.

There are not many of them who stand there now; the rioting is going on; there are few of them who fight against it and keep the pure doctrine; we would write them all on a little piece of paper. What will it be, then, if they now force their way in? Therefore let no man think it a shameful thing to speak the word.

is not a small word, it means something. The words of Christ are emphatic; they apply to the whole world when he says, "Take heed, be warned, that we may receive these words with fear and trembling of heart. Now therefore ye have heard, that for this cause multitudes come, that they which are tried and approved may be made the more glorious, and that the rest which are unthankful and despisers of the word may be punished.

(Luther, Kirchenpost. Evangelienpred. am 8. Sonnt, n. Trin.)

(Submitted.)

Hearty recommendation of the Unterstützungscasse for our pastors' and teachers' widows and orphans.

In our time, which is full of associations, a faithful Christian feels all the more compelled to make a just and unprejudiced judgment of the various associations, since so many invitations are sent to him from all sides to join them.

That a Christian cannot be prevented from joining really good (or course not secret) associations and societies, provided that no sinful things or things dangerous to body and soul are connected with them, is clear; for what is unobjectionable, even righteous, to an individual Christian according to God's Word, cannot possibly be objected to a society of Christians.

A society of pastors and teachers has now been formed within the Missouri Synod for decades, the purpose of which is to help provide for the needy widows and orphans of the deceased pastors and teachers of our Synod, and it is the intention of this submission to state that this society has as its object merely the exercise of Christian charity in the field given to it, and is therefore a lawful one, pleasing to God, and may indeed be recommended.

The above society is therefore not a self-interested one; it is not, like most secular support societies for widows and orphans, based on a mutual contract, in which it would be prefixed as the supreme principle that only those widows and orphans should be recognized as entitled to support for whom the lawful contributions have been paid until the death of their husband and father. On the contrary, it consists only of willing givers, not takers, i.e. its members do not claim any right to the money collected for their own families by their nods. They make their contributions quite voluntarily at the time when it seems necessary and expedient to them, and determine the amount of the same at their own discretion, by comparing the existing need of each time with the fortune which God presents to them. When they "bring their contributions for support," they do not ask, "What will become of mine when I die?" They wish to remain conscious at all times that they are merely a benevolent society, moved by God's command, and by the compassion of their neighbor's need, wrought by faith, to take care of the widows and orphans of pastors and teachers within a certain circle (namely, the Missouri Synod), and to help provide for the needs of the same, as far as their means go. - During the last past time, God has given grace that each of the existing widows (about 40 to 50), if necessary, will receive 100 dollars annually.

and in addition, if they had unprovided children (in total about 60 to 80), 20 dollars could be given annually for each of them until the age of 14.

The word of God upon which this society bases this activity of love is the following passages. They are

a. Those that contain the specific command of God to care for widows and orphans.

Isa. 1, 17. Learn to do good, seek justice, help the oppressed, make the orphan right and help the widow.

1 Tim. 5, 1 6: And if a creditor have widows, let him provide for them.

Jac. 1,27. A pure and undefiled service before God the Father is that of visiting the fatherless and widows in their affliction (i.e. not with empty hands, but with the giving of all kinds of good things).

b. Those who hold up to us the example of the Lord our God, that we may be merciful, even as our Father is merciful (according to Luc. 6, 36.).

Psalms 68:6, Who is a father of the fatherless, and a judge of widows.

Psalms 146:9, He sustains the widows.

Joh. 19, 26. 27. He says to his mother: "Woman, behold, this is your son." After this he saith unto the disciple, Behold, this is thy mother, whom thou shalt tend in filial love.

c. those who hold up to us the examples of such pious children of God who have lovingly cared for widows and orphans.

Ruth 2, 15. Let her (namely Ruth) also read between the sheaves, and do not shame her.

Ruth 3, 17. He (Boaz) gave me these six measures of barley, because he said: You shall not come empty to your wife-in-law. (With what pleasure the Holy Spirit here tells of the pious Boaz, how he so gladly cared for the impoverished widow Naomi and her orphaned daughter-in-law Ruth!)

Esther 2, 7. Since her (Esther's) father and mother died, she took Mordecai as her daughter (since she was an orphan).

Job 22:9: Thou hast left the widows empty, and hast broken the arms of the fatherless. (Job is aware in his good conscience that this false suspicion of Eliphaz does not affect him, therefore he confesses about himself:)

Job 29:12, 13, "I delivered the fatherless that had no helper," and "I gladdened the heart of the widow." (And further he could confidently exclaim:)

Job 31:16. "Have I caused the eyes of the widow to fail?" (That is, when I saw her tears of distress.)

Job 31:17, "Have I eaten my morsel alone, and have not the orphan also eaten thereof?"

Joh. 19, 27. And from that time on the disciple took her to himself. (See what a sweet commission it was for St. John to take care of the orphaned Mary). John to take care of the orphaned Mary).

Of course, someone might object to the following: I see from all the passages cited that God most earnestly commands us to care for widows and orphans, but I can quite well fulfill this duty even without being a member of a support society. What is the use, then

necessary to form such a society?" With respect to this objection, the following is to be "considered": "It is by no means intended to make it a conscience of anyone that he must belong to the above or a similar support society; it is enough if he only has a merciful heart toward the widows and orphans, which always gladly shows itself in works of love; but nevertheless we confidently point out that, according to Acts 6. 6, the Holy Spirit made it appear to the first Christian congregation at Jerusalem and the twelve apostles as a highly important matter not only to leave the care of widows to the private charity of individual Christians, but to appoint seven men especially for this purpose, so that the widows would be cared for by daily handouts and none would be overlooked. Is it not to be feared that, even if individuals were not lacking in charity, some needy widows and orphans would be overlooked? Further, without a wise order intervening in the whole, how easily could it happen, either on the part of the congregations of the synod or on the part of a free society, that one widow would be supplied from all sides, so that she would receive more than she needed, while another, with her little orphans, would be too scarcely provided for, because, for instance, one (otherwise benevolent) Christian relied on another, or because most people had no knowledge of her need? Finally, how easily could it happen that individual Christians, on whose support a widow or orphans depended, would immediately be prevented from delivering their gifts in time, or that they would postpone their help for other reasons, and in the meantime the widows and orphans would have to suffer hardship? Did not St. Paul therefore advise (1 Cor. 16:1, 2) that on every Sabbath or Sunday the members of the church at Corinth should combine their offerings for the support of the needy, so that as soon as he came to receive the collections, the tax would quickly be there, and accordingly the help could be given quickly? This example of the first church and the apostles has moved the above support society to come together in order to be ready at all times to deliver the gifts already collected to the needy widows and orphans of our deceased pastors and teachers in due time. The congregation has chosen men from among themselves who are to keep an eye out in their whole circle in order to find out exactly:

1. how many widows and orphans of deceased pastors and school teachers there are at any given time,

(2) Which of them are in need of support, and how much money is necessary to provide for them.

Remark. Here it is to be "taken into consideration" whether perhaps one or the other widow or orphans are able to live on their own means; whether a widow is able and strong enough to contribute to the maintenance of her family through her own labor; whether there are perhaps relatives or other persons who have a nearer profession to take care of the widow and her possible children, and are also able to help to provide for them"; whether the widow has "possible parents, brothers and sisters, children of the caretakers, whether the community where her deceased husband worked is wealthy enough to be able to provide all or part of the support itself. Yes, in these latter cases, information would have to be obtained as to whether the aforementioned are willing to fulfill their duty of love or not.

(3) Whether the circumstances have not changed with the times, so that a widow and her children, who may have needed full support in former times, may now need

The same is true of a widow who was formerly able to maintain herself, but who may now, through illness or changed circumstances, be dependent on the help of society. The duty of love knocks all the more strongly on our hearts where others neglect their duty or cannot fulfil it.

On the basis of the credible information received, the officials of the Society report how great the need of the widows and orphans is for the present year, so that each member may consult with God how much he may contribute to the relief of the need of the widows and orphans.

But there is still one thing left. Someone might reply that the above method of support is not in accordance with God's will, or at least is superfluous, because every pastor's and teacher's widow with their orphans is first of all dependent on the help of the congregation in whose service her deceased husband and father spent his strength and decided on his career as a pastor or teacher. It is not only divine order that every congregation should provide for its own pastor and teacher during his lifetime, but it is also proper that it should lovingly care for his needy survivors, for these are to be counted among its own household members, and the scriptural word 1 Tim. 5:8 applies here: "If anyone does not provide for his own, especially for his household members, he has denied the faith and is worse than a heathen."

We do not deny that it is the duty of every congregation to provide for the widow and orphans of its deceased pastor and teacher, if it can do so, since most of the pastors and teachers of the Missouri Synod receive in their ministry only so much salary as is necessary to provide for the necessities of life, and can set aside little or nothing for the future support of their families: but, on the other hand, it is equally undeniable that some of our congregations are still in their infancy, and really too weak in number of members and property to provide for their possible pastors' and teachers' widows; other congregations are still at the first stage of the life of faith, so that they do not sufficiently remember the word of the Lord Jesus, which he said, "It is more blessed to give than to receive" (Apost. 20:35.), so that they must first begin to learn cheerful giving from him whose abundant love St. Paul praises to us when he writes in 2 Cor. 8:9: "Ye know the grace of our Lord Jesus Christ, that, though he were rich, yet for your sakes he was poor, that ye through his poverty might be rich." In some, we say with shame and sorrow, avarice and ingratitude may be the sinful reason why they leave the widows and orphans of their pastors and teachers unprovided for.

In the face of these facts, however, since the widows and orphans of our pastors and teachers are mostly left behind in great poverty, we are faced with the alternative of either passing by their misery as well or working together socially to help them powerfully. We have decided, as Christians should, to do the latter, and are not to be blamed for it; for we do it to the honor of our God in childlike gratitude for the great daily benefits we receive from Him, and for the service of our poor neighbor, so that the afflicted widows and orphans may receive prompt help and timely assistance.

At the same time, however, we hope that the longer, the less the help of our Society in this respect will be needed in the communities, and that rather all communities will awaken more and more to the realization of their duty, that each of them has to provide for its own widows and orphans according to divine order. Until then, we ask the dear congregations to participate in this work of mercy, at least through annual collections that benefit our support fund, especially since there is now such a large number of needy widows and orphans to care for that their sufficient support threatens to "almost exceed" the powers of the pastors and teachers of our synod.

God loves a cheerful giver, 2 Cor. 9, 7.

F. Sievers, sen.

(Sent in by Fr. Sievers.)

## Inner Mission in the Northwest District.

In the LORD Jesus honored and beloved Lutheran readers! Ye know that our dear Lord Christ hath already given the glorious promise by his servant Ezekiel, that he would seek again that which was lost, and bring again that which was gone astray; as a shepherd seeketh his sheep, when they are gone astray from his fold; so would he seek his sheep, and deliver them from all the places whither they were scattered in the time of darkness and gloom. You know with how great faithfulness the good shepherd fulfilled his precious promise, especially in the days of his flesh, and how he gathered the publicans, who had gone far astray and sunk deep into sinfulness, back to the sheep of his pasture with such great mercy, and how, in such demonstrations of his pastoral faithfulness, he was so unwilling to be misled by the grumbling of the self-righteous Pharisees that he rather "declared" that this was precisely his office, namely, the salvation of lost sinners; For the Son of man is come to seek and to save that which is lost. And who would not have been moved and warmed in his heart when, a few weeks ago, in the Sunday Gospel, the Archpastor presented, among such "most lovely" parables, his most faithful care precisely for the lost and forlorn? If a faithful shepherd, from whose flock a little sheep has strayed, cannot be satisfied with the fact that he still has 99 sheep; and if a careful housewife, who has lost a penny, cannot reassure herself that she still has 9 pennies, how must the great Shepherd of the sheep, who is at the same time the highest example for all stewards of God's mysteries, be grieved for the little sheep that has strayed, for the penny that has been lost! Yes, how it must grieve him that, though he has laid down his life for all the sheep, that he has so valued every soul as a precious jewel and bought it with his own blood, yet his flock remains so small, and that even among the pennies, which were so well preserved, so many are stolen again and lost! And if the angels of God, who always behold the face of the Father in heaven, rejoice over a sinner who repents, much more must the chosen servant, in whom the Father's soul is well pleased, and whose food it is to do the Father's will, feel a great and heartfelt joy.

He is concerned to seek the erring and lost and to call them to repentance. This is how it was when he preached the gospel to the poor in his own person and with his sweet lips; and it is still so today. At the right hand of the Father he has kept the same faithful, loving heart of the Savior, and not only asks that he may not lose anything of all that the Father has given him, but also that those who have gone astray and lost (many of whom do not know what they are doing) may be renewed to repentance. He himself has taken the best possible care that this may happen. He has entrusted the keys of the kingdom of heaven to his beloved bride and honorable household, the holy Christian church on earth, so that it may not only go out and in itself to the right door and find pasture, but may also show and open the door to the sheep to the lost and forlorn? He has also made known to our dear Synod this sacred duty of love and gratitude, and has given grace that the search for the lost and forlorn, who are also to be found among our scattered fellow believers, has at least begun in earnest.

What has happened in this area of inner mission in our northwestern synodal district during the last few years that is worthy of note, will be reported in the following. There will be many stories to tell of work and hardships, of obstacles and difficulties, but also of happy successes under the blessed government of God. Only the gracious and merciful Lord shall have the glory and honor of it, who often does not let us see very many fruits of our little work, because we so easily exalt ourselves anyway, and forget that we can do nothing without him. But we may again confidently go on to tell to God's praise and glory what good he has done for many a soul through the service of his servants; all godly Christian hearts, when they hear of this, will certainly be inflamed with gratitude to the heavenly Good Samaritan, and at the same time be encouraged to always increase in the promotion of this work of the Lord, since they know that even this work of theirs is not in vain in the Lord.

Now that we come to the report itself, let us first take a look around in the Lake Superior area on that magnificent peninsula that forms the northwest of the state of Michigan (and is counted as part of the northwestern district for ease of connection). Here, in the so-called Iron District, Pastor Schäfer has been active for two years as an actual traveling preacher. From his home in Marquette, he has traveled about 70 miles west and just as far south, and has gathered around him in nine different places groups of regular listeners to the beatific word of God. It is true that the heart of the traveling preacher has not been gladdened by an ever-increasing attendance at the services; he has found almost everywhere a rather trampled, barren soil, and generally cannot say, as St. Paul wrote to the Galatians, "As an angel of God ye receive me, yea, as Jesus Christ"; rather, the church attendance at the individual places has lately rather decreased than increased, and even one preaching place has completely disappeared. But such sad experiences must not only not make us, and especially our dear travelling preachers, despondent, but we cannot be at all surprised at them, when we consider how much trouble the old wicked enemy, probably

Knowing that he has little time, he tries to keep the poor people in theirThe school would certainly be the first to come into being if religion In all parts of Russia, from the Baltic Sea to the Pacific Ocean, from natural hardness of heart and, where possible, to make them everwere treated as a secondary matter in it, and the workers' association the Kola Peninsula to Tbilisi, there are Evangelical Lutheran churches firmer, especially when God visits them with his word of grace. Therewere allowed to exercise a kind of superintendence over it. and congregations. The members of the congregations, however, are, for instance, so many sad mixed marriages of Roman Catholics On the other hand, we must not forget that the mission stations in belong to different peoples and tongues. The nature of these and Lutherans, in which many a soul goes astray from the faith, andthe Iron District are relatively still very young, and in part could not yet congregations is also very diverse. There are large stretches of country never again accepts the love of truth, that it might be blessed. Therebe cared for as much as would have been desirable. More often than with an exclusively Evangelical Lutheran population. Then there are are, of course, also the secret societies of every kind, who know how toevery 14 days at no place, at most places however church districts, very large in extent, but relatively small in number of make themselves indispensable everywhere, - these "pious children,Lutheran families living together, it would be very desirable that we members, because the latter live scattered among people of other whose doctrine is of no avail, and their deeds are false". (Ps. 144:11.) could soon increase our work force there and provide Father Schäfer faiths. Oh, how many Christians they make the children of hell, and how manythousands they become the terrible hindrance that they never come towith a faithful and capable assistant. Ivan Vassilyevich II was the first Russian ruler to give the Evangelical the knowledge of the truth! There is lust of the eyes, which daily feastsBut now, first of all, we want to rejoice that the Lord has allowed his Lutheran Church in Russia a home right. In 1575 Duke Magnus of on the immeasurable riches won from the treasures of the earth, whichwork, which was surrounded by difficulties and obstacles on all sides, Holstein was allowed to build a church for himself, his Livonian latter can then also give abundant nourishment to the lust of the flesh, to continue through the ministry of our dear Father Schäfer. There companions and other Lutherans in Semlyanoi-Gorod. From this seed, and to the life of hope, whereby then no desire can arise in the heart for were individuals everywhere who were serious about their scattered 300 years ago, a stately tree has grown. The Lutheran the gathering of the treasures in heaven. There are false prophets who blessedness and received the word with joy every time. The traveling immigration increased more and more under Peter the Great, come in sheep's clothing, but inwardly are ravening wolves, and with preacher had special joy at a farmer's settlement, where 12 families Catherine II, Alexander I. The conquest of the German Baltic provinces and Finland brought whole Evangelical Lutheran lands to the Empire. the cry, "Here is Christ!" "Come to us, he who belongs to the Lord!" regularly attended the service, while in the other places it was the Now the Evangelical Lutheran Church of Russia numbers more than 4 seduce many. One notorious tramp, for example, is mentioned here fathers of the families who kept away the most. In all, 128 men and million confessors. They rank third among the various denominations because he roams far and wide over land and water, and even in recent women have so far willingly turned out for the preaching of the divine of the great empire. A significant number of them belong to the most years has made the region of Minnesota unsafe, pretending to be sent Word. In the period of 20 months Mr. Schäfer has baptized 42 educated and capable classes of society. by Lutheran pastors, trying to penetrate their preaching places, and also children, confirmed 8 children and had 82 communicants. The On the shores of the Baltic Sea begins the great arc of closely knit allegedly begging Crethi and Plethi for his mission, but especially number of his voting members is 40; and in all there are 225 souls Evangelical Lutheran congregations that encloses European Russia as diligently honoring the Lutheran parsonages with his visits. If one asks under his care. In two places the members have raised almost the if in a semicircle. In Finland the Lutheran Church is the state church. him about his confession, the alleged Reverend answers unctuously entire salary for their pastor by regular contributions, so that during The Baltic provinces of Esth, Liv and Courland have a predominantly The Lutheran communities of Lithuania and Poland form the transition to the German colonial communities of Volhynia and Podolia. Next come the colonies in the (and very anointed, at least from the outside): "I am a Christian!" But if the past year he has had to draw only a very small support from the missionary treasury. The people have also shown their love for God's steppes, which in Bessarabia are very numerous and spread over the Kherson and Ekaterinoslav governorates as far as the Crimea. A smaller number of Lutheran-German colonies are situated on the one throws him out of the house (with good manners), he takes his Word and also for the traveling preacher by urgently requesting, since southern slopes of the Caucasus, while on the Volga, from its mouth up to the Urals, the flourishing colonies of the Empress Catherine II. are leave with wishes of blessing, which also extend to the family and the traveling preacher had to leave the field for some time in mid-May spreading. The rest of Russia is covered with Evangelical Lutheran congregation, and - comes in again at the back! Who this man is, we due to a throat ailment, that he come back and at least help them in congregations, whose members live more closely together only in the cities, while otherwise they are very scattered among those of other faiths. The Diaspora congregations are spread out over vast stretches of country, especially to the east; they are mixed together from the most will let him tell us himself. On baptismal certificates he signs himself the meantime to find a student whom they would like to pay. These diverse nations. The preachers in Pskov, Novgorod and other places not infrequently have official journeys of 100 and more versts.\*) Yes, briefly: "Theodore Schnitzlet, Bishop and Presbyter of the united are certainly quite pleasing perceptions, which let us see clearly the pastor of Irkutsk in Siberia, in order to see his scattered parishioners only once a year, has to make a journey of at least 14,000 versts a year, Protestant and Reformed brethren and congregations in Christ JEsu enough that the preached word proves its power and bears fruit, since although he only has to travel 1086 versts. during the first four years of a stay there, Pastor R., who recently succumbed to the hardships of his office, covered 60,000 2c. In public sheets, however, his *advertisement* reads in more detail: the Lord still confesses His promise that His word should not come to Him again empty, but should do what pleases Him, and should Werst (8571 German miles or 64,020 kilom.; 15 Werst make about 16 kilom.) on official journeys, mostly on untraveled roads and on horseback. "United (Protestant-Presbyterian - Episcopalian - Reformed - Lutheran) Studiosus Köhler has taken the place, as far as possible, of our dear mercy to let his servant soon regain his strength to such an extent that he can return to his field of work with great joy and, coming with the full blessing of the Gospel, can there still lead many to go to communion with Lutherans, and therefore refused to do so, were urged by him to go confidently, with the remark that it was all the same righteousness! (To be continued.) and would in any case do them no harm. - Through the activities of such spiritual *vagabonds* there are now in this region The German Church, of course, has brought the vast majority, even among those who were at first church-minded and spared other evil influences, down to such a point that they have become utterly misled as to the truth of all religion, and now think that all preachers are like those whom they used to visit; according to the great majority, they no longer give anything at all for God's Word. A German

In all parts of Russia, from the Baltic Sea to the Pacific Ocean, from the Kola Peninsula to Tbilisi, there are Evangelical Lutheran churches and congregations. The members of the congregations, however, belong to different peoples and tongues. The nature of these congregations is also very diverse. There are large stretches of country with an exclusively Evangelical Lutheran population. Then there are church districts, very large in extent, but relatively small in number of members, because the latter live scattered among people of other faiths.

Ivan Vassilyevich II was the first Russian ruler to give the Evangelical Lutheran Church in Russia a home right. In 1575 Duke Magnus of Holstein was allowed to build a church for himself, his Livonian companions and other Lutherans in Semlyanoi-Gorod. From this seed, scattered 300 years ago, a stately tree has grown. The Lutheran immigration increased more and more under Peter the Great, Catherine II, Alexander I. The conquest of the German Baltic provinces and Finland brought whole Evangelical Lutheran lands to the Empire. Now the Evangelical Lutheran Church of Russia numbers more than 4 million confessors. They rank third among the various denominations of the great empire. A significant number of them belong to the most educated and capable classes of society.

On the shores of the Baltic Sea begins the great arc of closely knit Evangelical Lutheran congregations that encloses European Russia as if in a semicircle. In Finland the Lutheran Church is the state church. The Baltic provinces of Esth, Liv and Courland have a predominantly Evangelical Lutheran population. The Lutheran communities of Lithuania and Poland form the transition to the German colonial communities of Volhynia and Podolia. Next come the colonies in the steppes, which in Bessarabia are very numerous and spread over the Kherson and Ekaterinoslav governorates as far as the Crimea. A smaller number of Lutheran-German colonies are situated on the southern slopes of the Caucasus, while on the Volga, from its mouth up to the Urals, the flourishing colonies of the Empress Catherine II. are spreading. The rest of Russia is covered with Evangelical Lutheran congregations, whose members live more closely together only in the cities, while otherwise they are very scattered among those of other faiths. The Diaspora congregations are spread out over vast stretches of country, especially to the east; they are mixed together from the most diverse nations. The preachers in Pskov, Novgorod and other places not infrequently have official journeys of 100 and more versts.\*) Yes, the pastor of Irkutsk in Siberia, in order to see his scattered parishioners only once a year, has to make a journey of at least 14,000 versts a year, although he only has to travel 1086 versts.

has parishioners. During the first four years of a stay there, Pastor R., who recently succumbed to the hardships of his office, covered 60,000 Werst (8571 German miles or 64,020 kilom.; 15 Werst make about 16 kilom.) on official journeys, mostly on untraveled roads and on horseback.

In the past there were no less than ten ecclesiastical federations, which were similar to each other, but with justly existing peculiarities. Since 1832, however, the Lutheran Church in Russia has enjoyed a unified constitution. It has no episcopal

\*Werst" is a Russian measure of distance. Seven versts are equal to one German mile, which is known to be 2 hours away.

## The Evangelical - Lutheran Church in Russia.

Russia is currently the largest world empire. Encompassing more than half of Europe and far beyond the third part of Asia, it has a significant Future. An Evanoelical Lutheran Church is intimately connected with



The title bishop is only an honorary title, but the highest ecclesiastical...to begin the performance? Or were we in front of the home of anand an image of Ro8sa Lenlora (our Lady, that is, the Virgin Mary) authority is the General Consistory in St. Petersburg, to which sevenimperial official who was being honored? At last it occurred to us thatherself, which was to go out in the fire for her own glorification. In the consistories are subordinate. Vice-presidents of all consistories are thewe would not be turned back, since so many people were coming andsquare N088L Lenkora waited on her throne, surrounded by flags and general superintendents and superintendents. The communications ofgoing, and so we climbed the broad steps. virgins and all kinds of colored people. The narrower line was formed the consistories go through the provosts to the pastors. Until 1867 there The inside of the building was magnificently lit, golden bordersby policemen with bare sabres, the wider one by a beer-drinking and were 31 provosts and 452 Lutheran pastors in Russia without Finlandshimmered towards us. We entered through the main portal and foundmocking public, which, however, had bared its head humbly before and Poland. ourselves - in a church. A tremendous surprise! The interior was lit withNossa Senhora. On the bell-tower two dirty mulattos waited for the

(Evangelical Lutheran Messenger of Peace from Alsace andgas, eight chandeliers hung in the middle, many flames burned at thesignal to march off; below them stood negroes with great bundles of Lorraine.) sides; at the main altar we counted over fifty candles. On the upperrockets and others with smouldering logs. And in the midst of this

## Roman Catholicism in Brazil.

In the fifth issue of this year of Professor Dr. Luthardt's Zeitschriftand mulattoes crouched on the floor; on either side, separated by ashares the following from a paper published in Rio, called "O Brasil für kirchliche Wissenschaft und kirchliches Leben, there is an essay ongrating, the distinguished ladies sat on benches. More in the rear stoodCatholico", about the conditions of the Catholic Church in Brazil: "religious and ecclesiastical life in Brazil" by one D. W. Rötermund, whothe gentlemen. In all circles there was the most unconstrained "As a rule, people visit our temples only out of curiosity, to admire has already lived in that country for a number of years. In the first partmerriment; they joked and laughed. the richness and good taste of the decorations and to feast their ears of his essay, he describes the religious and ecclesiastical life of the so- But perhaps, we thought, it would be different when the serviceon the harmonies of the music. There is no religious spirit, no sincere called Catholics in Brazil. From this account we share the following withbegan. And the beginning was not long in coming. Outside the doordevotion, neither living faith nor love nor fear of God. In our travels in our readers. the rockets hissed and banged. Inside the church the music began.the interior of the country, we notice several times the evil habit of going

Since the year 1823, according to Article V. of the Constitution ofWhat it was playing we could not distinguish, for a powerful marchto church to hear mass, with ponche (cloak), boots, and spurs; but in Brazil, in South America "the Catholic Apostolic Roman religion shallresounded in the open door. When the spectacle outside subsided, wethe capital we are horrified to see ladies visiting the house of God, be the religion of the State." Nevertheless, says vr. Rotermond: "Theheard that a waltz was sounding in the church. The whole thingreturning from their baths with their hair unraveled, and their towel slung Brazilian is the most enlightened man who walks under the sun, at leastbecame even livelier when several adventurously dressed men withround their shoulders! When a feast is celebrated in any of our according to his speeches. About the Pope he laughs, about his priestsburning torches stepped out of a side door. With some priests in thechurches, one immediately notices a continual coming and going, and he scolds, the Protestants he recognizes as reasonable people, andmiddle, they passed through the choir several times and knelt before such loud talking that one can often scarcely hear a few words of the deplores the blindness of the government, which does not want tothe altar. Everything bore the stamp of piety. The torchbearersspeaker. The Irmandades and brotherhoods, who are so anxious for reveal Article V. of the Constitution. All that the Bible reports of miracles,themselves were not very serious and laughed with each other. Thethe splendour of the feasts in respect of the adornment of the temple, resurrection, judgment 2c. cannot be believed nowadays according to music accompanied the procession with all kinds of dances. Now andrich ornamentation, and efficient chorus of music, care little for anything the Catholic Brazilian. And yet the Catholic Brazilian makes a donationthen a prayer was sung and responded to by a choir; but the melodieselse; there is no supervision in the choir, on the stages, seats, and at every ecclesiastical feast, he does not pass before any church doorwere not very ecclesiastical, but very cheerful, and the songs wereaisles; there people keep themselves under cover, smoke, walk, and without taking off his hat before the consecrated host which is on theaccompanied by flutes and timpani. That incense rose is a matter oftalk very loudly, and do things which should not be done in any dwelling-altar of the church in the monstration. He seeks the friendship of thecourse. At times there was a veritable pandemonium. When the bandhouse, much less in the house of God. It is disgusting to see the state priests, orders funeral masses for every deceased person, and is eagerplayed an overture outside, and in the church the "devotees" wereinto which our (Catholic) churches have fallen; they celebrate festivals to die and be buried in peace and with the blessings of his church. Whiledelighted with a waltz, and in between the organ went its own way, andwith much pomp, yes, but they lack the anointing that came from the the Catholic Brazilian, as has been said, rails against his priests, he the rockets whizzed into the air without any melody at all; when onevaults of the grave. Much silver, many lights, many flowers, silk and hopes at last for salvation and blessedness from the same, just as, as saw the cheerful, smiling faces of those present: then one had to askmusic, but little or rather no devotion. Confessional and communion rail is well known, many unbelievers hope for healing from a quack whooneself whether things could be more senseless and spectacular atremain deserted. There is nothing more praiseworthy than to have understands what is called "discussing." a pagan idol festival. masses said, either in the presence of the corpse (corpo presente) or

Let us take a closer look, writes Dr. Rotermond, at the Catholic We were, as we later learned, in the Church of the Immaculateon the 3rd, 7th, and 30th days after the passing, as is customary among religion of the country! I will begin my account with a travel experience.Conception and had attended the beginning of the nine-day "devotion"us. What we condemn here, and on this point the faithful Catholics are We had arrived in Bahia and had wandered through the city. On ourin honor of the Immaculate Conception of the Mother of God. in full agreement, is this, that under the pretext of coming to the aid of way back from the upper to the lower city we heard the music of wind Later we attended many a "nine-day devotion" and found that these the soul of the deceased, the temple of the Lord is made into a place of instruments. We had long missed the sound, and so we went after it,devotions everywhere and always have the same character. It is an assembly, a place of visitation, in order to receive visits, compliments, and came to a vacant place. The first thing we came across was a toyastonishingly tasteless mixture of religious solemnity and worldly and condolences from relatives, friends, and patrons. Anyone who has stall, followed by an open music temple in the middle of the square, merry-making. attended a Mass of the Seventh Day in St. Francisco de Paula has also which was completely filled with people. We listened to the music. seen how the Masses are celebrated at the side altars, without any Opposite was a building which was distinguished by its size. It was There I can still see the fairground of Nossa Senhora do Rosario, when the last procession was to take place. In the background, half a decorated with many flags, and several stone steps led up to a dilapidated chapel; in the foreground, an old cross, kissed by Negroes, magnificent porch. The main entrance, as well as the two side and on it and around it fireworks in all kinds of figures such as: entrances, were adorned with colorful lanterns, which were being lit. racehorses, buffoons, wheels of sprinklers... There were many people standing on the veranda. There was a great commotion. We were smelling back and forth what the festivity meant. Were we standing in front of a theatre in which the

The people who are there, who move from one side to the other to not childish ridiculousness and silly grandstanding, since they are but it is nothing but sin, shameful abuse of the holy name and word of seek out the family that is there to receive the condolences, take nothing but Freemasons? They lie, therefore, like them, about the age God, and therefore an abomination that will not go unpunished. notice. Is there not a great disrespect for the holy and origin of their association. And what do they do, these heroic Let one also not be deceived that about thousand knights marched Sacrament and the holy place where they are? Besides, the Mass of knights? They put themselves into splendid uniforms, adorn on command on Sunday into an Episcopal church and there heard an the Seventh Day is, so to speak, only a fashionable thing in our themselves with crosses and feathers, orders and swords, travel with "adapted speech" from the rector of the same. What else will this have country; it is, with due exceptions, far more an opportunity to appear hundreds of thousands behind them from all parts of the country to been but show and glorification of themselves ? The speaker is one of in public and to shine through noble status and acquaintances than to Chicago, fill the inns and tents there, live in opulence and revelry; but their "chief prelates," that is, a lodge monkey, as there are also "money implore divine mercy for the soul that has departed from this world. the highlight of their "knights' festival" is a great street parade and, at monkeys, beer monkeys, and belly monkeys," who practice along as it There are also poor families who, if it were not so fashionable, would night, a real world ball, where splendor of dress, pride and carnal joy comes and pleases them. not have the masses read until it were possible for them to do so. are to celebrate unsurpassed triumphs. Of course, the ladies play a Finally, one should not be deceived that these Knights Templar, like Now, however, they are obliged to appear in church on the seventh leading role here - not those who, according to God's will, "adorn many Freemasons in Europe, do not accept Jews, and even demand day and to make mourning expenses which often exceed their themselves with shame and discipline" and stay away from such an apparently Christian confession. This, too, is a fraud, and is strength, merely in order not to attract attention and to deviate from processions, but those who come out "with braids, gold, pearls," everywhere combated as an aberration within the Masonic fraternity". the established custom. Besides, on this occasion there is such a delicious garments," even "in whores' adornment" and find no Because they do not have a truly Christian confession, Cedar can think crowd of beggars of all kinds, who occupy the entrances of the church, pleasure at all in belonging to the "quiet ones in the land," who win of whatever he likes under God. Therefore, without doubt, despisers of and stretch out their hands to all who go out and come in, that they through godliness, but rather want to participate in keeping with the the divine word and the sacraments, even scoffers and blasphemers will annoy some, stir others, and finally annoy all. And what shall we say times and swim like bubbles on the surface. belong to it enough. What does a society of Freemasons and Knights Templars ask of God's Word, which in so many places forbids secret societies and communion with them in case of God's disgrace and loss of eternal blessedness, who therefore lives continually in rebellion against God!

So writes a Catholic paper!  
A Catholic priest, Dr. Wiedemann, formerly a German pastor in Petropolis, therefore warns his German co-religionists against emigrating to Brazil, for the very reason that they (the Catholics) must renounce all that is good in their faith, and in exchange adopt Brazilian unbelief and superstition, and Brazilian immoral comedy. "He who believes," he says, "that Brazil is a Catholic country, may keep that belief; but he who believes that in Brazil the Catholic religion is in the state of the greatest possible degradation, has the true faith."  
This is the state of Catholicism in a country whose state religion is the Roman Catholic religion! The best situation is said to be in Brazil, where the German Catholics have settled and gained the upper hand. have.

Let no one be bewitched by the wretched lies and deceit which are the object! How easy it is for this to happen, or for the Christian judgment to be clouded, when one looks at the nonsensical and foolish pomp, which costs hundreds of thousands of dollars; when one sees a movement extending over the whole country, a great city in devoted homage, and a thousand houses, from the hotel and merchant's which are celebrated against his honor and cost such frightful sums of palace down to the board and corner shack, in overloaded ornaments, money. And how many an unchivalrous templar there may be among and hears the heads of the state and city authorities driving twelve them, who plays the great and silent at these "feasts," but otherwise horses and making speeches in which they seek to flatter a Masonic flays his laborers, debtors, and so forth, by extortion, usury, and order that is displeasing to God with truly outrageous adulation against overcharge! Surely, even here God says, "I am disgusted with your the truth! Or is it true, for instance, that these Templars are "the feasts, and despise them, and will not smell in your congregation." Amos 5:21. r. representatives of the ancient, eternal religion are, which the high grand master of the universe (God is meant) once revealed to man face to face," as the city mayor said? Or what shall we say to this, when the governor has Knights Templar hailed "as the bearers of the most sublime ideas of humanity, the crusaders against ignorance, intolerance, bigoted outlook" 2c.? \*) That this also means the fight against faith and Christianity, no Knight Templar will want to deny. They are not, after all, followers and defenders of the true biblical faith and right confession, but rather, in spite of the contrary, they have the abominable Freemason religion, which thrives best without the Bible.

Let no Christian be deceived by the deceptive halo in which the Knights Templar (also other Freemasons) know how to cloak themselves by their so-called holy signs, inscriptions, pictures, such as Jesus and the adoring Mary, the cross and the serpent raised on it, and the like. There were tens of thousands of inscriptions (almost all of them in Latin), e. g. that victory and salvation were in the cross; on others one read of the "Lord of Lords," or they bore the Bible verse: "Not unto us, O Lord, not unto us, but unto thy name give glory," which verse was even inscribed on the cross. a beer wagon was seen; or, as on the pillars of a gate of honour, which bore the names of those in the "I am the resurrection and the life." Doesn't all that sound pious and devout? In the mouths of these Freemasons.

To the ecclesiastical

I. America.

Luther is now also said to have been a Freemason. This, as a correspondent of the "Lutheran Standard" writes, was recently discovered by an American sect preacher. As is well known, the Freemasons give themselves great names, among others Knights. Because Luther, on his journey home from Worms, was attacked by a number of disguised horsemen, among them a real knight, at the behest of the Elector of Saxony, in order to protect him against the rage of the papists, and was brought to the Wartburg, where he was to stay for a time in knight's clothing as Junker Georg, - that is why Luther is said to have been a Masonic knight! It is possible that the American sectarian preacher spoke thus out of stupidity; but when one considers how fanatically sectarian preachers also advertise the secret societies, how the secret societies do not deprive themselves of tracing their orders back even to Solomon and John the Baptist, it is also not improbable that the said sectarian preacher spoke thus against better knowledge, in order to lure Lutherans also into the nets of these secret societies. G.

A Roman clergyman was petitioned by Protestants in the month of July, at the Baptist church at Chatham Village, N. Y., to give a lecture. He chose as his subject the question: What has the Catholic Church done for civilisation? The audience not only applauded several times, but also thanked the speaker at the end, at the suggestion of the Baptist preacher. This example also shows that the

(Submitted.)  
To the Templar Festival.

Do not be alarmed, dear reader, when you see this headline. Although this festival is still raging in Chicago to the greatest extent while these lines are being written, they are not intended to provide an actual description of it, nor to glorify it in any way. The "Lutheran" is indeed also a knight, but he does not belong to this species, he does not want to and cannot serve this knighthood. On the one hand, the great seriousness of the cause forbids him to do so; on the other, great ridiculousness. Or is the ridiculousness questionable? Certainly not to any man who himself judges soberly and sensibly. Behold, there are thousands and thousands throughout the country, among them, because age does not protect against foolishness, also many graybeards; they all trumpet with the most solemn mien before and behind them that they are the true descendants of those Knights Templar who 800 years ago sought to protect the holy tomb, the cross, and the pilgrims against the terrible Saracens; they were the worthy heirs of those celebrated knights, who, it is said, distinguished themselves by heroic deeds, sufferings, persecutions, poverty, renunciation of worldly pleasures 2c. and renunciation of worldly pleasures. But is all this

\*) Also, "perhaps the time is not far off when all good girls will want to marry no one but Knights Templar."

The American sectarian cries of "No Popery!" are not far off. "(Nothe debt 70,940 Mk. 25 Pf., in this year now still 50,597 Mk. 31 Pf. - Papacy!) is not far off. As much as the zealots delight in representing theAccording to this, this year's income was the largest this mission has faithful Lutherans as being on the road to Rome, the antichrist Papacyever had. At the mission feast, so reports Mr. k. Harms, the church was has no more irreconcilable enemy than true Lutheranism.

**What is the state of the parochial schools in the Reformed Church?** The "Reformirte Kirchenzeitung" writes: "Are there no suitable teachers for parochial schools in the whole Reformed Church? No. Why not? Because we do not know how to treat the school teachers properly. In part we spoil them and then they oppose the preacher; in part we treat them like Pharaoh treated the children of Israel, because he let them make bricks and did not even allow them straw. We can have parochial schools Only if the congregations become willing to contribute a few hundred dollarsS annually to the parochial school to employ several teachers, so that one teacher will not have to teach a large number of children of different grades of age and knowledge together."

**A certain Mrs. Banks** recently made the local area unsafe by preaching and so-called miracle cures. The latter soon revealed themselves to be a sham here in Chandlerville, and that the former were nothing else is well enough proved by the following manifestations of her poetical vein, which I will give in German presently: "If it ain't so, you can use my head for a football." - "Now put it in your pipe and smoke it." - "Eight years ago I could swear better than any man in the United States." Both the Methodists and the Camp- bellites in Chandlerville, although they knew from speeches previously made by that woman in the town hall that she taught blasphemy from the person of Christ, readily opened their churches to "Sister Banks" and were One Heart and Soul with her. She has now settled in Sni- carte, Mason Co. where she has found foolish people who accept her as their *preacher* and miracle doctor. The doctor hitherto residing there has now had to give her place and patients. When Schreiber asked several Methodists and Campbellites how they could have given their pulpit to a woman against God's word, it turned out that the people in question denied the Bible as God's word, original sin, and in part also the deity of Christ. - Thus the enthusiasts descend more and more into the wilderness of paganism. Is it any wonder that we who want to give God the glory and become blessed, and who therefore hold to the word of Christ, are regarded by the enthusiasts as their opponents? The contrast between us and them, if we remain faithful, will increase from year to year.

Chandlerville, Ill

II. foreign countries.

**Hermannsburg Mission.** In the report given on the occasion of this year's Misstonsfest in Hermannsburg it says: In kind there were received: 492 shirts, 857 pairs of stockings, 130 rolls of linen and ticking, 67 sheets, 20 doilies, 4 duvet covers, 1 inlet, 100 towels, 117 handkerchiefs, 116 neckerchiefs, 27 beffs, 485 smocks, 8 pieces of clothing, 11 pairs of boots, 7 blankets, 48 aprons, 1 old suit of clothes, 1 down the verses: suit of old clothes, woolen yarn, 1 watch, 6 napkins, writing materials, sewing cloths, butter, eggs, ham, meat, and whole wagon loads of potatoes, cabbage, turnips, roots 2c. The total income in the past year amounted to 288,386 Mk. 14 Pf., the total expenditure to 267,613 Mk. 10 Pf., remaining surplus 20,773 Mk. 4 Pf., of which cash on hand from June 1, 1880 430 Mk. 10 Pf., thus in sum 20,342 Mk. 94 Pf. surplus. In the year 1879

G. so full of people "that no apple could almost have fallen to the earth." Harms makes the good remark: "The most beautiful ornament of the church is not the colorful windows, not the proud pillars, not the beautiful arches, but the abundance of people who are devoted to salvation .

**The "Civil Baptism."** As is well known, it is now permitted in Germany for anyone who does not wish to be married by a pastor to be copulated by a secular official, and this is then called the "civil marriage". In France, however, a so-called "civil baptism" has also been introduced. The "Ev.-Luth. Friedensbote aus Elsaß-Lothringen" of July 25 reports: Recently a citizen Lazarus Boi came to the town hall at Greasque (Bouches du Rhone-Departemcnt) to have his newborn child enrolled at the civil office. The mayor, after having fulfilled the legal formalities, proceeded to the "civil baptism" of the child. He used the following formula, edited by Klovis Hugues: "Because Christ, if he came to earth again, would no longer be a Christian, I baptize you in the name of the most exalted nature." W. [Walther]

Thank you.

On the 3rd Sunday in August, 1880, the pastor of St. Paul's Church in Webster Co, Mo. presented the following to the congregation:

We acknowledge with gratitude the receipt of the following gifts for those who suffered in the storm of April 18, and for the rebuilding of St. Paul's Church. (Here the gifts already acknowledged in the "Lutheran" were listed, in addition K28.00 by k. C. A. Gräber and K10.00 by k. F. Kügele).

Firstly, we express our most sincere thanks to Prof. M. Günther, who first inquired about our accident and has so kindly and untiringly come to our aid from beginning to end.

Secondly, we give the same thanks to those who have generously given to us, and to all who have in some way taken part in our calamity, whom the Lord's kind hand has used as our helpers. We acknowledge that they have shown us great, undeserved kindness. May the Lord reward us abundantly. Amen.

The congregation professed the above by standing out and voting

O blossom tbs I^orä, soul Lo.

(Praise the Lord, my soul 2c.)

I can tell our kind friends that we have now completed our church building, that it fully serves our purpose, that it is paid for, that I preach in it twice a month and hold church school in it five days a week. Such poor creatures as we are not able to thank God enough. We still ask our kind friends to remember us in their prayers. Lord, help us and guide us. Amen.

A. Räder, Pastor.

Ordinations and introductions.

According to the commission received, on the 12th Sunday after Trin. Mr. F. Arnold was ordained and installed in his office at Lalumet, Houghton Co, Mich.

Ph. Wambsganß Jr.

Address: Lvv. Pr. ^roolä, Oalumot, Louxtiwn Oo., Nick.

Candidate G. Kühn, appointed by the congregations of Vera and Bandalia, IllS., was ordained by the undersigned on the 13th Sunday after Trin. in communion with Father D. Graf and introduced in both congregations. G. Gößwein.

Address: Lov. 6l. Luskn, Vor", Fagotts Oo., Ills.

On the Tenth Sunday after Trinity, Candidate T. G. Hähurl was ordained by the undersigned with the assistance of Mr. ? P. Merbitz in his congregation at Tallula, Ill, ordained and introduced. This congregation has united with the Lutherans at Petersburg, Green View and Mason City for the erection of the preaching ministry. A d. Griffin.

Address: Lsv. O. 6. Invknsl.

Lox 26- lallula, Llenarä Oo., Ill.

On the Tenth Sunday after Trin. the Candidate of Theology Mr. Virgil P. Goßweiler was ordained and inducted in the midst of his principal congregation at Han- over Township, Erawford Co, Iowa, by Mr. I. L. Crämer, District Praeses.

G. Hair.

Address: Lov. Virgil P. Oossveilsr, your ok lisv. O. llaar. Lox l'. Ovnison, lovs.

Candidate C. H. L. Lümer was ordained and inducted by the undersigned on the 12th Sunday after Trinity, in accordance with the order received, within his congregation at New PittSburg, Kansas. I. Roschke.

Address: Rsv. O. ü. Li. Luokor.

Lox 7. Rov kittsburZ, Oravlorü Oo., Lansas.

At the request of President Biltz, Mr. D. Stemmermann, Candidate of the Holy Ministry, was ordained and installed by the undersigned on the 12th Sunday after Trinity, in the midst of his congregation at Wells Creek, Wabaunsee Co.

H. C. Senne.

Address: Lov. v. Stvmmvrrmaon.

Lox 137th ^Vamexo, PottavaLoinw Oo., Lansas.

In the discharge of the high". Pres. Wunder, on the 12th Sunday after Trin. the Candidate F. Schröder was ordained and introduced in his congregations at SadoruS and Macedonia, IllS., with the assistance of the Rev. C. Brauer, by the undersigned. E. Mariens.

Address: Rvv. P. Svdrovävrr.

Lox 116. Saeorus, Oknmpmxa Oo., Ill".

On the Tenth Sunday after Trinity, in accordance with the commission received, Candidate Gustav A. SondhauS was ordained by the undersigned and introduced into his congregation at Norborne, Mo. F.G. Walther.

Address: Rsv. 8. Souäkaus.

Lox 63- Norborne, Oarroll Oo., No.

In exchange for Mr. President's punishment Mr. ? B" I. Zahn was inducted into his new office at Ely- sian, Le Sueur Lo., Minn. by the undersigned, on the ninth Sunday after Trinity.

I. Schulenburg.

Address: Lov. 6. 3. 2sdn, Ll)8i "n, Le 8ueur Oo., Uinn.

Pastor F. W. Richmann was ordained on the 12th Sunday after Trin., August 15, in the Austrag des Hoch". Presidium "Eastern" District by the undersigned, assisted by the Rev. F. Lindemann, into his new office at St. Peter's Lutheran Parish, at the time still belonging to the PittSburgh Synod.

F. A. Ahner.

Address: Rvv. P. M. Rickmann, before. Oollins ^. ve. L Station Street, Last Ln6, Littsdurgk, P".

Rev. G. F. Stutz was installed on behalf of the Eastern District Presbytery at St. PauluS Lutheran Church, Albany, R. A., on the 12th Sunday after Trin.

Wm. A. Frey.

Address: Lsv. O. Pr. Stuts,

475 State St., ^Idan?, N.

At Homestead, Iowa, on the ith Sunday after Trin. i" Austrag des Herrn Präses Crämer vom Unterzeichneten, unter Assistenz des Herrn Pastor Weber, Herr Pastor E. W. Bau netz öfen er was introduced to his new congregation.

Luzerne, Iowa, Aug. 12, 1880.

Ph. Studt.

Address: ksv. O. Vaumboekvvr, '

üomsstoaä, Iova Oo., Iowa.

Church consecration.

On the 12th Sunday after Trinity, the new church of the Lutheran DrcieinigkeitS congregation at Reed City, Mich. was solemnly dedicated, k.. H. Torney preaching in the morning and undersigned in the afternoon. E. L. Wuggazer.

Mission Festivals.

On August 15, the congregation at Mount PulaSki, Ill, celebrated a mission feast with the neighboring congregations of Springfield, Pekin and Lincoln. In the morning Mr. Pastor Lochner, of Springfield, preached on internal missions, and in the afternoon Mr. Pastor Landgraf, of Decatur, preached on external missions. The guests, probably 400 in number, were entertained by the congregation. The collection after deduction of expenses amounted to P80.00; but the congregation wants to add so much that it will be P100.00, which will be distributed next week. I. T. B.

<p>On the 1st of August the congregation'," Chandlerville, Ill, held a mission feast. In the morning Mr. k. F. Lochner of Springfield on Inner Misston and in the afternoon Mr. k. Merbitz of BeardStown on heathen mission. Several members of the BeardStown and Nrenzville churches were present as guests. The Collecte was -73 3l.</p> <p>On the 13th Sunday after Trinity, the congregations of Pastors Winter and Claus and that of the undersigned celebrated this year's mission festival in Reedsburg. In the morning Candidate HarmS preached on heathen mission, and Pastor Claus gave a lecture on missiouS history. In the afternoon Pastor Sauer, of Wonewoc, WiS. preached on inner mission. The collecte was \$61S. Aug. Rohrlack.</p> <p>On the 12th Sunday after Trinity, the congregation of the undersigned, Elliott Town, Ill, celebrated a mission feast, in which the neighboring congregations also participated. In the morning Mr. Pastor and Visitor Achenbach preached, in the afternoon Mr. Pastor D. Graf. The collections resulted in -42.42.</p> <p>W. C. H.Oetting.</p> <p>On the first Sunday after Trinity, the Lutheran Immanuel congregation of Tow Grant, Shawano Co. celebrated its first mission festival. Sermons and lectures were preached by Pastors Ebert, Stute, Barth and the undersigned. The tot- lecte for inner and outer missions was -18.00.</p> <p>I. Dirhl.</p>	<p>Those to whom the board money seems 'too high, may think that the expenses for heating and light, for gymnastics and library, for doctor and medicine are included in the same.</p> <p>Such pupils who "should" be treated homoeopathically in case of illness - which is also done free of charge - must submit in writing the wish of their parents or guardians to this effect.</p> <p>The conditions of admission as well as the curriculum of the institution can be found in the "Catalogue of Educational Institutions", which can be obtained free of charge from Mr. M. C. Barthel.</p> <p>On behalf of the Board of Supervisors of Concordia College. H. Dümbling.</p>	<p>For k. I. Carpenter: by k. crab in Aurora out sm. Times at Willow Creek 9.50, out sr. Gem. at Aurora 1.25. (S.-10.75.)</p> <p>To the widow's fund: ?. Miller in Randolph 4.00. Teacher I. W. Hild in Aurora 2.00. (S. 6.00.)</p> <p>For the Ge", in Houston, Texas: ?. Mueller's Gem. i" Randolph 6.50.</p> <p>For needy in k. TönjeS' community in Kansas: From Chicago: by k. Lehman" from Cb. Zum Mallm 2.00; by k. Bartling from K. Frtbkr &amp; Th. Reinhardt 1.00 each; by k. Reinke from Mrs. N. 2.00. By ?. Nightingale at Waterloo by sr. Kreuz-Grm. 1200, sr. Imm.-Gem. 1.00. By ?. Brewer in Trete by H. I. Hartmann 7.00. (S. -26.00.)</p> <p>For the deaf and dumb in NorriS, Mich.: By 8. Bnr- seind in Rich from Mrs. Bode 2.50. By k. Breuer in Trete, Ueberschuß von der Einnahme am Äinderftst, 2 37. (S. -4L7.)</p> <p>To orphanage near St. Louis: By k. Schroeder at South Litchfield bon N. N. 5.00.</p> <p>Correction.</p> <p>In my receipt of July 12 ("Luth." No. 15.) instead of "By k. Achenbach, Jubelaabe v. W. Hülskötter in Be "edv, -25.00 for poor students in St. Louis" read: in Springfield.</p> <p>Addison, Ill, Aug. 14, 1880; H. B-rtling, Cassirer.</p>
	<p><b>Urgent request.</b></p> <p>Since the fund for the support of poor children from Wisconsin has not had enough money for several months to meet the urgent requests for support, the undersigned asks the dear Christians, especially those of our district, to open their generous hands and to send gifts of love as soon as possible. - May the faithful God, who has already allowed us to enjoy his great love so abundantly, especially in spiritual and heavenly goods through Christ, make many hearts willing to do so, and then continue to reward such gifts abundantly in grace!</p> <p>Oshkosh, WiS., Aug. 17, 1880, I. L. Daib, Cassirer.</p>	<p>Income To the treasury of the "Eastern" District:</p> <p>To the synodical treasury: From the congregation at Hartem-10.00. Congregation at WolcottSburg 3.70. Congregation at Paters," 9.A. Dreif.- Grm. at Buffalo 14.50. Congregation at Bergholz 6.55. Congregation irr Tonawanda 5.25.</p> <p>For inner discord: Jubelf.-Coll. of members of the "Ge", in York 14.71; gain of memorial coins there 5.70. Mrs. Untermöhlrn by k. Hafner.25. Mrs. E. Rothe by k. Fick</p> <p>To the widow's fund: ?. Heid 4.00. l&gt;. Krasst 4.00.</p> <p>To the travelling allowance to Australia: From members of the congregation at York 4.00. Bon to Messrs Farr, T. Schmidt, Scholz, Reimer at Bayonne 7.50. Ge", at Bird Hill 5.00. congregation at North Last 4.00.</p> <p>For college maintenance: Jubllfest Collecte of Imm. comm. in Baltimore for St. Louis, Addison, Springfield 14.00 each, Fort Wayne 13.90.</p> <p>On the Negro mission: Gem. i" WolcottSburg 1.40. Ge", in Boston 2.91. Mrs. Ackermann (to build school) .50.</p> <p>For the Waverly, Iowa congregation: WolcottS- ville congregation 2.00. WolcottSburg congregation 4.80.</p> <p>For Houston, TexaS congregations: Wolcotis- ville congregation 5.09. West Seneca congregation 6.00. WolcottSburg congregation 2.65. Buffalo trinity congregation 14.26.</p> <p>To the Boston Orphanage: Gem. in Cohocto" 5.50.</p> <p>To the orphanage near Detroit: Cong. in Paterson 5.00. Jubilee Coll. in Bergholz and Johannisburg 14.50.</p> <p>For the community in Etneinnatt: L. Delicious by?. Eden- thick 1.00.</p> <p>To the Emigr.-Misston in Baltimore: By Kassirer I. Grahl.25.</p> <p>For the English Lutherans in Missouri: W. B. by ?. Walker 1.00.</p> <p>b"for poorStudents in Springfield: Gem. in North Tast</p>
	<p><b>Please.</b></p> <p>In the name and on behalf of the Lutheran Deaf and Dumb Association in Detroit, Mich., all benefactors of the Lutheran Deaf and Dumb Institution in NorriS are hereby kindly requested to send their love offerings of cash to the respective Synodal District Treasurer or, if necessary, directly to the Treasurer of the above-mentioned Association, Mr. C. D. Strudel, 207 Jefferson Ave, Detroit, Mich. To Mr. Director Hermann Uhlig, NorriS, Wayne Co-, Mich., only the cost money for the students or other gifts of virtuals are to be sent.</p> <p>In regard to the bonds of -5.00 and -25.00 issued by the Association to cover our debt, please apply to the Secretary of the AssociationS, Herm C. H. Beyer, 114 Jefferson Ave, Detroit, Mich.</p> <p>NorriS, Aug. 16, 1880. c. ShvankovSky, Rev.</p>	
	<p><b>Conference Display".</b></p> <p>The Wisconsin Pastoral Conference will meet September 17 at the church de- Mr. k. T. F. Keller in Racine. Sound conference members are asked to give at least 8 days notice of their coming to the local pastor. H. Sprengeler.</p> <p>The FortWayne Preachers' and Teachers' Convention will hold, s. G. w., libre next regular meetings from TuesSlag noon, the 21st", to Thursday evening, the eighth of September, at Peru, Ind.H. W. Querl.</p>	
<p>Friday, October 1, God willing, the new school year begins. Applications for admission are requested as soon as possible, at the latest by 15 September. All students must be present at the institution on September 30.</p> <p>Regarding the recording, please note the following:</p> <p>1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.</p> <p>For admission to Sexta, the elementary knowledge of a good parochial school is necessary, for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin. The Latin grammar used in the institution, which should also be used for the instruction of such students, is that of Dr. I. Latt- when and H. D. Müller with their exercise and reading book, available from Siemon &lt;L Bro. in Fort Wayne.</p> <p>Each student must be provided with a suitcase, the necessary body and bed linen, quilt and woolen blanket and towels. Mattress (-2.50), chair (75 LentS), lamp and washbasin are best bought here at the institution.</p> <p>4. the annual cost to the pupil is calculated as follows r</p> <p>Cost. Light and firing per quarter of ten</p> <p>Weeks-16 .....00</p> <p>Books average-7 .....00--10.00</p> <p>The fee is to be paid at the beginning of each quarter and, in order to avoid inconvenience and annoyance, is best sent directly (not by the students) to Mr. Dümbling. Dümbling. Pupils who are not studying theology pay -40.00 per year in school fees; those whose parents are not members of the Synodal Conference have to pay -20.00 per quarter for board, light and stove. The pupils of the 3 lower classes are not to keep their money in their hands, but are to have it administered by one of the Profrrsorm. Since the women in our local communities do the pupils the kind service of washing their clothes free of charge, it is desirable that the parents provide their children in the institution with colored shirts for the week. - Great embarrassment is often caused to the teaching staff by the sending of boys who lack the necessary talent or the absolutely necessary "school knowledge". Pastors and teachers are therefore urged to make sure that a boy has learned the necessary German, English and arithmetic before recommending him for admission. If this is neglected, the boy runs the risk of losing a whole year because he cannot follow the lessons in Sexta; or the teachers' college could see itself obliged to send him back in order to spare the parents the futile expense.</p> <p>In the name and on behalf of the Board of Supervisors and the Teachers' CollegiumSF . Sugar, Director.</p>		
<p>DaS Concordia Collcge to Fort Wahne</p> <p>The tuition fee for the 1st, 2nd and 3rd quarters is -16.00 each, for the 4th quarter -14.00. This is to be paid in advance. Those,</p>	<p>Entered the Suffe of the Illinois District:-</p> <p>For the synodal treasury. By F. Sieving of k. Achenbach- congregation in Venedy -11E AbendmabIS-Loll. from k. Brewer's congreg. in Champaign 7.47. By k. Erdmann in Red Bud 60.00. Bon k. Nightingale Cross Gem. in Waterloo 3.25. By k. Reinke in Chicago from N. N. 2.W. Jubilee Collecte by k. WolbrechtS Gem. in Okawville (for the educational institutions) I9.75. (Summa -IO3.47.)</p> <p>To the building fund: Communion - Collections of k. DöderleinS congregation in bomewood 9.00 u. 9.25. (S. -18.25.)</p> <p>For sending a pastor to Australia: k. Löber in Niles 2.80.</p> <p>For inner discord: By ?. F. Erdmann in Red Bud 40.00. By k. Göhringer in MaScoutah by Mrs. N. N. 1.00. By k. Achenbach in Venedy by W. JutuS 1.00. (p. -42.00.)</p> <p>Freestyle clothing of Negro children in Little Rock: by k. Wagner in Chicago from Wittwe N. N. .25. k. Muller in Randolph 1.00. By k. Reinke in Chicago from G. Klotz 2.00, Mrs. N. N. 2.00. (P. -5.25.)</p> <p>To the Negro Mission: by k. F. Erdmann in Red Bud 30.00. by k. Reinke in Chicago from N. N. 1.00, Mrs. N. N. 2.00.</p> <p>On the emigrant mission in Ncw lork: By?. Schroeder in south Litchfield from d. parish 6.00, from N. N. 2.W. (S. -8.00.)</p> <p>On the emigrant mission: By k. Erdmann in Red Bud 12.00.</p> <p>For poor students in St. LouiS: Through W. Märten of k. Wangerin- Gem. in Bethlehem 6.25.</p> <p>For poor students in Springfield: By W. Märten of k. WangcrinS parish in Bethlehem 6.25. By ?. Döder- lein in Homrwod by the congregation 15.25, by Mrs. Sönnholz 1.50. By k. Wagner in Chicago from the Woman's Club 15.00. (S. -38.00.)</p> <p>To college- household at Springfield: by ?. Kolk- tomorrow in NaShville from d. Gem. 4.30, wedding--Collecte at H. Reinhardt 3.25. (S. -7.55.)</p> <p>For poor students in Addison: Coll. at teacher RichertS wedding in Woodworth 3.38.</p> <p>For Sick Pastors and Teachers: By ?. Reinke in Chicago by Krau A. Klotz 6.00.</p>	<p>For the preachers' and teachers' widows' and orphans' coffee ("middle district") have been received:</p> <p>1. contributions:</p> <p>From the kk.: C. F. Steinbach, H. Jüngel, M. Merz, H. Schlesselmann, H. W. Lothmann, I. Lehner, C. Böse, L. Dulitz, C- Zschoche, W. Sihler, W. S. Stubnatzy, W. Brakdage, I. G. Schäfer, C. E. Bode, A. K. W. Th. Sirk. W. I. B. Lange 4.00 each, H. Schönebrg 5.0", E. Lallmann3.00, G. Heintz, F. W. Pohlmann, H. Wunderlich 2.00 each. Of the teachers: I. G. W. Gaumgart 4.00, H. W. Bewie 5.00, H. I. Hrsse 3.00, H. W. R. Krenntng 2.00.</p> <p>Two. Gifts:</p> <p>By ?. T. Sallmann from the communion coffee of his two friends. 5.00. W. Bradmiller .50. Mr. W. Heine 1.00. By ?. I. G. Schäfer of Mrs. W. .50. By n. A. K. W. Th. Stek, Toll. sr. Gem., 6.10. By ?. A. Schmidt by Mrs. N. R. as a thank offering 1.00.</p> <p>Indianapolis, Aug. 12, '80, M. Tonzelman ", Cassirer.</p> <p>For poor students received with heartfelt thanks from N. N. -5.00. L. F. W. Walther.</p> <p>On behalf of the First German Lutheran St. Paul's Parish of Hanover Township, Erawford Co., Iowa, the undersigned certify with heartfelt thanks de" receipt of the following gifts for the building of their church:</p> <p>Bon Hr". k. Wunders Gemeinde in Ehicago -39.35. Don a" Unknown 4.00. By Mr. Kassirer Bartling 44L5.</p>
	<p><b>LerLndered address":</b></p> <p>Kev. 6s&lt;". 4V. Liue^munn, Llerrslir 8t.st.inn, Lanlcalces 6o., III".</p> <p>8. 0. Nsirs, 344 kconss sla-, Danton, 0.</p>	



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
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True happiness.

How happy God hath made me, How happy he  
maketh me. That my heart laugheth in my bosom,  
And my tongue is glad.

He took care of my soul. So that it may not be spoiled  
And I shall not fall under the curse of eternal death.

He threw behind him the multitude of my sins, so that  
they sank bit by bit in the depths of the sea.

Now I dare gladly lift up my face to my father,  
And of horror it is not egg" sign more, this quake!

How happy God has made me. How he makes me so  
blessed.

That my heart laughs in my bosom And my tongue is  
merry!

E. H. Rohe.

(From the "Free Church.")

"I believe an everlasting life. Amen."

When in the first half of this century the gracious and merciful God  
once again visited our dear German people, it went through the land  
like a murmur that began quietly and became ever more powerful. Then God saw sense and raised up men from time to time who  
There was a stirring on the field of death of our people, who had died  
in rationalism, and many were awakened from spiritual death to new  
life. It was a wonderful time, this time of revival. Many of those who  
experienced it are still alive, among them not a few professors and  
pastors, to whom we all owe a great debt of gratitude next to God.

It was first and foremost the second article of our Christian faith that  
was recovered and placed on the lampstand in that wonderful time of  
God's visitation of grace. While the rationalists had left the first article  
of the creation, preservation, and government of the world by the  
almighty and benevolent heavenly Father, they knew that the second  
article of our Christian faith was not to be found in the first place.

But there was no mention of sin and grace. It was a faith that had  
nothing in common with that of the Jews, Turks and Gentiles. For also  
the Gentiles know "that one God fei" (Rom. 1, 19.), who "himself gives  
life and breath to everyone everywhere" (Acts 17,25.), so that  
Gentile poets (poets) could say: "We are of his generation" (17, 28.).  
For he "hath not left himself unwitnessed, hath done us much good,  
and hath given from heaven rain and fruitful seasons, hath filled our  
hearts with food and gladness." All this they knew, like the heathen,  
from the natural knowledge of God which every man has, and this they  
preached and believed with a certain natural warmth and sincerity,  
which might sometimes be shameful even for Christians. But that, alas,  
was all. And that is why they sang, and still sing, "We all believe in one  
God: Christian, Jew, Turk, and Hottentot." They knew nothing of the  
terrible ruin of original sin, nothing of judgment and damnation, nothing  
of reconciliation through the precious blood of Christ, the Son of God.  
Instead of the holy Scriptures, reason applied with its motto: "Fear God,  
like as it was in the days of Lot. They ate, they drank, they bought, they  
do right, spare no one." They all thought of themselves as sinners,  
afflicted with many faults, but if they only strove to live righteously and  
piously, they believed that the good God, who could not condemn any  
man, would accept them. Although, in spite of all this, the gates of hell  
had not overpowered the Christian church among our people, for here  
and there there were still souls who took comfort in the blood and  
the righteousness of Christ, yet these were very scattered and hidden, and  
popular faith publicly held undisputed sway. It was an unspeakable  
pity, not only that all who preached and adhered to such faith had  
become heathens, but that they even passed this heathenism off as  
Christianity, and with all this the holy Scriptures and the confessions of  
the Lutheran Church "rightly existed.

The word of the cross was preached again for the comfort of poor  
sinners, but also as a foolishness for those who had sinned.

When the old truth gained more and more ground again in the pulpits and  
more and more the old truth regained ground in the pulpits and  
chairs, as can be seen even now, thank God, in the decaying national  
churches. God has done this, and woe to him who would not see it and  
acknowledge it with heartfelt thanks.

But the people at large have still not been awakened. The vast  
majority are stuck in the faith of reason. In the best case, where they  
still think they must have "religion," where they still want to be  
"Christians," and think that "church" must remain, they have not gone  
beyond the confession of rationalism: "God, virtue, and immortality.  
For the rest, however, they have fallen into complete godlessness  
and carnal service (materialism). The great general  
apostasy is there, as in the days of Noah: "They ate, they drank, they  
freed, and they let themselves be freed, until the day that Noah entered  
the ark, and the flood came, and destroyed them all. The same  
like as it was in the days of Lot. They ate, they drank, they bought, they  
sold, they planted, they built. And it came to pass in the day that Lot  
went out of Sodom, that it rained fire and brimstone from heaven, and  
destroyed them all. In like manner shall it be also in the day when the  
Son of man shall be revealed." (Luc. 17, 27-30.) Who does not see the  
signs of the times? Is not the blossoming of modern so-called  
"education", "culture" and "civilization" in the whole world a sign of the  
near end?

But what is almost sadder than this general apostasy, and must fill  
a Christian heart with deep sorrow and inward anguish, is to see how  
even most of those who have to some extent restored the second  
article to the people, and for the sake of their faith have endured hard  
struggles and suffered much ignominy, have not only not advanced  
further along the path they have trodden, but have even begun to  
retreat.

Whence comes this? It undoubtedly comes because they thought,  
with some understanding of the second article, that they had already  
sufficiently recovered the third, or because, for their own blessedness,  
as well as for the struggle against crude unbelief, they had

The third article did not seem to be necessary. In addition, the spirit of rebellion against all divine and human orders has spread among our people with the general godlessness, which can only be effectively and permanently resisted by the divine law, especially by enforcing the fourth commandment. In this way, however, the general interest of the church has been directed too much to civil and state conditions, and the already existing state-churchism has now been wrapped in the appearance of the only true Christianity, even by those who, according to the second article, want to be faithful Christians. The secularization of that part of our people which has been awakened from rationalism, in congregation, office, and church government, which has been torn down more and more as a result of this, is evident. What is it that primarily occupies the believing Christians of our people in our day? What is it that even the pastors in general put the real emphasis on? What is it that the church regiments are primarily concerned about? We are not afraid to say it openly, for it is unfortunately the truth: it is not only and above all the salvation of souls, but it is the interests of civil, state, and external church life, in the preservation of institutions and orders, customs and traditions, and so on. With doctrine and faith one thinks to be finished, as far as necessary. What lies beyond that is the business of the philosophers who teach in the universities and have the name of "theologians. They are always discovering new doctrines, and the church accepts them with admiration, or treats them as "open questions." The second article is thought to be held as a closed question, and it is indeed gratifying to see how back and forth against the present-day rationalists, who commonly call themselves "Protestant Unificationists," the same is argued for and really still preached in many pulpits Christ's blood and righteousness. But of course it cannot fail that, because the doctrine of the Christian faith is confined to a few fundamental articles and other equally important ones are omitted, even among the Lutherans who are considered orthodox, there are many false doctrines about the second article, and, by the way, even the grossest Protestant Unitarians are at most fought only scientifically or only in the sphere of political and external church life, but otherwise, like the Sadducees with the Pharisees, only walk, teach, and work with each other as different parties or sects in one and the same church.

It would lead us too far to go into the whole state of ecclesiastical misery of our poor German people. We are now only interested in uncovering the reason why even the faithful Lutherans of our day, the best of all state-church parties, even those to whom we owe the revival from rationalism, have not continued to decline, but have declined more and more, so that we have almost lost touch with them as well. It is, as we have already indicated, the disregard of the wholesome teaching of the Word of God, especially of the third article of our Christian faith. It has come to this, that even among those who think they must fight for the Apostles' Creed, and who, as I have said, here and there have manfully stood up for the second article of it in the face of utter unbelief, many have treated the whole third article as a

open question, about which nothing can be known for certain, and therefore can be taught and argued back and forth in the church.

It was the "Missourians" who, continuing on the basis of that wonderful time of revival, came by God's glorious grace and guidance to a further knowledge of correct Christian Lutheran doctrine and faith, and who also placed the third article of the Apostles' Creed back on the lampstand. Now what to them and to us, on the basis of this our Creed, is an essential, indispensable article of our most holy faith, appears to the entire newfangled Lutherans, even where they perhaps "scientifically" and in theory approve of our doctrine, as an open question, not yet separating the Church, etc., etc. Now, while in regard to the first and second articles our hearts would like to beat together in many cases, although here, too, the pervasive difference of another spirit always shows through, \*) in the important doctrines of faith of the third article we see ourselves entirely divorced from one another. What this means, however, we understand correctly when we consider how the third article in its true sense has been and still is the partition between the Lutheran Church on the one hand and the Roman and Reformed Church on the other. Should all this now no longer be church-dividing, or "not yet," as many neo-Lutherans say? Should all that we believe, teach, and confess concerning the third article be nothing more than theological disputes, on which the church must first shed new light? Are they mere theological quibbles, speculations, and the like, or even quirks and peculiarities, what our Lutheran Church and we with it believe, teach, and confess concerning the free will of man and the work of the Holy Spirit, regeneration, conversion, etc.? Of the word of God, through which alone the Holy Spirit works? Of the holy Christian church, which is the congregation of the saints? Of the forgiveness of sins as the actual nerve and focus of all true Christianity, to be attained only through faith in the Word, baptism, and the Lord's Supper? Of the resurrection of the flesh (without a dreamed-of-millennial kingdom)? Of eternal life?

**Yes, about eternal life.** That's what we wanted to talk about. The introduction has become a little long. But this time the introduction should be the main thing, just to point out the importance of the subject. What we want to say is this, that in the very latest controversy between us "Missourians" on the one hand and the neo-Lutherans on the other, in the controversy over the doctrine of election by grace, it is again not a matter of theological quibbles, but of saving and preserving our little catechism, the very most simple child's faith<sup>A</sup> around the last and most glorious piece of our apostolic creed. That now "the dull senses of the present Lutherans," as even the Iowa (!) call them (Kirchl. Zeitschrift 1880. Heft 1, p. 5), -j-) do not understand this article, and the doctrine of

The fact that the election of grace is a blank sheet to them cannot be surprising. Nor is it at all possible to argue with them about this question, since there is still such a bottomless obscurity, confusion, and false teaching among them about the whole third article that it is impossible to understand the conclusion without the beginning. But we speak with thanksgiving to God and with the whole Christian church also this conclusion of the infant faith: I believe an eternal life. Amen.

How? Do not others also believe this? Do not all the opponents who deny our doctrine of the election of grace also believe in eternal life? It would seem so. But the old rationalists also believed in eternal life in their own sense. Did they really have the pure doctrine and right belief of the third article? Certainly not. For what does it mean, "I believe in eternal life"? Does it mean only this: I believe that there is eternal life? So do the devils, who never enter it. But what does it mean? This is what Luther's interpretation of the Small Catechism teaches us: "I believe that the Holy Spirit . . . will give me eternal life together with all believers in Christ. This is certainly true." This is the simple child's faith, that there is not only a heaven, but that I, I, I will go to heaven and be saved. This is really the key-stone and the main piece of all Christian faith, to be sure that nothing, not even anything "to come" "can separate me from the love of God, which is in Christ Jesus. Here, as everywhere, the word "for you" applies again, which "requires a faithful heart." But this believing is nothing else than being sure of his election. For those who are saved are the same whom God chose in Christ before the foundation of the world, these and no others. But it is this faith of ours which all the world now mocks and derides, some in this way and some in that. It is this infant faith of ours, this final article of our Christian faith, towards which all other preceding doctrines strive, and in which they all first find their true meaning and their final goal, this Christian hope of ours, which the devil now wants to rob us of. For he knows that with this glorious, delicious, and comforting doctrine, as it is also called in our Formula of Concord, if we keep it true and pure on the basis of Scripture and in agreement with our pure Lutheran confession against all kinds of Romanizing and Calvinizing reasoning and blasphemies, we are snatched from his infernal jaws forever. On the other hand, as far as the evil enemy has room to awaken doubt in God's love or trust in one's own heart, so far he has won the game. Neither the Romans, who curse the certainty of blessedness, nor the Calvinists, who blasphemously deny God's general will of love, on which alone a certainty of the state of grace can rest, nor even the neo-Lutherans, who, in the last analysis, depend on man's free, own decision and choice, not on God's eternal mercy, but At the same time, however, we also recognize from the falsifications and malicious mutilations of quotations, and in general from the refined style of writing, which lacks all simplicity, and from the progress, yes and no theology, which is wrapped with great art in the cloak of orthodoxy, that such opponents in America, where they are known, are not worthy of an answer. Here with us, this brief warning against the Iowa "Kirchliche Zeitschrift" may suffice, with the heartfelt request to all honest opponents to at least read the Missourian writings for themselves, although we know that we will unfortunately find little hearing with this request.

\*) Who, for example, among the neo-Lutherans seriously believes in a real divine world government in the question of the calling of the Gentiles? And in how many do we still find the pure doctrine and the right faith of Christ's person, office and work?

†) The Fritschel brothers, the leaders of the Iowa Synod, the actual New Lutherans of America, admittedly do not have such "dull senses," for "he who reads their writings will find out from the same the



The only person who can have a certainty of election or, which is the same thing, truly believe in eternal life, is a Lutheran, i.e., a

"Missourian. Only a Lutheran, that is, a "Missourian," can do this. But

that we can believe such things in the deepest consciousness of our infinite guilt of sin, in the consciousness of the weakness of our faith, already lives in the time of the fulfillment of the Old Testament promise. but rather the malicious enmity against God and his word, which now so that we must all together always say, "I believe, dear Lord, help my First of all, the Holy Spirit revealed and promised Christ to the children shamelessly comes out and takes the mouth full. It is no longer, as in unbelief," in the consciousness of the hard struggle against the devil, of Israel as the Son of God and the Son of Man in His life, suffering, former times, individual scattered free spirits and deniers of God who the world, and the flesh, so that we must always hold before us the death, resurrection, His ascension to the Father and His sitting at His poured out their venom in writings, but were regarded by the people word: "Create your blessedness with fear and trembling," conscious of right hand, i.e. His equally almighty rule over heaven and earth, even with suspicion, even disgust and aversion.

the possibility of the apostasy of believing Christians, conscious of our according to His human nature, precisely as the God-Man. And every utter inability that we may yet be sure of our election, and in such penitent son of Abraham who took hold of this promised Christ by faith,

certainly believe, teach, and confess: "I believe an eternal life," - yes, which this gracious word of promise kindled in him, had the same of that is the secret of the faith which neither reason nor science ever forgiveness of sins, life, and blessedness, which the children of the attains, the faith which looks not to its worthiness, not to its works, nor New Testament have by grace through true faith in the appeared and to its faith itself, but always only to Christ in the Word. In such faith we come Christ, by virtue of the gospel. And great and holy is the joy of are blessed and can easily bear all kinds of blasphemies, as if we were the believers in Christ of the new covenant, when they see that and Calvinists or the like. As long as the new Lutherans do not thoroughly how the promises of Christ in the Old Testament, and especially in the break with rationalism, which they have hardly half overcome, and do Psalms, are so gloriously fulfilled in great part. And because of this not want to learn, teach, believe, and confess the third article from the harmony between the promise of the Old Testament and the historical beginning, as the Lutheran church believes, teaches, and confesses it, fulfillment in the New Testament, even unbelievers are forced to this last part of it will, of course, remain hidden from them. We acknowledge in their minds and consciences that the Bible, which Lutherans, however, have here again a symbol or sign of recognition, testifies to this harmony, is not a human invention, but God's Word, for which the merciful God wants to gather us more and more in these even though their hearts and wills are opposed to this truth; for only last sorrowful times, as the banner of our hope, that we may confess the Holy Spirit is able to bring about affection and recognition through courageously and cheerfully before all the world and against all the this Word of His, to which true faith in Christ is exactly related.

gates of hell, in spite of all disgrace and blasphemy: I believe an eternal life. Amen. H-r.

But if also the believing Christians of the new covenant already live in the time of fulfilment - if the kingdom of Christ, the church of God on earth has extended over all kinds of countries and peoples: it is nevertheless just as certain that this fulfilment is not yet completed and that the kingdom of Christ lies until the last day in constant struggle with the kingdoms of the world and the children of unbelief, whose head and prince is the devil.

The 2nd Psalm also deals with this battle, and indeed our times in particular, in their hostility to Christ and his kingdom, are most vividly portrayed in it, both in their wickedness and in their powerlessness to destroy the kingdom of Christ.

First, vv. 1-3: "Why do the nations rage, and the people speak in vain? The kings of the land rebel, and the lords counsel with one another against the Lord and his anointed: let us break their bands, and cast away their cords from us."

Who then are the Gentiles in this present time? Are they only those outside of Christendom who resist the voice of the gospel from the mouth of the believing messengers of the Gentiles in distant lands and among all peoples under heaven, and who do not esteem themselves worthy of eternal life? Alas, no! For in no other time than in ours, which master has his special assumptions, but all have the special talent to has such a decidedly antichristian character, have there been such large groups within the visible church, the congregation of the called, who, though for the time being still mostly baptized, are now apostate and lying Christians, and who hate Christ and his Word more bitterly than

the heathen. Never as now has impudent and naked unbelief so raised its head and so devoured all classes of the people, at least in our Germany, high and low, educated and uneducated, rich and poor.

It is much less than in former times the crudeness and ignorance, but rather the malicious enmity against God and his word, which now so that we must all together always say, "I believe, dear Lord, help my First of all, the Holy Spirit revealed and promised Christ to the children shamelessly comes out and takes the mouth full. It is no longer, as in unbelief," in the consciousness of the hard struggle against the devil, of Israel as the Son of God and the Son of Man in His life, suffering, former times, individual scattered free spirits and deniers of God who the world, and the flesh, so that we must always hold before us the death, resurrection, His ascension to the Father and His sitting at His poured out their venom in writings, but were regarded by the people word: "Create your blessedness with fear and trembling," conscious of right hand, i.e. His equally almighty rule over heaven and earth, even with suspicion, even disgust and aversion.

The matter is now different. As "in vain" as these people speak against God, they do not speak and write in vain for the ears and eyes of great multitudes of people; their mob falls to them like water.

Nor are they merely the atheistic vocal leaders and the leaders of the Communists and Social Democrats. There are enemies of Christ and his word who are more dangerous than these, who stand in offices and dignities, hovering where possible like an eagle with outstretched wings over the heights of culture and letting their "anti-God and anti-Scriptural" thoughts flow abundantly in word and writing; for they have a tireless enthusiasm for speaking and writing and a large stock of colorful phrases and dazzling thoughts, some of which they have picked up and some of which they have fabricated themselves, which they would be only too happy to bring to the people orally or in writing; otherwise, as Luther used to say, "great art would tear their stomachs apart.

A good part of the deputies in the German Reichstag and in the parliaments of the individual states belong to these fellows. They are determined enemies of the divine word and of every church, whether Catholic or Protestant, and spiritual fathers of the Social Democrats and yet at the same time also idolaters of the German Empire. In the Prussian Diet, these so-called liberals were also the co-authors of the partly unjust so-called May Laws, in which the all-powerful State fetters and gags the already powerless Protestant or rather State Church even more, but has come to a dead end with the Roman Church; And the Prussian government, in order to get out of it, would be only too glad to make a retrograde movement and first of all to revise the May laws and then, hopefully, to repeal the unjust part of them, if only its

On the other hand, these enemies of Christ and his kingdom include quite a number of naturalists who make every effort to invalidate the creation account of the Scriptures and to present it as an untenable myth. But in their assertions about the history of the formation of the earth, they are themselves at odds with one another; one part contends for the formation of the earth by fire, the other for formation from water, and in these two parts, again, this and that

see what is not there, and to present their "fantasy hostile to the Bible" as products of eractic natural research.

Thus, even against the natural reason of the born pagans, how much more against the Scriptures, all living creatures developed in stages from a primordial slime, and finally man from the ape. Should one not think that all men, on hearing or reading such brain-burning phantasies, would be able to understand these

(Sent in by Dr. Sihler.)

## The second psalm and our tent.

The Psalter, too, is a part of the Scriptures, and therefore every word of it is inspired by the Holy Spirit; and it is different from, for example, our orthodox and anointed hymn-writers, who either transformed individual Psalms into German hymn-verses, or were often inspired by the Psalms to holy enthusiasm and spiritual songs, and were often in the position of having to choose between individual words and expressions in their writing, preferring one to the other. This was absolutely impossible with the sacred poets of the Psalms, for the Holy Spirit immediately put each word into their minds and pens. In the Psalms, therefore, the Holy Spirit reveals his riches and the fullness of his glory in divine teaching, punishment, admonition, comfort, praise, thanksgiving, and prophecy; and even the most glorious and powerful of our hymns, which have their origin in the Psalms, whether nearer or farther away, are, compared with them, only meager and feeble variations of them. Even our most exquisite hymns of praise and thanksgiving are but as a shard against the psalms of praise and thanksgiving of David, which the Holy Ghost kindled in him, and gave literally into his heart, mind, mouth, and pen. Likewise, what are our most powerful penitential songs, compared! with the cry of the anguished and crushed heart, which from the soul of David penetrates so powerfully and mightily to the heart of God.

...for fools that have sprung from the madhouse? But this is not so. They have a multitude of followers who take their foolishness for wisdom, their madness for truth; for madness is contagious. What unites both teachers and hearers, writers and readers, is their common malicious unbelief and hatred of Christ. This, however, is at the same time God's just judgment, which has caught the wise in their prudence that they are struck with blindness and delusion, and consider the will-o'-the-wisps that emerge from the mire of their anti-God heart as a special enlightenment.

Thirdly, among these determined enemies of the Lord and His kingdom are a large number of the present-day teachers of elementary schools in so-called Protestant or Evangelical Germany, who are highly favored and praised as kindred spirits by the culture-fighting and progressive liberals in the Reichstag and in the Landtage, and also from time to time by this and that Minister of Culture.

It is indeed very ridiculous to read with what complacency and presumption these disciples of humanism and the exact naturalists behave at their large gatherings and greet the hollow anti-biblical phrases of the essays read by their geniuses with stormy applause and mixed bravos. But these are essays whose subjects are far beyond their power of comprehension, and in them they only adorn themselves with borrowed coloured every; and to this stands this their intellectual work, i. e. For, as sons or brothers of the progressive enlighteners and humanistic people-gratifiers, these pompous fellows have nothing else in mind than to snatch their schoolchildren as quickly as possible from the stultification of biblical superstition and belief in miracles, to kindle in them the light of true and right science and education, and to prepare every gifted peasant boy for the future professor.

But the most grievous and deplorable thing about it is that even better-minded authorities leave these corrupters of youth, these dangerous poisoners and false coins, who destroy the faith of baptized Christian children in the bud and make all true fear of God almost impossible, quite calmly in their office, in order to show themselves the year in and year out as soul murderers, although this wicked generation makes no secret at all of its attitude, but boasts of it and gloats over it. This sinful maternalism and slackness of the even better-minded authorities is also part of the curse of today's unionism, which with its creeping poison, pervades everything in a corrupting way.

Fourthly, among the enemies of Christ and his kingdom are the so-called Protestant Unitarians, who, however, if we look closely, protest in fact and in truth against every single article of the Christian faith. It is true that these fluttering spirits and moths, who love the twilight, give themselves the appearance of having nothing more to do with the old rationalism, but at bottom it is not so; rather, this unbelief of the faith in the reason has the advantage of honesty over them; for they, too, deny the deity of the biblical Christ, recognize him only, according to their teacher Schleiermacher, as the ideal man, or supreme, in good Arian terms, as a kind of

Son of God, but not to the extent that God would have created heaven and earth through him.

At the same time, however, they are very eager to veil this denial of theirs with many veils, from Schleiermacher's legacy, with high-sounding phrases about Christ and much fluttering and fluttering, so as not to offend the church-minded too much, and to swim happily between them and the open deniers of the divinity of Christ, by conceding many things to both. Thus they appear as a kind of spiritual bats, partly in that they love the twilight and the darkness, partly in that they seem to be a kind of middle variety of birds and mammals.

That like-minded princes and consistories now place these chameleons in office and dignity is of course no wonder; but it is shameful and disgraceful when ecclesiastical authorities, who wear the appearance of confession before them, do the same, or leave such jugglers and actors in their offices after they have become sufficiently obvious.

Fifth, among the enemies of Christ and his kingdom are a goodly number of municipal authorities who make no secret of their unbelief, as well as a considerable number of princely and royal officials in all kinds of provinces who attend little or no church and, as they also say, could very well "live and die outside its shadow. And if such magistrates of the cities have at the same time the right of patronage, they honestly see to it that no believing preacher gets a profession during vacancies, but hurriedly stretch out their hands for a Protestant minister, especially if he has the reputation of being a celebrated pulpit orator. But that the poor congregations are very badly provided with such eloquent declamers and phrase-heroes, who are more likely to be flour-servers than pastors, is something that these fathers of the city are very unconcerned about. They are men, if not according to God, then according to their hearts, from whom they have to fear neither public nor special admonition, if not punishment, but vain praise.

Sixth, among the enemies of the Lord and his kingdom is the almost incalculable mass of editors and writers of newspapers, magazines, pamphlets, novellas, and novels, which, in spite of the diversity of their purpose and content, are all permeated by the same sentiment of their authors and editors, namely, by the malicious unbelief against Christ and by the hatred or contempt of the divine Word. And with them, joined in the same sentiment, is the still much greater swarm of their readers, whether they be political partisans and liberal humanists, or fine-tongued epicureans addicted to pleasure, or coarse Fleschesmen, who honestly go out with the language and say: "Let us eat and drink, for tomorrow we are dead." In our old fatherland, and similarly here, the coarser or finer epicureanism, even in the literary, beautiful-spiritual field, is a deep and broad current, which washes down great masses of unbelievers, and also of the young people, into eternal ruin.

Last, or perhaps first, among the enemies of Christ and his kingdom are the communists and social democrats in all kinds of countries and peoples. There is, of course, a difference between the deceived and seduced masses and their teachers and leaders, who in turn are deceivers and seducers deceived by the devil, atheistic-materialist

They are, as is well known, like-minded fellows who, with their followers, aim at the destruction of all divine orders, namely, of the church, of the authorities, of marriage, of the difference in property and possessions. The Reichstag laws recently passed against them in the German lands, however, are hardly capable of breaking their power and destroying their plans; they are only capable of temporarily restraining their coarser outbreaks, but only of strengthening their internal unity and their union under new and different names and forms, which are not forbidden by law. They would be best cured of their madness if they were granted a district in which to try out their popular happiness and to carry out their views in practice. Then they would soon get into each other's hair themselves, reveal themselves as anarchic revolutionaries, and be thoroughly cured of the savage abomination of their madness, and voluntarily return to the bounds of the wholesome legal order.

Now, as various as these enemies of the Lord Christ and his kingdom may be, and as much as they may occasionally be at variance with each other, especially in the political and scientific field, yet they are carnally of one heart and soul, that they cry out as of one mouth, "We would not that this (that is, Christ) should reign over us." And likewise in open indignation "against the Lord and his anointed" they cry one to another, "Let us break their bands, and cast from us their cords." By the malice of their will, strengthened by that of the devil, they break the bands of the divine word and of the wholesome fear of God, and cast from themselves the cords of love by which the gracious God would so gladly have led them on the however narrow way to eternal life.

(To be continued.)

(Sent in by k. Fr. Sievers.)

Inner Mission in the Northwest District.

(Continued.)

If we now turn to the three-county Copper District further west, it should be noted that although we do not have a mission here in the true sense of the word, we should have one and, God willing, will have one from now on. There seems to be the most beautiful prospect for it there. Initiated by some members of the congregations in Detroit and Sheboygan who moved there, our Synod began 16 years ago to plant the banner of the pure confession of the orthodox Lutheran Church in this region. And by God's help it has succeeded in establishing a Lutheran congregation in the three adjoining towns of Hancock, Houghton and Hurontown for the past 13 years, which is presently led by Hm. Pastor Ph. Wambsganß, Jr. As the pastor here also has to preside over a school of 60 children, the burgeoning congregation so occupies all his time and strength that it is not possible for him to contribute much to the spread of the kingdom of God in wider circles. However, he was able to help strengthen the small congregation in the little town of Calumet, 12 miles up the road, to such an extent that it was able to appoint its own preacher this year, whom it has also received through God's kind guidance in the person of the candidate Fr Arnold,

who was the first worker in the vineyard of the Lord to come out of the 52:7) It was like the time when Peter cast his net at the word of Jesus, and from there he followed a call from the congregation in West dear congregation in Bay City, Mich. Calumet is not only a highly and now such a great number of fish were gathered that they had to Seneca, N. Y., where he served as pastor the longest (10 years). At favored place on earth (in that the most productive copper mines in beckon to the companions in the other ship to come and help them last, in March, 1878, he accepted the pastorate in the congregation at the world are located there, in which about 2,000 workers bring 800- pull. Since last year, Mr. Past. Steyer has been active in this area and St. John'sburg, N. Y., where, according to God's counsel and will, he 1,000 tons of copper ore from 2,000 feet below the earth's surface to has provided for 5 congregations and 10 preaching places in such a was to conclude his earthly course. Equipped with rare gifts to the light of day every month), but there are also many souls there who way that in each congregation church service (confirmation classes penetrate the depths of salutary teachings, faithful and conscientious would like to be rich in God and therefore seek and find life and full 2c.) took place on every 5th Sunday, while on weekdays the other in the administration of his sacred office, it may be said to the glory of satisfaction in the blessed gospel of Christ alone. - For the preaching places were visited and served. Even if it will not be possible to find God that he everywhere labored in blessing. Restlessly active, he was of the divine word, 60-80 adult listeners used to come there; the flourishing congregations in all of these places, there is good reason always ready to serve his fellow Christians and ministers with counsel congregation also seriously thinks about building a church and has a to hope for this in most of them; indeed, there are already prospects and action.

great desire for a Christian community school. In the vicinity of elsewhere for the founding of new preaching places, and in addition, As a Christian householder he lived with his surviving wife, Anna Calumet and Hancock there are still a lot of smaller places where through God's goodness, a new messenger of peace, namely Mr. Margaretha Schmitt, née Schalter, for a little over 17 years in a mission stations could and should be established. Twelve of them are Candidate Schütte, has been won for this region. However, here too peaceful and blessed marriage. The blessing of the Träniertes - 1 already known as such, where probably 10, 12, 15 Lutheran families the devil rumbles mightily against the coming of the Kingdom of God Chron. 18, 27.: "Now begin to bless the house of your servant, that it live, some of which have already shown hunger and thirst for the bread and keeps even many churchgoers in the most frightening indifference may be forever before you; for what you, Lord, bless, that is blessed and water of life, e.g. Ontonagon and Rockland (where Mr. Rohrlack and contempt against the offered means of grace. To this again there forever" - was especially evident in the nine children whom God gave worked in the sixties), furthermore Lake Linden (where the most is no lack of false prophets. The lowans have broken in and sought and who were all gathered around his grave. magnificent stamp mills are located, which crush 800 tons of copper annexes, and the friend Schnitzlet mentioned in the last number has ore to dust in 24 hours), as well as Allouez and Phoenix Mine and five done real damage. But that's just the old song: "Where our Lord Christ According to God's unfathomable providence and will, he was to spend a long time in great misery before he was able to get from work to rest, from battle to eternal victory. This fatherly chastisement of the other neighboring places. So the new pastor of Calumet will soon have builds a little church, the devil builds a chapel next to it." On the other Lord was necessary and salutary for him. In his misery he had to complain about many temptations, but he could also confidently say: his hands full, that he, with the help of his dear neighbor in^Hancock, hand, we have the consolation that the Lord knows how to deliver the "I have surrendered to my dear Saviour. Although he still had some hope that the faithful God would preserve him to his own, yet in the last days he surrendered quite calmly and confidently to the will of his Saviour. On Saturday, the 28th of August, as we may confidently hope, he blessedly fell asleep in the Lord. will make the copper district at Lake Superior a real misfion field and godly from temptation even among the deceived (2 Peter 2:9.). And if scatter the good seed of the word of God abundantly to a everywhere the coming of his kingdom is partially hindered here, it will extend its According to God's unfathomable providence and will, he was to spend a long time in great misery before he was able to get from work to rest, from battle to eternal victory. This fatherly chastisement of the Lord was necessary and salutary for him. In his misery he had to complain about many temptations, but he could also confidently say: "I have surrendered to my dear Saviour. Although he still had some hope that the faithful God would preserve him to his own, yet in the last days he surrendered quite calmly and confidently to the will of his Saviour. On Saturday, the 28th of August, as we may confidently hope, he blessedly fell asleep in the Lord. cursed sowing for the blessed eternity! May the Lord of the harvest blessed borders all the further elsewhere. The neighboring Shawano give his divine prosperity to the planting and watering of his servants, County has already been described by pastors standing there as very help the dear congregation in Hancock to have a capable school important and hopeful for our mission, and steps have already been teacher (so that their pastor may gain more free time for missionary taken to get a suitable young pastor who should first take up the work), and make necessary and provide one new worker after another mission work under the leadership of the pastors already working in this great and beautiful field of work!

After we have already spent too much time in beautiful Michigan, it beautiful project for the building up of His dear Church succeed, and is high time that we first take a leap over to Wisconsin and see what may the dear Lutheran readers soon be pleased with more precise there is to report from the area of the inner mission. There we find, and quite pleasant news through a reporter who lives there and is mainly in the northern part of the state on the Wisconsin Central therefore certainly more competent! Railroad, a wonderful, already richly blessed, but still promising mission area. For a long time now, the pastors in this region have been able to serve an extraordinarily large number of small branch churches and mission places, and as often as a new worker had to be called into the vineyard, the Lord gave him so much to do that almost every year new workers had to be brought in. Thus, for example, Mr. Pastor Erck, for example, had the joy three years ago of being able to divide his time and fresh youthful energy among 17 different preaching places, whereby his feet, even with the help of swift riding horses and steam horses, were not able to carry him from one place to another as quickly as many of his listeners would have liked, for whom it took too long until it was their turn again; for they believed the word: "How sweet upon the mountains are the feet of the messengers, which preach peace, which preach good, which proclaim salvation, which say unto Zion, Thy God is King." (Isa.

there in great blessing. May the God of all grace also make this beautiful project for the building up of His dear Church succeed, and may the dear Lutheran readers soon be pleased with more precise and quite pleasant news through a reporter who lives there and is therefore certainly more competent!

(Conclusion follows.)

As a Christian householder he lived with his surviving wife, Anna Margaretha Schmitt, née Schalter, for a little over 17 years in a peaceful and blessed marriage. The blessing of the Träniertes - 1 Chron. 18, 27.: "Now begin to bless the house of your servant, that it may be forever before you; for what you, Lord, bless, that is blessed forever" - was especially evident in the nine children whom God gave and who were all gathered around his grave.

In the midst of his blessed work he was taken away in his prime. According to God's unfathomable providence and will, he was to spend a long time in great misery before he was able to get from work to rest, from battle to eternal victory. This fatherly chastisement of the Lord was necessary and salutary for him. In his misery he had to complain about many temptations, but he could also confidently say: "I have surrendered to my dear Saviour. Although he still had some hope that the faithful God would preserve him to his own, yet in the last days he surrendered quite calmly and confidently to the will of his Saviour. On Saturday, the 28th of August, as we may confidently hope, he blessedly fell asleep in the Lord.

On the following Monday afternoon the burial of the body took place. Friends and fellow Christians came from all the communities in the surrounding area to pay their last respects to the deceased. The funeral was conducted in the following order. In the mortuary the song: "Valet will I give you" was sung, after which Pastor Hochstetter said a prayer. In the church, Pastor Heid preached the funeral sermon on Ps. 57, 2-4. The altar service was conducted by Pastor J. Gram. A short biography of the deceased was read by the undersigned. From the church the funeral assembly proceeded in the following order to the graveyard. Four school teachers preceded them, followed by the Bergholz trombone choir, the pall bearers with the corpse, the suffering relatives and finally the suffering congregation with the out-of-town guests. At the graveyard, Pastor Feiertag held a consoling speech, based on 1 Cor. 15, 42.

May the faithful God, who, according to his wonderful counsel, strikes wounds and heals them, be father and counsellor to the suffering family, and may he also remember with mercy the congregation, which has already lost two pastors in a short time.

Joh. Wtlh. Weinbach.

## † Franz Wilhelm Schmltt. †

The deceased Pastor F. W. Schmitt, son of the head forester Franz Schmitt and his wife Wilhelmine, née Kurz, was born on October 19, 1835 in Ellwangen in the Kingdom of Württemberg. According to his father's will, he should become a merchant, which is why he also attended the grammar school in Ellwangen, where he acquired good knowledge. However, already as a boy he showed a special inclination for the study of theology and by God's miraculous providence he found, in the year 1859 in America arrived, admission in the theological institution of the venerable synod of Ohio to Columbus. After a short stay he left that institution and completed his theological studies in our seminary at St. Louis. He first became pastor of the Lutheran congregation at Union Hill, Ill. from whence he later removed to Frankenkirch, his former filial congregation, where he continued to administer the sacred preaching ministry for two years. He was then removed to Lisbon, Mich.

"In the sight of God no work nor life shall be valid nor help, but we shall only fetch and take from God; but in the world only give, lend, bestow, help, and counsel." (Luther, IX, 1101.)

To the ecclesiastical chronicle.

I. America.

The new Fort Wayne college school year begins Oct. 6.

The "Gemeindeblatt" of September 1 writes: "A daughter of Richard H. Dana, Jr., in Massachusetts, in consequence of her attendance at the convent school, has converted to the Roman Church, and a Roman paper frankly remarks about it: 'The influence of conventual education has effected this conversion, and if the relatives of the young lady object to it, they may ascribe it to themselves. Religious instruction from the Catholic point of view is about the first thing that enters into a mind gifted with a lively imagination, and Miss Dana has a novelistic and poetical mind.' One sees that he who has the damage need not care for the ridicule. Incidentally, the paper is unfortunately right in the matter. The unscrupulous parents bear the main blame for the seduction of the daughter. When will parents become wise and send their children only to truly Christian, i.e. Lutheran, institutions?" We add: "Not only does the Roman paper mock the relatives of the young lady, to whom this conversion to Pabstism is not right, but in the above-mentioned words it also reveals to everyone who can judge spiritually the unchristian nature of the papist doctrine. All that is needed to accept it is a vivid imagination," "a novelistic and poetic sense." It is because Dana has possessed both that the Roman doctrine has been attractive to her. In order to animate the Christian, hard doctrine, which is great in the Holy Scriptures, a man must let go of all conceits and novelistic thoughts. And this is done by the action of the Holy Spirit. See 1 Corinthians 2:14, Romans 8:7, but the natural man, it flatters the self-righteous flesh and tickles the senses with its pomp and frippery. That is why people "with a vivid imagination" "a romantic and poetic sense" fall so easily prey to the Roman church.

F. P. [Beeper]

II. foreign countries.

From Nassau. Under this heading, Father Brunn shares the following joyful news in the "Frei kirche": In the last two years, through mercy, we have experienced several ecclesiastical events in our small Hessian-Nassau church district, which have filled us with exuberant joy and with much praise and thanksgiving to God, however small and unsightly they may have been before men. We were first able to praise and God's grace in Alleudorf in Hesse, which finally allowed us to experience the healing of the division of the believers there that had lasted so painfully for so many years, and thereby enlarged our congregation in Hesse so considerably. The return of those who had fallen away from us to the Immanuel Synod under the leadership of Pastor Diedrich in Frankfurt a. M. filled us with no less joy. There many bitter sighs were transformed into a joyful dance. And now God's rich grace has given us a third highly joyful event in our little circle, for which we must praise all the more the divine goodness that has given it to us, because it has been given to us so completely without our doing, indeed, without our even seeking or suspecting it, namely, the formation of a completely new congregation. This is truly a greater miracle of divine grace and omnipotence, the poorer our spiritually dead, lame time is in such ecclesiastical events. - A few steps from here, at a short distance from the railway between Weilburg and Wetzlar, rather deep in the mountains, in the Ulm valley, lie the villages of Ulm and Allendorf lan der Ulm, where already two years ago about 90 families were living.

left the national church. This step was not caused by doctrinal reasons, because the poor people had little knowledge of the Word of God, but by the way their pastor was behaving, about which they had complained to their church authorities, even to Berlin, but always in vain. Completely abandoned and without knowing where to turn, the resigned ones sat

there for 1-1/2 years, a waiting time which in God's hands should have served first to work a real ecclesiastical and spiritual need in their hearts. We found such a need at least when we first became acquainted with the people at Easter of this year through a completely coincidental contact. We found, for the most part, a simple, honest country folk, driven out of the national church by righteous ailments, full of heartfelt longing for the preaching of the Gospel, begging and pleading with us to have mercy on and accept their abandoned situation. How could we then stand to wake up and raise the banner of the Word of God in the Ulmthal, leaving it entirely to God what fruit the Word of God would bear there and what would then become of the whole matter? And God has richly crowned our entrance into the Ulm Valley with blessing and grace. It was already a pledge of divine help that just at the hour when it was necessary, after a long hard winter which I had had to spend entirely in the parlor, God suddenly let "mild" beautiful spring air come at the end of April, which made it possible for me to set out myself on April 25 and to hold the first church service in Allendorf a. Ulm. There can hardly be a more attentive, tense crowd of listeners, tightly packed in the narrow space of a farmhouse, than I had at that time. Every fortnight since then this has been repeated twice every Sunday. In the hearts of many the Word of God has found an open entrance and an abiding place. The enemies and adversaries have not remained idle, but have frightened away a number of poor day laborers and woodcutters from our church services, especially in the village of Ulm, by threatening to deprive them of their work. Perhaps some of them will find their way back here later. But as many as our room can hold, there are always listeners eager for salvation in our services. An attempt by the Consistory in Coblenz to win back those who had left the state church failed completely; only a few appeared before the Consistorialrath, who himself had gone from Coblenz to Ulm, and explained to him that they had complained to the Royal Consistory long enough in vain, but now they had found help elsewhere; they wanted nothing more than the preaching of the Word of God, and where they found it, they wanted to stay. He who began this work without the help of any man, let him now continue and complete it, and especially let him soon appoint a shepherd for the congregation according to his heart, who can regularly supply them with Word and Sacrament. We, however, in our small part, rejoice in the grace that has been given to us so far, and praise God if we may also make some of them blessed there in Ulmthal.

Death notice.

Rev. W. S. Stubnatzy, at Fort Wayne, died Sept. 13, on the Schlaa River.

Henrique Gomes.

In the province of San Paulo in Brazil lives an old man, surrounded by 12 married children, all of whom have grown up on his farm. Every evening the patriarch holds family devotions, which are always attended by at least a part of the fine children and probably also grandchildren. Once a rich coffee planter, an unbelieving Catholic, had come to the old man's house on election business, accompanied by a friend. After dinner the venerable father of the house declared: "Gentlemen, you know that you are in the house of a Protestant; it is our custom, before we part, to read a passage from God's Word, and implore His protection and blessing. If you have no objection, we will hold our devotions in this room, as usual; if not, stay here, and we will retire to the kitchen." Of course the two remained at the devotion; one of the Söbne read aloud and the old man prayed.

"I myself have no religion," said the coffee planter later to the evangelical missionary Chamberlain, "I was brought up a Catholic, but have long since abandoned that faith and am now without it. But that your mission is a good thing, of that I got an impression in that house; also I understand now whence it comes that no crime has been done for a long time in the district which is under the old man."

Henrique Gomes-that is the name of this patriarch-had once been a devout and decided Catholic. When he heard of the Protestants and their Bible propagation, he had declared that if one of them should venture near his farm, he would set the dogs on him. And when he heard that a neighbor whom he held in very high esteem had become a Protestant, he had set out at once and not spared a ride of several hours to save his friend from ruin. But this was also the turning point in his life. The conversation with the apostate had shaken him up; he had gone to the priest to ask him what kind of book this Bible actually was and why, if it was God's word, it had not been brought to them earlier. Not satisfied with the priest's answer, he had told him that he would now buy a Bible himself and see for himself what it was. But the so-called pastor had only laughed at this, because he knew well that his ignorant confessor did not even know how to read. Of course he had no idea of the deep urge for truth that had awakened in Henrique Gomes. So he was able to carry out his plan unhindered and buy himself a Bible, even gaining a teacher who would now quickly teach him and his children to read. But soon he discovered that his eyes were already too weak to read without glasses. So he got himself a pair of glasses and learned the ABC, until at last he could really read the holy B at book. Thus he became a Protestant, and not only in name.

(Bbl.)

Ordinations and introductions.

On August 22, 1880, the 13th Sunday after Trin, my third son, Ferdinand SieverS, Candidate of the Tde"- logte, was ordained by me and introduced into his office by order of the Reverend Presidium of the "Northern" District in the midst of his newly-born congregation 6 miles west of Frankenlust (which, in the absence of its own church building, had once again gathered in the church of the Murtergememdr Frankenlust).

Ferdinand SieverS, "so.

Address: Rsv. Derü. 8iev "l> jun, L'runlcsllluet k. 0., lVvbt-Liir~eit/, Niodixrm.

From the jubilee coins

(see "Lutheran" No. II. 12) 7775 pieces, 10 silver and one gold, have been minted so far, against 250 sent to orphans and as samples. The Committee in Baltimore has designated the net profits (so far 323.33) for our 4 teaching institutions. Coins with and without oehsen are still being minted and orders can be placed with IV. Lekuuml-esst;l, 219 kack ^ve., Baltimore, can be made. The net profits from now on will go to the orphans in the Synod.

The prices are as follows: 1 piece 25 cents, 5 pieces 91.00, 12 pieces 92.20, 25 pieces 94.25, 100 pieces 915.00.

By order of the high". Presidium- Middle District- Mr. Candidate P. Schulte was ordained by the undersigned on the 14th Sunday after Trin. before his congregation and inducted into his office. F. R. Tramm.

Address: Rov.?. 8okults, ' kurovll's 8tction, Xnox Oo., Inä.

On the 14th Sunday after Trin. the Candidate Mr. Wilhelm Flach was ordained and introduced in the Austrag de- hochw. Präses western District- by the undersigned at St. Paul's parish on Owl Creek. R. D. Krämer.

Address: Rov. >V. k'laok, VeÜLQvo, Mooäson Oo., Xans.

On the 13th Sunday after Trin. the candidate Mr. Ehler- by order of the Honorable Presidium- was ordained and introduced by the undersigned, assisted by the Rev. P. Rupprecht, in his congregation near Adair, Iowa. I. Horn.

Address: kov. LKlor". L""x 69. ^äuir, ^ckrür Oo., Iova.

Mr. R. Eifert, Candidate, was ordained and inducted by the undersigned, assisted by the Rev. Wildermuth, in his congregation in Alice Township, Ont. A. Senne.

Address: Uvv. U. Likvrt, Dembrokv Uonkrsv Oo., Ont.

In accordance with the received notice, on the 12th Sunday after Trin. Candidate Emil Schülkr was ordained and introduced by me with the assistance of Pastor F. I. Nützel in the congregation of Palmyra, Mo., ordained and introduced. A. Willner.

Address: Rov. Lmil 8eliuk>llcs. Lox 126. kulmz r", Narlon Oo, No.

Candidate O. Menke was ordained and introduced into his congregation on the Sunday after Trinity. C. Günther.

Adrcsse: Usv. O. Nonks, Ltovor, Nnrgtrn Oo., No.

On the 13th Sunday after Trin. in the discharge of Mr. President's penalties, Rev. G. H. Schmidt, of Rochester, Olmsted Co, Minn, was introduced. D. Koth."

Address: liov. O, it. 8lkmüät, Xoodsster, Nino.

On the 12th Sunday after Trin. in the presence of the Reverend President of the Illinois District. Mr. k. F. W. Eggrrking was installed in the Trinity Lutheran church at Inca, Marion Co, Ill. - The Lord bless the shepherd and the flock! - O. Katthain.

Adrcsse: Xev. X. L\$Fsrclinx, luk", Narion Oo., Ill.

Rev. C. I. Schwan, of the Lutheran St. Paul's Church at Town Washington, Shawano Co., W.S., called to the position of assistant preacher, was installed in his office by the undersigned, assisted by Pastors Stute and Ebert, on the last Sunday after Trinity. P. H. Thickness.

In accordance with commission received, Rev. M. Claus was introduced to the congregation at Golden Lake, WiS., on the dece Sunday after Trin. byG. A. Feustrl.

Address: U "v. N. Olsus, OolckkQ Duke, 3eüorson Oo., Wäg.

On July 11, Rev. W. Rudiger was installed by me in his new congregation at Town Bergen, MrLeod Co, Minnesota, on behalf of Mr. L. Strafen, President. F. Bösche.

Address: Xov. Rusäšör, Üvr-Asn, NoDsock Oo., Nino.

In the presence of the Reverend President Fürbringer, the Rev. W. Burmrster was installed on the 13th Sunday after Trinity in his new office at the Lutheran St. John's parish at Grand Haven, Mich. H. Koch.

Address: Rsv. Lurmsster, Orunck Laven, Nied.

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Church dedications.

On the 7th Sunday after Trin. the Lutheran St. John's congregation at Edgerton, Rock Co., WiS. consecrated their newly built friendly little church (24X45) to the service of God. Rev. I. Schlerf was festival sermon. Schreiber this-, who had also delivered the farewell address in the hall used for 4 years for holding their worship meetings, spoke da- consecration prayer. Joh. Körner.

On the 15th Sunday after Trinity the new church (24X36) of the Lutheran congregation of St. Paul at KoutS, Ind. was consecrated. The sermons were preached by the royal and royal ministers B. Lange, W. Moreau and, in English, Ph. "Schmidt.

Mission Festivals.

On the 13th Sunday after Trin. the two congregations of Woodworth and communities do the students the kind service of washing their clothes free of Buckle?, Ill-., celebrated this year's joint mission feast. The collection was charge, it is desirable that the parents provide their children in the institution P58.00.

C. F. Hartmann.

On the 12th Sunday after Trin. the congregation at Ber- lkn, WiS., celebrated their first mission feast. The pastors I. L. Daib, T. Damm and C. German, English and arithmetic before recommending him for admission. If Markworth preached. Bor- and afternoon- was" collected for the missionary this is neglected, the boy runs the risk of losing a whole year because he cannot follow the lessons in Sexta; or the teachers' college could see itself obliged to send him back in order to spare the parents the futile expense.

H. W. Lrfßmann.

1 On the 13th Sunday after Trinity, August 22nd, the congregation of the which is also done free of charge - must submit a written request to this effect undersigned at Webster City, Iowa, celebrated its first mission feast with the from their parents or caregivers.

participation of several members from the neighboring congregations. The festival preachers were Mr. I. L. Crämer, President, and Mr. A. Alexander, Pastor. The collection was M3.00. H. W. Rabe.

On August 15, the Arenzville and Indian Creek congregations, with the participation of the BeardStown, Bethel and Jacksonville congregations, celebrated their annual mission festival. The undersigned preached in the morning and Mr. k. in the afternoon. Merbitz. The collecte was H92.75.

L. E. Knies.

On the 15th Sunday after Trinity, the two congregations of Pastor F. H. held a session at the orphanage, and took this opportunity to examine it more Warnke in Morgan County, Ill., celebrated this year's mission festival, to which closely. The beautiful location of the orphanage and the healthy, fresh a number of guests from the neighboring congregations also attended. The appearance of the orphans made a pleasant impression on all, who sang with speakers were Pastors F. Wolbrecht and S. Liese. The former preached in joyful voices: "Now give thanks to God. It was surprising for some to hear the the morning on heathen mission, the latter in the afternoon on mission in two Negro boys recite the Christian faith in German. At the present time the general. The collecte was O43.94. I. Drögemüller.

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The Western District

of the Lutheran Synod of Missouri, Ohio, &c. States will, God willing, commence its "this year's" session in the congregation of the undersigned on the 13th of October of this year.

Main subject: The paper "That only through the doctrine of the Lutheran Church is God given all original doctrine" 2c. (continued).

District congregations are reminded to preliminarily deliberate Syno- dalconfercnz resolutions, concerning state synods 2c. prior to the beginning of the synodical assembly.

During the sessions of the Synod, the parochial brides will be collected. Registration of synod members and guests is requested by the beginning of October.

Concordia, Mo. F. I. Bilp, d. Z. Prases.

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Notice in reference to Concordia College at Fort Wayne, Ind.

Wednesday, October 6, the new school year will begin, God willing, and students are to report to the school the day before.

Regarding the recording, the following is to be brought:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted shall be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta in German and English, certainty in reading only emphatically support the above request. We do not want to take in and spelling the most common words, in Latin, certain knowledge of the orphans in order to let them go to ruin spiritually and miserably, but to raise regular declensions and conjugations, as well as some practice in translating them in discipline and faith in the Lord. Therefore one of "both" must happen: simple sentences into Latin. The Latin grammar used in the institution, which Either we must support these instead more vigorously, or we must let them should also be used for the preparation of such students, is that of Dr. J. "go in". I. P. Beyer,

Lattmann and H. D. Müller with their practice and reading book, available from Siemon & Bro. in Fort Wayne.

Each student must be provided with a suitcase, all necessary linens, quilts, blankets and towels. Mattress (\$2.OO), chair (75 cents), lamp and sink are best purchased here at the institution.

The boarding fee for the first three quarters is \$-16.00 each, for the fourth quarter \$-14.00, and is to be paid in advance, preferably directly (not by the students) to Dr. Dümpling. To whom it may seem too much, let him "remember" that the expenses of heat and light, of gymnasium and library, of Doctor and Medicin, are included in the same. The expenditure on books averages \$7.00-\$10.00.

Students who will not be studying theology will pay \$40.00 annual tuition; those whose parents are not in the Synodical Conference Association will be required to pay \$20.00 per Quinta for board, light and furnace. The students of the

3 The lower classes should not keep their money in their hands, but have it administered by one of the professors. Since the women in our local teachers' college by the sending of boys who lack the necessary talent or the "absolutely necessary school knowledge". Pastors and teachers are therefore urgently requested to make sure that a boy has learned the necessary this is neglected, the boy runs the risk of losing a whole year because he cannot follow the lessons in Sexta; or the teachers' college could see itself obliged to send him back in order to spare the parents the futile expense.

Such students who are to be treated homoeopathically in case of illness - which is also done free of charge - must submit a written request to this effect

On behalf of the Board of Supervisors and the Teachers' College F. Zucker, Director.

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A heartfelt request for the M. Luther Orphanage in Boston, Mass.

While the New York Pastoral Conference was meeting in Boston, they also Everything that the conference saw and heard there strengthened their heartfelt wish that this institution "not only exist", but that it may blossom even more wonderfully to the blessing of Diele. At the same time, however, she convinced herself through her own observations, as well as through discussions with the orphan parents, Mr. and Mrs. Brauer, and the teacher, Krau Doctor Hering, that an immediate remedy for an urgent need was unavoidably necessary. There is a lack of a proper barn. This has already caused quite a lot of damage. The harvested rye grows out, the hay spoils, the horses suffer from the wetness, because there is no protective shelter. There is also no pump, which is why the children have to fetch water from quite a distance every day and are often unable to attend school. These problems have been borne with patience for a long time, because one did not dare to ask for help, since the need is so great. But if the household is not to "go to ruin", then a change must happen now. The conference recognized this and therefore unanimously decided to ask for donations in the "Lutheran" so that this need can be remedied, for which, according to the lowest estimate, about 1500 dollars are necessary.

So help then, dear fellow believers, who read this, and open heart and hand, so that the poor orphans do not "lose their daily bread" and the institution does not finally have to close down. Remember the word of Jesus: "He that receiveth one such child in my name receiveth me," Matth. 18, 5. Oh, let us make no false request! May everyone who is able, help soon, so that the building can be completed before the "hard" winter here. He who gives soon gives twice. May God reward you abundantly in time and eternity, as he has promised.

Delivered at the Lutheran Pastoral Conference of New York H. Fick.

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Since the undersigned himself was in the orphanage in Boston, he can support the above request. We do not want to take in and spelling the most common words, in Latin, certain knowledge of the orphans in order to let them go to ruin spiritually and miserably, but to raise regular declensions and conjugations, as well as some practice in translating them in discipline and faith in the Lord. Therefore one of "both" must happen: simple sentences into Latin. The Latin grammar used in the institution, which Either we must support these instead more vigorously, or we must let them should also be used for the preparation of such students, is that of Dr. J. "go in". I. P. Beyer,

Lattmann and H. D. Müller with their practice and reading book, available from Siemon & Bro. in Fort Wayne.

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Conferenz - Ads.

St. Loui's One Day Constrenz is cancelled in the month of October.

The District Conference ofCentral-IllinoiS will meet, s. G. from 9 a. m. de- October 12 to 12 noon- October 15 at the church of?. G. Traub in Peoria.

Members of the Conference and any guests are asked to register at the L'uswr loci.

". D. Griffin.

The Southeast.Indian" Eoncordia Conference will meet, s. G. w., Sept. 21, forenoon, 9 o'clock, at Rev. Ar. Wichmann at Farmer- Retreat, Drarborn Eo. Ind.

Those brethren coming from the east on the Ohio-Mississippi railroad should use the afternoon train, which arrives at Dillsborough at 4 o'clock, as only then is there transportation from thence to Farmers Rekeat.

One should also not fail to register with the ?astor loei at least 8 days before the conference. S. Wendt.

The Southern Michigan Pastoral and Teachers' Conference holds, f. G. w., its meetings at the church of the Lord? T. H. Rohe in Detroit, from the 9th to the 11th of October. Objects of discussion: "Thesis" on the difference between the Law and the Gospel (from the "7th" thesis on); theses on the pastoral Treatment of children in school.

Those without quarters want to report immediately. Eh. A. Weisel.

The Southern Districts - Conference of Iowa will meet, s. G. w., October 12-14, at Dcrtcr, DallaS Co, Iowa. Registration is requested. C. A. Bretscher.

The Preachers' and Teachers' Conference of Northern and Western Michigan will, s. G. w., commence on the 7th of October, in the forenoon of 9 o'clock, and close on the 11th of October, in the evening. Place: Saginaw City, Mich.

For timely registration (14 days before) is kindly requested by the ? "stor loei, Jos. Schmidt. I. F. Müller.

The Fort Wayne Preachers' and Teachers' Conference will hold, s.G.W., its next regular meetings from Tuesday morning, the 21st, to Thursday evening, the eighth of September, at Peru, Ind. H. W. Querl.

Entered the Sasse of the "Western" District:  
To the synodical treasury: From the Drereinigkkits - Distr. in St. Louis 811.65. ImmanurIS - Distr. the. 17.50. Shall, of the congregation of?. Grüber to Middle Creek, Rebr. 17.30.?. Krä merS Grm. at Humboldt, Kans., 4.55. Part of M snonsfrft- Toll, of the comm. of?. Spebr at Lake Creek, Mo., 12.50.?. Bartels' comm. at Beckville, Mon., 6.70... Lenkö Gem. at St. Louis 15 M.  
For inner mission: Subsequent from ? Lehmann's Ge- mernde in Jefferson Eo., Mo., .50. ? Nützet- Gem. in West Elv. Mo., 4.25. First offering of new crop from N. N. by ? Polack in Perry Eo., Mon., 2.00.?. Husschen branch congregation at Red Oak, Mo., 1.00. Part of missionary feast in the Ge", by ? Polack in Marshall Co., Kans., 30.44.?. Michels at Franklin Eo., Mo., 3.00. Part of MissionSfest-Eoll. in the comm. of? Nething at Lincoln, Mon., 3 p.m. Part of the Mission Festival part of the parish of... Richter at Ellisville, Mon., 40 p.m.  
For Negro missions, first offering of new crop by N. N. Polack at Perry Lo., Mon., 1.00. Part of mission feast offering at the parish of N. N. Polack at Marshall Eo., Kans., 3 p.m. Part of the Missionary Festival at the parish of Spebr in Lake Ereek, Mon., 25 a.m. Part of the Missionary Festival at the parish of Nething in Lincoln, Mon., 10 a.m. Part of the Missionary Festival at the parish of Richter in Ellisville, Mo., 8 p.m.  
For heathen mission: G. Chr. AlperS through?. Bünger in St. Louis 2.00. N. N. in Baden, Mo., 5.00.  
For the deaf and dumb: Great, at G. Stein's wedding by?. SirverS in Cape Girardea", Mon., 6.60. By?. Ansorge in Padurah, Ky., 11.00. Cross-Tistr. in St. Louis 67.45. Carl Rambo" by?. Nething in Lincoln, Mon., 1.00. Collected by?. Fr. Weseloh at the wedding of Joh. Georg RappS

For poor sick pastors: k. Döscher in New Orleans 6.00.  
On the household fund in St. Louis: N. N. in Altenburg, Mon., 5.00. Women's Club of the Gem. of the?. Grimm in Washington, Mon., 4.25.  
On the building of the Negro school: Father Vorcherding by?. Mießler in St. Louis Eo., Mo., 1.00.  
For travel money to Australia: N. N. in Paitzdorf, M", through?. Polack 1.00.

For the needy in Kansas: Gottf. Mertz in St. Louis Co., Mo-, .50. By?. Bensen in Memphi-, Tenn...: Toll, by Mrs. Reinhardt 5.50, R. Schultz 1.00, N. N. .50. Wittwe Körner by?. Bünger 5.00. Mrs. Sarah Meier by dens. 1.00.  
For the emigrant mission: part of the mission-feft-Loll. in the Sem. of?. Nething in Lincoln, Mon., 7.00. Tbeil of the mission-feast. Toll. in the parish of?. Richter at Ellisville, Mon., for New York and Baltimore, 10.00 each. Report.

The gifts for emi- granted mission from the congregation acknowledged in the "Lutheraner" of 1 June? Krämers were not from his congregation, but from himself.  
St. Louis, Sept. 8, 1880. E. Roschke, Cassirian.

For poor students" received with heartfelt thanks from the worthy women's association in the community of Mr.?. HüglI'S in Detroit, Mich. on this year's feast of the founding of the association collectirt, 820.00. By Mr. Prof. Schaller from Mrs. W. in Lowell, Mo., 5.W. By Mr. ? Wuggazer of sr. Gem. in Big RapidS, Mich., 3 88. By Mr.?. Grimm of the wer- then Women's Association in his parish at Washington, Mo., 5.00. By Mr.?. Hahn in Sraunto," III, by E. Fritz .75. E. F. W. Walther.

Incoming into the Sasse of the MnoiS Distri:tS:  
To the synodal treasury: From?. Müller's congregation in Ehester 814.05. Dodge 2.00. N. N. there 3.00. By ? v. Strohe of Mrs. Scherr 2.00. By ? Brandt Through?. BuSzin, part of the MissionSftetcollecte of the congregations in of Herzberg I.tIO. (S. 850.90.)  
Meredosia and Arenzville, 9.13.?. Bötticher's congregation in Mt. Pulaski 5.00. For Negro Mission: For the Negro Children: from the Women's Association By?. Streckfuß v. sr. By Prof. K. Brauer at Addtson, surplus from our treasury of the Davenport Congregation 1.50. By?. I. Streckfuß from Mrs. Job. Meyer for instruments, 30.00. Regular contributions: from E. G. Franck, L-Hrer H. B. 2.00. Jubilee coll. from-?. BräurrS Gem. for the Negro School in Little Rock each 2.00. (Total 870.18.) 7.00. N. N. i" Ft. Dodge same 3.00. (S. 813.50.)  
For inner mission: By?. Rauschert in Dalton v. s. Gemm. 12.00. By?. HollS, For sick pastors and teachers: By?. Brandt, Theil der Kinderfrstcoll. sr. part of the MissionSfrstcollecte in Columbia, 8.00. By?. Greif in Ehandlerville, Congreg. in Clartnda, 5.00.  
part of the MissionSfestcollecte, 16.60. By?. Wunder in Lhtcago by E. To the Orphanage at St. LouiS: Jubilee Coll. of?. Brewer's Gem. 9.00. N. N. Reinhardt 5.00. (p. 841.60.) at Ft. Dodge 2.00. (S. 811.00.)  
For inner mission in the West: By?. BuSzin, Theil. of Mission Festcoll. of On the emigrant mission in Baltimore: St. Martini-Gem. Gemm. at Meredosia and Arenzville, Dec. 9 ?. BötticherS Grm. in Mt. Pulaski of the ? Weber 2.34.  
5.00. (p. 814.12.)  
For travel money to Australia: By?. Griffin in Ehandlerville, part of the F. Thieves child baptism in Ft. Dodge for Ernst 3.65. By ? Brandt from H. u. A. missionary festival coll., 5.00. Herzberg 1.1>0 each. ?. Brandt's school children for Latin student I.W. (p. 88.72.)  
For heathen mission:?. HeyerS Grm. in Colebour 1.25.  
For Negro mission: By?. Rauschert in Dalton from s. Gemm. 3.00. By?. On the emigrant mission in New York: By?. Brandt from A. Hennemann .50. BuSzin, part of the Mission Festcoll. drr Grmm. in Meredosia and Arenzville, By Stud. Hesse by H. Richter in Marcus 1.00. N. N.' in Ft. Dodge 1.00. (p. 9.12. By?. Mießler in Earlinville by I. JungbanS 1.00. By?. Frrrderkmg in Lwigbt82.50.)  
MissionSstundencoll. 1.25. IS. 814.37.)  
For Emigrant Mission: By?. BuSzin, Tbeil der Mis- sionfestcoll. d. Grmm. Landgemeinde 19.75, Mrs. Zimbelmann 1.00, Mrs. BaumgartS .50, in Mrrrdosia u. Arenzville, 9.12. By?. BötticherS Grm. in Mt. Pulaski 15.00. (S. Grandmother Goppinger 1.00, I. Grabau .50. (S. 822.75.)  
824.12.)  
For emigr. mission in Newlork:?. Müller's Gem. in Ehestrr 3.00. By?. HollS, For the congregation in Waverly, Iowa: By Kaff. Bartling in Addison 16.10. Theil of MissionSfkstelectr in Columbia, 5.85. (p. 88.85.) Ft. Dodge, Sept. 6, 1880. i. p. Rademacher, Cassirer.  
For emigrant mission in Baltimore:?. Müller's Gem. in Ehester 2.20.  
For poor students in St. Louis: By?. Schuricht in St. Paul from the Women's Mr.?. Feeder- king from sr. Gem. 5.25 for W. Kaiser, deSgl. ges. on the wedding of I. Konrad 3.60 for dens. By Mr...? Herrmann, part of the synod's collection Club 10.00.  
For poor students in Springfield, by Buzzin, part of missionary festival roll for poor students, 10.00 and collected at the wedding of Mr...? Dornseif 5.53 at Meredosia and Arenzville, 13.7v. By?. Griffin at Ehandlerville, part of for F. Crämer. By Mr.?. Witte, sent by Mr. F. Simmeriug at the wedding of Mr. By Mr.?. Matthias, Pentecost Collecte sr. Gem. 9.80. By Mr.?. Biedermann, Association of His Majesty. ...nine bustle shirts... Two pairs of stockings.  
By?. Wundrr m Ehicago by the Wives of His Majesty, 7.50. Gem. 7.50 for I. Through Mr...? A. Sievrng of Mother Brockman" 1.50 for comber. By Mr...? D. Hoyer. (S. 874.00.) Count, given at first wedding... Man- hart's wedding, 5.45.  
On the building of the church in Springfield: By?. BuSzin, part of the For the seminar household: Bon Hr". Friedrich from... GerkenS Gem. 5.00. missionary festival coll. of the churches in Meredosia & Arenzville, 27.36. By Mr.?. Friedrich, Pentecost Collecte sr. Gem. 9.80. By Mr.?. Biedermann, Club 10.00.  
For poor students in Ft. Wayne: For F.Drögemüller through ?. Miracles in For the Pentecostal Collecte. Sr. Ge'. 7.60. By Mr. Student Hähnel, Harvest Festival Ehicago by the women of his congregation. By?. BuSzin, part of the Pentecostal Collecte. Sr. Ge'. 7.60. By Mr. Student Hähnel, Harvest Festival missionary feast coll. of the congregations in Meredosia and Arenzville, 13.70. Collection, Northfield, 8.20. (late.) By Mr.?. Leyhe, 2.00.  
(p. 819.7")  
For poor pupils in Addiso": WeddingScollecte at Teacher WiSmar in A. Crämer.  
Addtson 6.75. By Kassirer I. T. Schuricht 10.00. (S. 816.75.)  
To the seminary household in Addiso": By Kassirer I. T. Schuricht 10.00.  
To the widow's fund:?. Great Gem. in Bddison 40.33.  
For needy in ?.Tönjrs'Gem. in Kansas: By ? Franck in Steeles Mills 1.00. For the Lutheran Orphanage zam Siadleia JEs" at St. LoaiS:  
By ? Mießler in Earltn- ville by F Lenz, A. Tiefendruck, I. Baumann, E. Associations in St. LouiS, surplus of their treasury for the celebration of the the Gratefendt, C. Schoppe, Fr. Dietrich, G. Strand, P. Sträub, Fr. Gottschall, F. DopprrjubiläumS, 54.70. From Eape Girardeau from Mrs. I. G. KollaS 2 shirts, Diesel, G. Oeltjen each.25E. Schiebuhr.35; F. Gieskring, E. Fischer, E. Löhr, 4 pairs of socks, 3 little dresses. Bon Unnamed 1 skirt, 1 cap, 1 pair of shoes. Bro. Breymann, W. Breymann, Bro. Gillmann, Besselmann, Bro. Haal, Ad. DeSgl. white and yellow MuSlin. From Mrs. Nußdaum: 10 ad. Calico and 1 shirt. Tiefendruck, H. Sträub, Brinkmann sr., Brinkmann jr., C. Kasten, F. AhrmS, Mrs. Schreiber in the Cross Distr. at St. Louis dried peas and coffee. Mrs. N. R. H. Ricfenberg. L. Tie- fenbmch, H. Johnson, H. BehrenS sr., Bro. Sonnemann, das. worn clothes. Dr. Schade 10.00. By?. SieverS in Cape Girardeau, sent on D. Werfe .50 each; B. Mießler, G. Karau, P. Heinz, W. H. Steinmeyer, C. F. Brunk's baptism of a child, 2.20. Ges. at the feast of the Nah- verein there Gillmann, JunghanS, C. Strand, Jacobi, E. Botticher, G. Kebel 1.00 each; Mrs. 2.15. Amalia Chr. Körber .50. Unnamed rm Dreieinigk.-Distr. in St. Louis 5.00. Dorsten 2.50. By?. Streckfuß in Grand Prairie, Thanksgiving offering of F. Mrs. N. N. in Baden by ?. Mießler 4.00. Th. Güniber in St. Louis.50. E. Huntng the. .85. from the TrinityS Distr. by Coll. Mustard 2.70. From Mrs. Paterachi in Mätten 10.00, H. Mariens 5.00. (S. 841.60.) Memphis, Tenn. by 4.I). Imm.Distr. in St. Louis by Eoll. Guenther 4.00, Coll. Huning 7.90. Unnamed in Kreuz-Distr. by Teacher Körner 5.00. From Bremen by Eoll. Könemann 3.25. Mrs. M. Schlütrr through?. Goehringr 2.00. Ehr. Lowes in St. Louis Eo. on Mo. at 1.00. Mrs. Aug. Bernhardt in the Imm. - Distr. at St. LouiS 5.00. women's club at Bremen 1 shirt, 2 pairs of stockings, combs and neck ties. Au- the ZionS Distr. by Eoll. Goebmann 9.00. Ehr. Widule in Milwaukee for F. HallenbergS children 5.00. E. H. Brinkmeyer in the Dreieinigk.-Distr. in St. Louis 3 00. Women's Club in Spring- fielb, Ill, 10.00. H. Schäperkötrrr in the ZionS-Distr. at St. LouiS 2 bbl. flour. Ed. Segelhorst in North St. Louis 5.00. By?. Ansorge m Paducad, Ky., 3 00.  
St. LouiS, Sept. 9, 1880. I. M. Estel, Cassirer.

Correction.  
In my last receipt ("Luth." No. 17.) instead of "For clothing the negro children" read: For the negro school at Lttle Rock 5.25.  
Addison, Ill, Aug. 30, 1880; H. Bartling, Cassirian.  
Received into the treasury of the Iowa--district:  
To theSynodal Fund: From? Bretscher's congregation in Buena Vista, Jubilee Collecte, 87.50.?. Reinhard's congregation in Vinton, Pentecost collection, 5.50. Part of the collection at the Jubilee celebration in Ft. Dodge 11 22. (Summa 824.22.)  
For inner mission:?. Fackler congregation at Lyons, Jubilee coll., 11.00. ?. Grafelmann's congregation at Sherrills Mount, Jubilee coll., 5.25. Coll. at the Jubilee celebration in Vinton, 27.00. ?. Guenther's Ge', at Boone, Jubilee Coll., 18.19. ?. Rrtsin- ger's congregation at Wilton, Jubilee coll., 6.52.?. Streckfuß' Gem. in Davenport, communion coll., 1.40. By?. Brandt of A. Hennemann .50, of I. H. Herzberg 1.00, Theil of Toll, at Children's Festival s. Grm. in Eiarinda 2.41.?. BräurrS Gem. in Bremer Co, Jubilee, 7.00. Tbeil of Coll. at Jubilee at Ft. Dodge 11.29. By Stud. Hesse of Gem. at Marcus 4.50. By?. Brandt of H. Herzberg 1.00, by A. Herzberg.25. (S. 897.31.)  
For the deaf and dumb in NorriS, Mich: Coll. of the Gem. of the?. Streckfuß in Davenport 5.42.?. Maaß and Gem. in Koffuth Co. 4.00. By?. v. Strohe of Limbs sr. By? Brandt by A. Hrmnemann 5"... BräurrS Gem., Jubilee Coll., 7.00. Jubilee Coll. by?. SrßlerS Gem. in Sheridan Townsh. 13.23., i" Grand City 2.75. By Stud.

Received by poor students: By Mr.?. Mäurer v. sr. 85.00 for F. A. Müller. By Mr.?. Feeder- king from sr. Gem. 5.25 for W. Kaiser, deSgl. ges. on the wedding of I. Konrad 3.60 for dens. By Mr...? Herrmann, part of the synod's collection for poor students, 10.00 and collected at the wedding of Mr...? Dornseif 5.53 By Mr.?. Crämer. By Mr.?. Witte, sent by Mr. F. Simmeriug at the wedding of Mr. By Mr.?. Matthias, Pentecost Collecte sr. Gem. 9.80. By Mr.?. Biedermann, Association of His Majesty. ...nine bustle shirts... Two pairs of stockings.  
Through Mr...? A. Sievrng of Mother Brockman" 1.50 for comber. By Mr...? D. Count, given at first wedding... Man- hart's wedding, 5.45.  
For the seminar household: Bon Hr". Friedrich from... GerkenS Gem. 5.00. By Mr.?. Friedrich, Pentecost Collecte sr. Gem. 9.80. By Mr.?. Biedermann, Pentecostal Collecte. Sr. Ge'. 7.60. By Mr. Student Hähnel, Harvest Festival Collection, Northfield, 8.20. (late.) By Mr.?. Leyhe, 2.00.  
A. Crämer.  
For the Lutheran Orphanage zam Siadleia JEs" at St. LoaiS:  
From N. N. in the Dreieinigk.-Distr. at St. LouiS 81.00. Bo" the Young Men's Associations in St. LouiS, surplus of their treasury for the celebration of the the DopprrjubiläumS, 54.70. From Eape Girardeau from Mrs. I. G. KollaS 2 shirts, 4 pairs of socks, 3 little dresses. Bon Unnamed 1 skirt, 1 cap, 1 pair of shoes. DeSgl. white and yellow MuSlin. From Mrs. Nußdaum: 10 ad. Calico and 1 shirt. Mrs. Schreiber in the Cross Distr. at St. Louis dried peas and coffee. Mrs. N. R. das. worn clothes. Dr. Schade 10.00. By?. SieverS in Cape Girardeau, sent on F. Brunk's baptism of a child, 2.20. Ges. at the feast of the Nah- verein there Mrs. N. N. in Baden by ?. Mießler 4.00. Th. Güniber in St. Louis.50. E. Huntng the. .85. from the TrinityS Distr. by Coll. Mustard 2.70. From Mrs. Paterachi in Memphis, Tenn. by 4.I). Imm.Distr. in St. Louis by Eoll. Guenther 4.00, Coll. Huning 7.90. Unnamed in Kreuz-Distr. by Teacher Körner 5.00. From Bremen by Eoll. Könemann 3.25. Mrs. M. Schlütrr through?. Goehringr 2.00. Ehr. Lowes in St. Louis Eo. on Mo. at 1.00. Mrs. Aug. Bernhardt in the Imm. - Distr. at St. LouiS 5.00. women's club at Bremen 1 shirt, 2 pairs of stockings, combs and neck ties. Au- the ZionS Distr. by Eoll. Goebmann 9.00. Ehr. Widule in Milwaukee for F. HallenbergS children 5.00. E. H. Brinkmeyer in the Dreieinigk.-Distr. in St. Louis 3 00. Women's Club in Spring- fielb, Ill, 10.00. H. Schäperkötrrr in the ZionS-Distr. at St. LouiS 2 bbl. flour. Ed. Segelhorst in North St. Louis 5.00. By?. Ansorge m Paducad, Ky., 3 00.  
St. LouiS, Sept. 9, 1880. I. M. Estel, Cassirer.

Ooasr ok 33 L RutAvr ets.

Received by Prof. Dr. Walther from Mr. W. Schaumlöffel in Baltimore, net profits from sold commemorative coins 8323.33 to pay off debt for the four teaching institutions.

I T- Schuricht, Treasurer of the General Synod.

Printing error in previous number.

P. 132, column 1, line 11 lieS: foreign children.

Changed address":

Rev. 3.?. Lsrrer, DuckinAtoa, Mied, livv.?. I-oekasr, 119 cksüsrrson 8tr., ZprinxüsIck, Ill. Rsv. U. Iluldoik, LMsäkOo, Llivk. Rvv. O. Llokr, Orssls^, Oidsoa 6o., lock.

O.?.?< rI> rmana, 514 17. Dso LloomiaZton, IN. L.?. Ltuknrnr, eor. Lluia " L-inooln 8trs., kloomivxton, IN.

8. ckuliotts, Narioo Oo., lack. 3. U. Ooessveia, 20 Orsgoa.Str., Da Va^stte, lack.





Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.  
Entered at the Post Office at St. Louis, Mo., as second-class matter.

St. Louis, Mon., Oct. 1, 1880, No. 19.

(Submitted.)  
Free Grace.

By grace have I been saved, As God's own mouth testifies. Grace has with sweet words . My reluctant heart has bowed. The honor is hers alone. Let it not, therefore, be restrained.

If it is free grace that chose me, If it is free grace that made me, Married to my flesh, And came to me in the call of grace, It truly has greater power Than ever man thought of it.

Yes, free grace came to meet me And created the work of faith in me. Nothing good would stir there f She found only sin and shame here. But she brought me around and made me God's child.

Astonishment and reluctance I opposed when she cried. I fled from my salvation and my life. The reluctance was too deep. But this heart melted, like rock so hard, AIS grace became too mighty for him.

She chose to believe me; not I freely chose. She overcame; I was satisfied, and so fell to her as a prey. Not my conduct, - God's power Has brought me to faith.

She can bend a Saul, too. She has miraculous power. The worst enemy she can defeat. Who mocks and ridicules her. It's not "you chose me." No, no: "I have chosen you."

But the sinner is not promised That his defiance shall not hurt him. He shall do penance... Before the measure of his sin is full. Who knows when this shall be? How long shall he hear the sound of the word?

There is grace for all, but not for all the same measure. What owes God to me, a poor wretch, who vilely forgot his salvation? Mercy is ready for all the world. But 'tis not always the season of grace.

O love eternal, be praised... That thou in Christ hast chosen me, And caused rivers of grace to flow. Thy power and thy faithfulness sustain me. (1 Pet. 1.5.) O abyss of mercy, Thee do I praise for ever. G. G.

(Submitted.)

In honorary memory of the faithful pastor and president of the Middle District, who was suddenly brought home by a heart attack on September 13, because. Mr. W. S. Stubnatzy.

Again it has pleased the Lord to visit us with "goodness and through him, a merchant in Fürth, and partly through Father Stirner, a earnestness"; this, that each of us ministers of the word may be in close friend of Father Löhe, who soon found out that the young man constant readiness to make his happy and blessed departure from this would be a very suitable pupil for the local seminary. weary and sorrowful life; that he may be all the more faithful to his service and ministry in love to Christ and his church, and may seek to look upon every day as his last.

Since our departed brother in faith and office has left us a good example in faithfulness and efficiency, the following is a brief outline of his life and work.

Pastor Wolfgang Simon Stubnatzy was born in the year 1829 on February 15 at Fürth in Franconia, Kingdom of Bavaria. A few days after his birth his parents brought him to holy baptism. Already in the fifth year of his age his mother died and in the eighth year his father. After his mother's death, his brother, Mr. Goetz, a serious, Christian man and professional shoemaker, took him into his home and raised him in discipline and admonition to the Lord.

From his 6th year on he attended the city school in Fürth, and was confirmed by Pastor Lehmus in 1843. He already showed good gifts of memory and intellect at times, so that his teacher sometimes used him in the upper class to help him with the lessons in the lower class.

After his confirmation his uncle started to teach him the shoemaker's trade.

But he had no desire to do so and rather disliked and disliked it. A compatriot of his, now also here in America, was an apprentice with him in his uncle's workshop; however, he reports that he did not make much progress in shoemaking and was scolded in many ways; his instinct was to follow the books, and it is a common experience that boys who are very well gifted mentally do not show much skill with their hands. But his uncle, who seems to have been a firm and persevering character, did not let him go so soon, until he finally realized that his nephew was not a born shoemaker.

Unfortunately, he had not had Christian teachings and discipline at school, but he had learned them from his uncle and his godly grandmother, which had a salutary effect on his heart and conscience. His uncle had come into contact with the brother of Father Löhe, partly

sent by Pastor Löhe and in agreement with his relatives, the deceased arrived here in Fort Wayne in 1847 with his comrades Volkert, Heid and Fritze and entered the seminary with them. He was

time always cheerful and cheerful and of good humor. He had a special gift for remembering many a joking story that sometimes happened between him and his fellow students, and for recounting them vividly and amusingly in their characteristic features after years and decades.

This gift, however, which can become dangerous to some and degenerate into insipid joking, did not detract from his Christian and moral earnestness. He already had quite a bit of experience with sin and grace, repentance and faith, law and gospel, and he was very serious about serving the Lord and a dear Lutheran church in his time. Therefore, he was a zealous apprentice of the Lutheran



and the doctor who was called found only the body already helped me out of the pitiful valley to his heavenly kingdom. It may well be close to the mark, if time, circumstances and Luther's disembodied. May his quick death be a serious reminder to all of us, his fellow sayings of that time are significant Hermann Stip in his jubilee

How mightily this sudden and unforeseen bereavement shook the believers and ministers, old and young, that we may well spend our pamphlet for the 300-year celebration of the religious peace (1855) family, the congregation, and all his brethren in the city and vicinity, as time just as diligently as he in the "works of faith and labor of love," thinks of the origin of child love as follows:

well as otherwise all his good friends and acquaintances, is easily to but at the same time always hold fast to Christ as our righteousness When the evening of his (Luther's) comforting work cast long shadows, he ordered the Christian funeral with songs on the eve (1542), makes his will (Epiphany 1542), and now gives the children to sing. For he was grieved. About the ministers of the Word, for example, he complains (1542) that they do not pray, do not right anything in the Scriptures, do not think "even to defend our Christian faith after our death." "For we shall not stand forever at the head as we stand now."

Peter 1:24. "All flesh is as grass, and all the glory of men as the flower of grass; the grass is withered, and the flower is fallen away," likewise the song, "In the midst of life we are compassed with death." It is close to his heart (1542) that one pious Christian after another is called home. Thus he calls after his Urban Rhegius Revelation 14:13. "But while I have my thoughts on the loss of such excellent men, another far greater and fiercer pain befalls me." What pains him so

I immediately hurried to the house of mourning, but to my joyful surprise I found the spouse of the deceased comforted in Christ; for delicious sayings and song verses came from her mouth, so that I myself was comforted and edified by them. (Submitted.)

On Thursday, September 16, this seed of the happy and blessed resurrection was lowered into the graveyard. At the request of the dear widow I held an address in the house at 1 o'clock, which I based on the third petition. Afterwards the body was carried into the church by six of the pastors from the surrounding area, thirteen of whom were present, year, it bore the characteristic superscription given to it by the poet how few skillful church ministers there are now." They do not all reveal and placed before the altar. Thereupon Professor Selle of Addison, one himself: "Ein Kinderlieb zu singen wider die zwo Erzfeinde Christi und seiner heiligen Kirche, den Pabst und den Türken." (To sing a child's beautiful thoughts which they hold about Christ's mystery. "Yes, it is to trained in the school of the cross of the Lord, to whom God had brought love against the two arch-enemies of Christ and His holy Church, the Pope and the Turk). Even long after this song had become a common and "the punishment of it" will follow. - Therefore he says to the ministry 2 Cor. 6:9: "As the dying, and, behold, we live; as the chastened, and property of the Lutheran Church, it appeared in the hymnals of the to which he has so often called: *Vigilate* (Watch!), that now is the hour yet not slain," and therein gave a true picture of him who had fallen Lutheran churches of that time and in private song collections with this when it is truly not time to be lazy, to snore, and to sleep, but also to asleep in Christ. title. bequeath to the descendants the mystery of Christ: "Dear lords and brethren, pastors and preachers, pray" (1542), and so forth. Thus he

The church was overcrowded; the audience stood in masses inside and outside the church, but were probably all reached by the bright and clear voice of the preacher, which would not have been possible for me, who was to preach this sermon first at the request of the dear widow. The choir also participated in this funeral service in an appropriate manner. Thus against the "two arch-enemies of Christ and His Holy Church, the Pope and the Turk" Luther leads the baptized children into battle! No doubt he had in mind the story of the brownish shepherd boy David, who with his simple slingshot struck down the well-armed and terrible giant Goliath in the name of the Lord, and he thought of the saying Ps. 8:3: "Out of the mouth of young children and babes thou hast prepared a power for the sake of thine enemies, that thou shoulddest destroy the enemy and the avenger." In reference to this, it was later generally told among the people in Germany that when the Turkish emperor once again wanted to go against German Christianity with fire and sword, he had first summoned his scholars together and put the question to them, whether he also had luck against the

Very large was the cortege, such as Fort Wayne has probably never seen. The corpse was followed by about 200 full wagons from town and country, and several hundred went on foot, partly in an orderly manner, such as the young men's club of the community, the teachers and school children and the male members of the community, and partly by various other people who did not belong to the community. edifying Christians? To this they are said to have answered thus: In the field, address on John 8:51: "Verily, verily, I say unto you, If any man keep since he would dispute them with his people as men against men, he my word, he shall never see death. And truly, since the dear one who would have luck, but there were still many young children in Germany has fallen asleep has surely always held on to Christ as his resurrection who were always "twittering": "Keep us, O Lord, by your word and and his life in faith, he has not seen death and is still alive, even though prevent the murder of the Pope and the Turk," and they would beat him and drive him back without any defense and weapons. An old

At the request of the congregation, the undersigned preached a theologian, sharing this, remarks: "The cry be true or not, yet we Christians know it is true, and must be done." Yes, yes, Luther's Hebr. 13:7: "Remember your teachers who have told you the word of hymns are therefore also children's songs. History has long since God, whose end look on and follow their faith." decided on this, and at the same time has broken the baton over the

His fate, however, fell on the sweet side. Without having to experience prolonged and sometimes painful illness, or even physical and spiritual infirmity, the Lord delivered him from all evil in a minute and delivered him from the delusion which, in the heyday of the Enlightenment, thought that special poetic products were still needed for children, for "happy, good, modest and polite children. Only this is in truth a "children's song" which, memorized by word and manner in childhood, can move the heart and be used in youth as well as in old age and in all situations of human life. And Luther's very songs are of this kind, in which the stream of living water flows so directly from Scripture, and therefore what is said of Scripture, that it is a water in which an elephant may bathe and a lamb may wade, can also be applied to them.

Perhaps Dr. Martin Luther is now once again

been quite sorrowful from the heart before he began to build the joyful dome of the love of children singing, surrounded by the children of all Lord, curse, destroy, and plunge all their plots into the abyss of hell. Christian families on earth.-

So Stip. With the expression "Society of Jesus" he obviously alludes to the so-called "Society of Jesus" that came into being two years before the publication of our song (1540). Yes, yes, the society of the "Jesuwider", which also understands before others the feat that against Jesus Pope and Turk become friends, like Herod and Pilate in former times, - this hell guard of the Antichrist, which has flesh and bones, is confronted by Luther with his song with the children of the orthodox church!

The first three verses are by Dr. Luther. Dr. Selnecker states their content as follows: "The first three petitions of the Lord's Prayer are finely written, composed, and understood in this hymn. For in the first verse one prays to God the Father for pure righteous doctrine. Then in the second verse to God the Son for the kingdom and power of Christ. Weather in the third verse to the Holy Spirit for the unity of the pious in this life, until they attain to eternal unity."

In the course of meaningful time, the song also soon received appropriate additions. Luther's friend and colleague, Dr. Justus Jonas, wrote v. 4 and 5:

"Their plot, O Lord, make nought, Let them meet the evil thing, And plunge them into the pit, Which they make thine to the Christian.

They shall know that thou, our Lord God, livest yet. And thou shalt mightily help thy multitude, Who trust in thee.

A sixth verse was added for temporary use by the heroine Sybilla, wife of the Elector of Saxony, John Frederick the Magnanimous. When, after the unfortunate battle of Mühlberg in 1547, he fell into captivity with the Emperor, she added:

Also, O Lord, let our countryman, the servant of thine, be in thy command. In faith keep him, and deliver him from the power of the enemy.

With this addition, the Electress had the entire song sung three times a week in the castle church at prayer time. However, when the Elector returned home after five days of imprisonment, the verse of thanksgiving took the place of the supplication verse for a while:

We thank thee, thou New God, that thou hast so graciously turned our sovereign's distress: henceforth govern him blessedly.

Of course, the two additions of Dr. Jonas alone have become common property of the Church. They are a "paternosteric cursing" which, besides the Lord's Prayer, so often resounds from the church, as often as this whole song is sung. Perhaps the following words of Luther, among others, were in the mind of the friend: "Paul, Gal. 1, curses all teachers who preach other things (even if it were an angel from heaven), that they should be anathema, that is, banished and cursed by God; as if we said, God must hinder them and destroy them from the foundation, and give them neither grace nor happiness. So the time cometh to curse, or to do wrong. As if we should now pronounce a blessing upon it, and wish it well, that the pope, bishops, and princes, with such poisonous practices and wicked wiles, should deal against the gospel, to overthrow the blood of pious men, and to destroy the German language.

(Sent in by vr. Sihler.)

The second Psalm and our time.

(Continued.)

But who are the "kings" of whom the Holy Spirit speaks in v. 2, that they "rebelled" against the Lord of lords, and who are "the lords" who "contended with one another against the Lord and his anointed"? Now, as to the kings first of all, it is clear and evident that by them is signified the ungodly disposition of all unbelieving princes, whether they reigned anywhere before David's time, or after His, or even after the appearing of Christ brs to the last day. In regard to these, we have a clear example in Pharaoh, of whom Exodus 5 speaks; for when Moses and Aaron came before him and said to him, "Thus says the Lord God of Israel, 'Let my people go, that they may keep a feast for me in the wilderness,'" Pharaoh answered, "Who is the Lord, whose voice I must hear and let Israel go? I know nothing of the LORD, neither will I let Israel go."

As for the kings after the time of David over the ten tribes, the kingdom of Israel, they were all godless princes who rebelled against the God of Israel through idolatry and all kinds of unrighteousness, and among the kings over Judah there were also quite a number who did the same. But in the case of Nebuchadnezzar, it is reasonable to assume that after his two backslidings, he gave way to the grace of conversion and again believed in the true God.

At the time of the New Testament, and within Christendom among all nations, the number of princes who rebel against the Lord and his anointed is undeniably by far the greatest, according to the testimony of history; and the nearer the last day comes, the greater will be their number. Princes who truly believe in Christ and are therefore godly and just, true fathers of their peoples, are always rare exceptions. The common characteristic of the majority was and is rebellion against the Lord and his anointed, and by virtue of their unbelief also injustice and occasionally tyranny against their subjects, whom they regard only as a means of satisfying their dominion and their lusts in them and through them. Rebellion against God, and against his word and will, is their heart's mind and manner; and that Pharaoh is and remains their model, who just now said, "Who is the Lord, whose voice I must hear? I know nothing of the Lord."

To these princes in Protestant Christendom belong, in the nineteenth century, those who, with their sovereign power, encroach and encroach upon the rights of the church, and in this rebel against the Lord, that, contrary to his word and will, they force upon their subjects the ecclesiastical union between Lutherans and Reformed, and raise themselves up against Christ as rulers of their national churches; For in the church, as such, the secular sovereign, as such, has no more right and power than the poorest of his subjects; for as they are both sinners by nature in and of Adam before God, so they are before God, if they are both believers in Christ. They are both righteous in Christ and brethren in the Lord; neither is richer or poorer than the other, they are both one in Christ, and this oneness spiritually supersedes all worldly distinctions; before God there is no respect of person. Accordingly, when and where the church, through the pure and unadulterated preaching of the divine Word, is in need of a ruler, the ruler has the right to make a decision.

(Conclusion follows.)

"Christ has given us the simple word; but if we tinker with it and reprove that it may be understood this way or that, we deny God with Eve and become inveterate devils " (Luther, IX, 1129.)

The first is to give the Church, which as such cannot possibly do He did not in any way assert his apostolic reputation to them, but only While our fellow believers have gone far ahead of us here, we are now anything against the existing civil laws, legal protection for its externalgave them good advice in a fatherly and brotherly way under the competing with them in the blessed work of seeking and gathering the existence. The first is to provide the church, which as such cannotcircumstances of the time; He never and nowhere wanted to force scattered to prepare a people ready for the Lord our God and to help possibly do anything against the existing civil laws, with the legalgood works out of them by commandment, but in a fatherly way, by build the kingdom of His anointed. While eight years ago Pastor H. protection necessary in this world for its outward existence; the secondreproaching them for the grace of God and the love of Christ received Vetter began, as the first and only traveling preacher in Minnesota, to is to contribute, as a rich and noble member of the church, which heby them through faith, he exhorted and enticed them now also to let the voice of a preacher resound in the desert in no less than 17 should be, in and out of Christian love to its prosperity and well-beingexercise their faith in all ways toward their neighbor by brotherly and different counties of this state, now the desert has already been through all kinds of charities and contributions. In matters of thegeneral love, and to show this faith also by patience under all kinds of transformed into a magnificent garden of God to such an extent that in appointment and employment of the servants of the church, however,crosses and afflictions; And instead of merely asking them to do this, the areas visited by Pastor H. Vetter alone, there are now so many in the procurement of orthodox catechisms, hymnals, and agendas, in without doing it himself, as the pope does, he set himself and his like- people in the wilderness who are ready for the Lord's work. Vetter, 10 short, in church government, he has no more right and power than anyminded fellow-workers in the gospel as an example to the churches, heralds of the Gospel are working in great blessing and are scattering other member of the local congregation, to which he himself belongs, with a good conscience, as in doing good, so in suffering evil, so that the fruitful heavenly seed in 60 different places (partly in lovely and which, in its assemblies, as a representative congregation,they might follow in his footsteps and those of righteous helpers. blossoming little churches, partly on preaching places), out of which children of God are born like the dew out of the morning sun. O what according to God's word and the confession of the church, manages In sum, the apostles were exactly the opposite of the Roman children of God are born like the dew out of the morning sun. O what a blessing of God is this! Are all the tribulations of God's faithful servants worth a single tear in comparison? And should not all Christians consider themselves fortunate when they see themselves worthy to help such a blessed, so abundantly blessed work by means of mild gifts of love and, above all, by means of fervent intercession?

In these assemblies, therefore, the temporal sovereign has only so much right and power as he has in matters of doctrine the right knowledge according to Scripture and the church confession, and for the right use of Christian liberty in external matters good counsel. If the poorest of his subjects has more of both in his possession than he has, and if he does what is right, then the prince shall be a just subject to him, as it is written: "Be subject one to another, and hold fast to humility; for God resisteth the proud, but giveth grace to the humble.

This state of scriptural and confessional self-government was then also that of the apostolic congregations; and truly, the same was not a state of emergency, but the legal and normal state, while the now prevailing rape of the non-Roman churches by the respective secular sovereigns and their authorities has been for three centuries the right and actual state of emergency and compulsion of the church. It would be .It would certainly not be possible to prove from clear passages in the New Testament that a college of the high apostles, who, moreover, were scattered all over the world in accordance with their calling, would have exercised such power in the government of the church as is now exercised by the pope and the secular princes, who, by all manner of human commandments, edicts, and ordinances, govern the church of Christ from above, and compulsorily rule its subjects as their spiritual subjects, yea, almost slaves, and by fear of spiritual or temporal chastisement and punishment force obedience to their human laws from unwilling hearts.

Even Paul did not want to have anything to do with the Gentiles he had converted in their "local church" with such authority and legal regiment. It is true that he taught them, as directly enlightened by the Holy Spirit and therefore without the possibility of error, orally and in writing, and as the salvific teaching from the mouth of Christ, the truth for salvation, corrected the erring through them, and punished the malicious contradictors and evildoers; And so he also, together with the church at Corinth, excluded from the church the unrepentant incestuous man, and put him under ban; but with all kinds of commandments, by pretended apostolic authority (as the troublesome pope, the Antichrist of Rome, does), he wanted to remain unsworn; he did not want to be a disciplinarian, but only a father of those whom he had begotten through the gospel; he wanted to be a father of those whom he had begotten through the gospel. e.g. whether to become married or not, at

(To be continued.)

(Sent in by Fr. Sievers.)

Inner Mission in the Northwest District.

(Continued.)

This time we now turn to what is by far the most important mission field of our Northwestern District, and justly direct our attention to the State of Minnesota and the Territory of Dakota.

Minnesota is the state to which the stream of Lutheran immigration, not only of Norwegian but also of German origin, has for years taken and still takes its main direction. Not only that with the upswing that immigration has taken again this year, thousands of new arrivals from the old fatherland are establishing a new home in the rich and fertile lands of Minnesota: Especially from the larger cities of the older states of the Union, thousands are still taking refuge in Minnesota's homes in the well-founded hope of finding more favorable opportunities there for themselves and their families with regard to their earthly advancement, probably in part as a result of the general business stagnation and unemployment of recent years. In many exceedingly favorable circumstances, e.g. in the wonderful, healthy climate, in the freedom from terrible, devastating storms and mostly also from all other land plagues, many recognize quite indisputable advantages of Minnesota over all other, otherwise still so much favored, States of the West and Northwest; and among the daily arriving crowds of new settlers there are also quite astonishingly many Lutherans, of whom not a few even already come from our own synodal congregations. Church papers report that in Minnesota the Lutheran Church is stronger in membership than any other denomination, and that three years ago the number of Lutherans in the state was 75,000.

Now, dear readers, you will undoubtedly be eager to know whether missionary work is also being done in such a beautiful and promising mission field, and what success it has had so far? Well, a richly blessed beginning has been made, and are also our dear Norwegian

(Conclusion follows.)

(Submitted.)

The second meeting of the Canada District of the Lutheran Synod of Missouri, Ohio, &c. St.

was held at Stonebridge, Welland Co., Ontario, during the days of September 1 to 7 of this year. On the first morning the opening service was held, at which the General Presider, Pastor Schwan, preached on Is. 28:16. The meetings were then opened in the afternoon, and all the pastors and their deputies from the Canada District were present. In addition to the General Presbyter, Pastors Groß, Heid, Gram, Feiertag, Kanold, Rademacher, Zollmann and Weinbach from the neighboring Buffalo Conference were present as guests and participants.

The Synod's main proceedings were based on two subjects. The first concerned the doctrine of the call to the sacred office of preaching, in which the theses presented and begun the previous year in Elmira were now brought to a conclusion and finally adopted. First of all, it was said that a Lutheran congregation, when using its right of calling, must do so according to the guidance of the divine word, and that therefore, when choosing a pastor, it should be especially careful to choose a man who has the qualities given in the Pastoral Epistles that enable him to lead the holy office. The sayings taken from 1 Tim. 3, 2-7. and Tit. 1, 9. with which the table of the house in our catechism begins, are therefore also of importance for every congregation in the choice of its preachers.

The last of the theses presented dealt with the fact that the congregation, which has the right to appoint the preacher, must also have the sole right, where there are just reasons, to remove him from his office again, if it should otherwise exercise its right of spiritual examination.

The second subject was a lecture on sorcery. In his synodal address, the Reverend President had already pointed out that the sin of sorcery is one of the "unrecognized sins of the world" in our time, which is therefore all the more important.

The question was considered. The following were taken into consideration: 1) What and how various sorcery is. 2. why it is a sin 3. how it might be controlled. Since, unfortunately, there are not a few congregations in which the abomination of sorcery creeps like a plague in the darkness, the Synodal Report, which we hope will soon appear, will be of interest to the reader, in order to learn more about it. It is necessary to examine such dark night sides in the life of our people, which up to now have only rarely been properly illuminated, in the light of the divine Word and to press for the healing of these damages. Chr. H. [Hochstetter]

I W" " --

At the ecclesiastical chronicle.

I. America.

Great sorrow of the "Lutherischer Kirchenfreund". This paper of the General Synod writes on September 17: "Another congregation gone. We have just learned that the congregation of the Pittsburg Synod, hitherto served by Pastor Fritze, has gone over to the 'Missourians' and has received a preacher from there. A year ago it was the congregation of Pastor Wenzel, also in Pittsburg, which took a similar step. The German congregations of the General Council will probably all defect to Missouri in time, and no wonder as long as the Council papers continue to find all sorts of things to praise in the Missourians, while they rail against us in every one of their numbers." - Would it be right, then, if the Council papers found nothing to praise in the "Missourians," but everything to praise in the "Church Friend" and his General Synod?

II. foreign countries.

On the cult of Mary in Rome. All worship has in practice become conscious or unconscious worship of self-made and self-imagined gods. Formerly Christian Rome has turned to the doings of Mary; it worships only one goddess Mary, the Queen of Heaven, or, as the preacher in S. Jgnazio called her during the last week of Lent, "The Empress of Heaven." No less than 84 churches in the capital of Catholic Christendom are dedicated to Mary, and of the more than 400 churches and chapels in the most holy city not a single one is without one or more altars erected to Mary, without a statue of Mary, without an image of Mary usually in the reputation of miraculous activity. The Roman doctrine of the Church has understood in an astonishing way how to transfer to Mary all the divine attributes and all the work of salvation which, according to the Holy Scriptures, are attributed to Christ. According to the opinion of the people and the instruction of the clergy, she stands far above Christ, who is known and respected only as the little child in the arms of the Mother of God, who, in obedience to the word of his mother, must do and leave whatever she demands, even in heaven. Easter, Pentecost, and Christmas are second only to the great feasts of Mary. We will only quote the introductory words from a sermon we heard on June 13, 1880, when our walk had led us to the church of S. Agnese tuori ls murs. It was on that day that the feast of the "Main Association of the Daughters of Mary" was celebrated. Through the open Sacristy door one overlooked a new, large mural with the standing figure of Mary, in the center to the left of it kneeling the "Comforters of Mary," absorbed in adoration, to the right of it St. Agnes with the Lamb, also kneeling. In the central side chapel on the left, images of the Sacred Heart of Jesus and the Heart of Mary were placed above the altar, while on the left and right of the entrance walls to this chapel, the membership registers of the Brothers and Sisters of the Sacred Heart of Jesus and of Mary were publicly displayed.

were hung. The sermon was preceded by a most worldly and merry chorus of ladies with solos. After apologizing for having to speak unprepared, because the actual celebratory speaker was prevented from coming, the speaker invited the hearers to take refuge under the mantle of Mary, to grasp her hand and hold it tightly, in order to let her take them to heaven through all the difficulties and struggles of this world. "Let her," he continued, "be our life, our mother; from her alone we expect all help, all consolation, all grace forS eternal life." "I tell you when they cease, God will also put an end to the world and burn in the name of Our Lady that she loves you because you love her, and how you should honor Mary I will tell you with Help of the Most Holy Virgin, our Patroness," etc., etc. The very moderate but long speech seemed too little attractive even to the daughters of Mary, as they sat under the speaker's platform (for one cannot call it a pulpit). for they began to get up and walk away without much consideration and with not a little noise. Then the orator cut off his speech, and asked that at least a closing prayer might be said with it, and now he turned towards the high altar of the church, on which stood a gilded bronze statue of Mary, 3/4E life-size, surrounded by many lights, which the custodian of the church quickly lighted, and held a discourse to the statue from his orator's platform, which, in its pompous form of apotheosis and prayer, so disgusted the writer of it that he went away. Nowadays one can search Rome from one end to the other, and nothing will recall to one's memory, at the sight of the many mementos of Mary, the humble word of the same: "Behold the statue from its oratory stage, which, in its pompous form of apotheosis and prayer, so disgusted the writer that he left it. "Behold, I am the handmaid of the Lord!" - Rome seems to know this word just as little as the Gospel - rather, one hears again and again, and the longer the more, that cry of the Ephesians in Paul's time ringing

A court preacher.

Samuel Garnerus, Prince Wolfgang of Anhalt's court preacher, was once invited to the princely table. He wanted to come, he said through the messenger, if he was granted to bring a dear guest. When everyone waited with eager expectation to see what kind of guest the court preacher would bring, they were astonished when he appeared all alone. "Where then have you your guest?" asked the Prince. "Your Grace, he will be set and heard!" replied GarneruS, and after saying his prayers, sat down to table. It was not long before the company became noisy and boisterous, for, according to the custom or bad habit of the time, wine flowed in torrents. Then Garnerus stood up, took a Bible out of his coat pocket, and, holding it aloft, shouted with a thunderous voice through the hall: "Here is the guest whom I have brought with me - it is the Lord Jesus and his precious word, which says: Beware lest your hearts be burdened with eating and drinking. If this happens, this guest will leave, and this is what he has commanded me to tell you. Then there was silence at the princely table, and at the prince's beckoning the wine jars disappeared. As he stood up, however, Wolfgang tapped the courageous court preacher on the shoulder and said: "God bless you, dear sir, that you never enter without your guest; he is herewith always invited.

Alone.

Mark, dear man, the word "Alone!" And let it be your watchword. With God alone shalt thou obtain What your heart desires Happiness and rest. But with Jesus Christ alone is a merciful God to be found. But if Jesus be thine... Seek him in his word alone.

The believing Christian's

Luther: "What the world has and is able to do, it has to borrow from the beggars (the Christians); of which St. Paul says 2 Cor. 6:10: "Those who have nothing, yet have everything"; and everything that is given to the world by God, He gives for its sake, so that all the works and miracles of Christians are called what they do and will do until the last day; so that we expect all help, all consolation, all grace forS eternal life." "I tell you when they cease, God will also put an end to the world and burn everything with fire. Nevertheless they have the legs to carry the whole world; for which he will give them the reward, that they shall be despised, oppressed, walk in mire and filth, be defiled, blasphemed, condemned, yea, cast out of the world. But in that day we shall have to look much differently; that not they, but every Christian, was emperor and lord over all the rulers of the world, not because of any fine person, after which he was a man like the rest, but because he believed on the Lord Christ." (On Joh. 14, 12. VIII, 129 f.)

God cleansed their hearts through faith.

Acts 15:9.

Faith must contend and fight against doubt and reason. This the philosophers do not see and consider, and therefore they think that we are fighting over a small matter when they hear that we teach about faith. For they neither understand nor know that faith is a change and renewal of the whole nature; that is, that the eyes, ears, and heart themselves hear, see, and feel altogether differently from other people. For faith is a living and mighty thing; it is not a drowsy and idle thought, nor does it float and swim on the top of the heart like a goose on the water; but is like water heated and warmed by fire: the same, though it remaineth water, yet is it no more cold, but warm, and so is altogether another water; so faith, which is the work of the Holy Ghost, maketh another heart, mind, and spirit, and so maketh altogether a new man. (Luther, 1,1141. f.)

Ordinations and introductions.

On the 17th Sunday after Trin. the Candidate of the "Holy" Preaching Office Mr. August Wilder, according to the notice received, was ordained and installed in his congregation at Big TypreSS, Harris Co, Texas, by the undersigned. Fr. Rösever.  
Address: Rsv. ^Viläs, LprinA Ltution, Harris Oo., Isx.  
By order of the "venerable" Presidency of the Northwestern District, Mr. T. Engel, Candidate, was ordained on the Sunday "aft Trin. in the Lutheran congregation at "CrookSto", Polk Co., Miau. and thus introduced by the undersigned as a traveling preacher for his large missionary territory in Northwestern Minnesota, Northeastern Dakota and the Province of Maui- toba. I. Kruger.  
Address: Rsv. Obus. lngsl, k'isösr's l,anckin\$, kollr Oo., Ninn.  
On the last Sunday after Trinity, Candidate Tran- gott Thieme was ordained by the undersigned in the place of the honorable presidency and inducted into his office in TuScumbla, Ala.  
Th. Bensea.  
Address: Rsv. rrauxott rdisws. Box 108. 7'usourdin, ^1".  
On the first Sunday after Trin. Mr. Candidate A. Rehwaldt was ordained by the "undersigned" on behalf of "Herr" President Biltz and introduced into his congregation at Superior, Kansas.  
H. Krause.  
Address: Rsv. Rskvalät, Lupsrwr, Nokksrson Oo.,  
By order of the Reverend President Biltz, on Men Sunday "ach Trin. Mr. Candidate W. HarmS in the midst of his congregation at Tumng Creek, Tumng Co, Nebr, assisted de- Mr. Rev. A. W. Frese ordained u "d by the undersigned. I. P. Mueller.  
Address: Rsv. llarn", s 'Wsst koint, Vumiox Oo., Uodr.



On behalf of the Reverend Presidium of the Jowa District, Candidate E. On the 13th Sunday after Trin. the congregation of the "undersigned" at Honey Zürrer was ordained and introduced by F. W. Grumm on the 9th Sunday after Trinity. W. Grumm.

Address r Rsv. Lrnst Querrsr, Liareus, Oderokeo Oo., lov".

On the 17th Sunday after Trin. Mr. Pastor M. Heyer was installed by order of de- hoch". Herr Präses Wunder in his congregation at TryStal Lake, Ill-., introduced by the undersigned with the assistance of Herr Pastor H. Schmidt. L. v. Schenck.

Address: Rsv. N. Or^stal Daks, Oo., IUs.

Rev. W. Hal both was installed in his new office at HillSdale, Mich. on the 17th Sunday after Trinity, according to the notice received. I. Trautmann.

In accordance with commission received, Rev. I. P. Karr er was installed in the congregation at Ludington, Mich. on the 8th of September last, and in the congregation at Benona, Mich. on the 17th Sunday "aft Trin. byH Toruey.

Address: Rsv. 3. k. Lnrrsr, Duckington, Lliek.

Rev. F. R. Tramm was installed, in accordance with the commission received, on the 17th Sunday after Trin. in the Evangelical Lutheran Immanuel Church, Rondout, Ulster Co. Eight. W. Foehlinger.

Church dedications.

On the 16th Sunday after Trin. the church of St. Paul's Lutheran congregation at Cleveland, Ohio, was dedicated. Fest. Preachers were Messrs. kk. I. H. Niemann and A. Dank- worth. Paul Schwan.

On the 14th Sunday after Trinity, the Lutheran congregation of St. John's in Roger City, Mich. consecrated their church (24X56) with a tower 56 feet high, to the service of the Triune God. Mr. K. L. Moll of Detroit said the dedicatory prayer and also preached the dedicatory sermon. The undersigned preached an English sermon.

I. D. Druckenmiller.

On the 16th Sunday after Trinity, the newly founded Lutheran Crossthe congregation in Glasgow, Monroe Co., Ill. consecrated their newly built church, a new building, 28X40 feet in size, adorned with a steeple and bell, to the service of the Triune God. In the morning Pastor F. Erdmann will preach, in the afternoon Pastor G. Gbhringer in English.

I. Nightingale.

Mission Festivals.

On the first Sunday after Trin. the congregation at Prairie town, Ill-., celebrated their annual mission feast in fellowship with the neighboring congregations. In the morning Mr. k. Brandt au- St. Louis, in the afternoon Mr. k. Wei-drot au- Mount Olive The Collecte was -162.00. I. Bergen.

On Sunday, the 22nd of August, our Lutheran congregations in the area of Nrw-York celebrated their community mission festival. Mr. k. Sirker preached on city misflon, Mr. k. Beyer on the work and laborers in the vineyard of the HErrn and Mr. k. Frincke, Jr. gave a mtsflonShistorical lecture on Dr. Livingstone. The morning collection was -102.00. which is earmarked for our Negro Mission, for our Emigrant Mission, for poor students and for the orphanage at Mount Vernon (k. HollS). The afternoon collection was -122.10H. Schmidt, of Rechtster, and K. F. Schulze, of Lourtland, Nicolet Co, Minn. The Collecte was -42.00. K.

On the past Sunday, the 16th Sunday after Trinity, the congregation of the undersigned in Oshkosh, Wis. celebrated this year's mission festival, in which the congregation of Mr. K. Bremer also took part. The "festival preachers" were Messrs. T. Holst, I. I. Walker and W. Streißguth. The collection was -48.40, which was earmarked for inner and outer missions.

I. L. Daib.

On the 16th Sunday after Trin. the Lutheran St. Paul's congregation at King-ville, Baltimore Co., Md. celebrated its first mission feast. Sermons and lectures were preached by Pastors Grätzel, Seeger and the undersigned. The collecte for inner and outer missions was -32.25. The church was festively decorated and crowded, one-fourth of the party having to listen from without. I. Her.

On the first Sunday after Trin. the congregations of the undersigned celebrated their first mission feast at Accident, Md. Several members of the neighboring congregations were present as guests. In the morning Mr. k. E. Lauterbach preached, in the afternoon Mr. k. I. M. Moll. The Collecte was -", 46.W, but the same was subsequently brought to -50.00 by some members of the local congregation. E. I. Fleckrnstein.

On the 13th Sunday after Trin. the congregation of the "undersigned" at Honey Creek, Cole Co., Mo. celebrated this year's mission feast, in which the congregations of Pastors Weiche. Falke and Proft took part. In the morning Mr. Wstor Richter au- Elli-ville preached, in the afternoon- Mr. Pastor Prost auStringtown. The collecte was -45.34. C. Better.

On September 12, the congregation of the undersigned, in communion with the other Lutheran congregations in Barth "Iomew County, Ind. celebrated a" mission feast near Columbus. In the morning k. Jüngel s "o. on inner mission, in the afternoon k. Wendt on missions in general. The collection was -52.13, of which -20.00 is for inner mission, -20.00 for negro mission, -12.13 for emigrant mission.

Three. G. Nützel.

On the 16th Sunday after Trin, the congregations of Al tenburg, Frohna and New Well-, Mo. celebrated their annual mission festival. In the forenoon Prof. Stellhorn preached, in the afternoon (in English) Rev. Moser. The collecte was -70.40. F. W. Pennekamp.

A mission feast was celebrated at Elli-ville, St. Louis Co, Mo, Sept 5. Fine weather, many guests, trombone corps music, singing choir recitals, and two festival sermons. Collectirt were -80.00. E. T. Judge.

On September 12, the "church" in and near Boone, Boone Co., Iowa, in fellowship with several members of the churches of Messrs. kk. Herrmann and Gülker a" mission feast. In the morning the Reverend Mr. Prikses I. L. Crämer of Fort Dodge preached, in the afternoon Mr. k. Eh. F. Herrmann of State Centr. Collecte -38.54. 3. Father Guenther.

On the 12th Sunday "aft Trin. the congregation de- signed at Marys ville, Marshall Co, Kausa-, held their first mission feast. In the morning Mr.? R. H. Biedermann on utterances, in the afternoon Mr.?. C. Meyer on inner mission. The Collecte was -45.44. G. P "lack.

On the 15th Sunday after Trin. the congregation in Trete, 3ll. and the surrounding congregations celebrated their mission feast. In the morning k. P. Gräf, afternoon- k. A. H. Brauer. The collecte was -110.59. E. A. Brauer.

On Wednesday, Sept. 15, vie.rv.-Lutheran St. Peter's congregation in Nebraska Township, Livingfton Co, Ill, celebrated its annual mission feast. In the forenoon Mr. k. H. Meyer, of Lincoln, on heathen missions; in the afternoon, Mr.? Th. Pisse! of Brnson on internal missions. The Collecte for inner and outer mission amounted to -160.50. H. Dageförde.

On the 17th Sunday after Trinity, the Lutheran congregation at Frankenkirch near Dwight, Ill, celebrated their first mission festival. Butin because we had frequent rain showers that day, unfortunately only a few of the invited guests showed up. Messrs. kk. G. Schliepsiek and W. Brügmann preached. The collection was -40.00. C. W. R. Frederking.

On the 16th Sunday after Trin. the congregation at Thampaign, Ill, celebrated its second mission feast together with the neighboring congregations. In the morning preached k. E. A. Brauer from Trete. In the afternoon k. F. Schroeder gave a historical lecture. The collection amounted to -53.70, of which two thirds were earmarked for the mission, one third for the congregation at IveSdale.

C. Brewer.

On the 17th Sunday "aft Trin. the congregation at Town Utica, Wtnona Co, Minn, celebrated their first mission feast. It was preached, trn Messrs. kk. G. H. Schmidt, of Rechtster, and K. F. Schulze, of Lourtland, Nicolet Co, Minn. The Collecte was -42.00. D. Lothe.

Conferenz displays.

The northern districts conference de- Jowa district- will hold s. G. w., its next meetings at Siour Eich, Iowa, November 9, and the following days. Cvnference members are requested to notify the local pastor in advance of their coming.

F. S. Bünger.

The Pastoral Conference of the 2nd District of Minnesota will meet, s. G. w., October 5 to 7, at Hay Creek near k. I. Horst. 8th Johl.

Buffalo DistrctctSconference in Bergholz Oct. 26-28. Pick up in La Salle at 4 and 7?. oil. on the 25th place.

Joh. W. Weinbach.

Cleveland Specialconference on November 2 and 3 in Elyria. E. Sttzmann.

The Baltimore Diftritt Conference will meet, s. G. w., > from November 9 to 11, at the residence of Mr. k. Lübker at Washington, D. C. Registration requested. I. G. Hafner.

changed conference - displays.

Because of the "upcoming" general pastoral conference in Chicago, our Southern Michigan Pastoral and Lutheran Conference will not meet until October 21 in Detroit. In addition to "the pastoral treatment of children in school," the conference will discuss "the difference between the law and the gospel" and the doctrine of election by grace.

8Early registration of those who do not yet have lodging is requested. Ch. A. Weisel.

The Southern Conference of the Iowa District, in consequence of the Extraordinary Conference at Chicago, will not meet at Oerter, Iowa, October 12, this year, as was appointed, but not until February 15, 1881. W. T. Stroebel.

For your consideration.

All who attend the Synod at Concordia will receive a discount on the Lissouri DaciSo R R. for the return trip, pastors on the 6IneLxo-H.Itoll R. R. kurv to LiZgins- ville and back. ' C. E. E. Brandt.

Incoming tu the Suffe of the Illinois District:- To the synodal treasury: Bon k. BurfeindS congregation in Rich -12.15. By I. H. Kuhlenbeck of k. Ottmann's congregation in TollinSville 6.00.?. Hansen's parish in Worden 7.85. (Summa -26.00.) To the Synodal Building Fund: CommunionScollecte ofk. DöderleinS Gem. in Homewood 8.64.

For traveling preachers in the West: by k. Hartmann, half of the Mission Festival"!!, of the Woodworth and Buckley churches, 29.00. For inner mission: by I. H. Kuhlenbeck from k. OttmannS Gem. in CollinSville 4.00. Part of Mssion-festcoll. in Trete 36.87. Arlinaton HeightS 33.33, Prairie Town 50.00. By k. Miracles in Chicago by the YoungerS. 5.00. By k. Döverlein in Homewood by D. Niefelvt and W. Gehle 2.00 each. (S.-133.20.) For Gentile and Negro Mission: k BangerterS Ge", in Peoria 5.00. For external mission: part of the mission festival coll. in Trete 3686. For heathen mission: k. HeyrrS Grm.in Tolehour 1.25.

For Negro Mission: from the old Illinois Mnode dnrrch their Kassirer k I. T. Bötticher 27.00. part of the Mission FestToll, at Arlington Heights 33.33, of the Gemm. at EoooperS Grove, BachelorS Grove and Blue Island 23.09, Prairie Town 50.00. By D. Succop of Emilie Luecke .50. (p. -133.92.)

For emigrant mission in New York: k. SchieferdeckerGem. in New Geblenbeck 8.40. FLrEmigr. Mission: Theil of Mission Festroll, ia Arlington Hetgbts 33.34. Prairie Town 12.00, & the comm. in TooperS Grove, BachelorS Grove and Blue Island 23.09. (S -68.43.)

To Lollege-HauShalt in St. Louis: ByI.H.Kuhlenbrck from k. OttmannS Gem. LoUiaSville 5.00.

For poor students ia St. Louis: By k. Wagner in Chicago from the Women's Association 16.00. By k. Bergen in Prairie Town, part of the "Missionary Festival"!!., 25.00. Cost money for Schudkegel from the "old" Illinois Synod by its treasurer k. I. T. Bötticher 25.00. By k. L. Lochner ia Chicago from the Igfr.-Verei" for Th. Bünger 5.00. By k. Succop i" Chicago from the Jgft.Verein for W. Lewerenz 12.00, for Otte v. lüngl.-Berea 25.00, from the lungfr.-Verein 12.00. (S. -120.00.)

To the TollegedauSbalt in Sprngfield: by D. Hartmann, half of the Mission Festival"!!, of the Gemm. in Woodworth and Buckley, 29.00.

For poor students in Svringfield: By k. Mießler in Carliaville voa I. JunghanS 2.00. By k. Berge" in Prairie Town, Theil d. Missionsfest"!!., 25.00. k. Hölters Gem. in Chicago for Tügel 5.00. V. Pissel in Brnson for I. E. A. Müller 5.00. (S.-37.00.)

For poor students in Fort Wayne: Through D. Hölter in Chicago from Mrs. Marie Landeck 1.00. By k. L. Lochner das. from lungftauen-Berein for D. Lochner 5.00. (S -6. "0.)

To the seminar household in Avdison: By Kassirer 3. Birkner in New York

For poor students in Addisonr From Chicago: by?. L. Lochner from Mrs. R. N. 1.00; for E. Kambeiß by k. Hölter by Mrs. E. Thiele 1.00; for F. Schwarzburg by k. Hölter by. Frauenverein 5.00; for H. Burmeifter from L" Lochners Gem. 15.00 and for A. Eichmann by k. Engeldrecht from Mngl.-Berrin 15.00. By Kassirer Birkner for And. Fricke 25.00. (S -62.00.)

To the widow's fund: k. Hansen- Gem. in Worden 4.00. For the Houston, Ter. congregation: k. BangerterS Gem. in Peoria 2.00. For needy in k. TöujeS'Ge", in Kansas: Bon a stranger to Rock 3-land 1.00. k. StrieterS Ge", in Proviso 10.00. (S.-11.00.) For the German Free Church: Through k. Engelbrecht in Chicago, Thank Offering, 2.00.

For the deaf and dumb in NorrtS: By k. Miracles in Chicago by Caroline Otto 5.00. By k. Mießler in Earlinville by I. ZunghanS 4.00.? Strikter- Gem. in Proviso 8.00. By k. G. Goesswein in Altamont, Eoll. at Wm. Crull- funeral, 4.00. D. C. Schroeder's congreg. in South Litchfield 10.00. Part of the mission feast"!!, of the congreg. in Trete 36.86, & the congreg. in TooperS Grove, BachelorS Grove and Blue Island 23.09. By k. L. Lochner in Lbicago of Mrs. N. 1.00. k. HölterS Gem. that. 12.50. (S. -104.45.)

To the orphanage at St. Louis: By D. Hanse" in Worden, Kindtaufcoll. at F. Schmidt 2.70.

To the hospital in St. LouiS: Mrs. k. Hansen in Worden 3.00. Avdison, 3", Sept. 16, 1880. H. Bartling, Cassirer.

Incoming to the Saffe of the Northern" District:-  
For the synodical treasury: receipt of Caledonia congregation \$4.00.  
For the "deaf and dumb": Congregation in Port Hope 6.50. By Cassirer Ontario, \$2.25. By k. Sieker in New York from H. RoberS, Treasurer of the Hence Augustine says, "When the word comes to the element, it becomes a sacrament." Here, especially in what has been said concerning Thesis 5, the reader finds weapons with which he can arm himself against papists and enthusiasts, and defend his dear Lutheran Church, to which God has also given bright light in this piece.  
Grahl 190.88. By Cassirer Bartling 33.10, 17.87, 5.00 a. 12.00. CongregationOrdered Charity, 50.00 By I. Birkner in New York 37.02. By I. S. Simon m  
in Benona 2.50. Congregation in Saginaw City 10.00. By CassirerMonroe 190.88. By k. E. E. Herbst in Bridgetvavr from Mr. Sckade .25.1.  
Rademacher 47.90. Women's Cafr in Adrian 10 00. B. a. G. B. das. je.50.breasts.50.1.. Beyer I.W, by himself.25. By k. F. A. Abnrr in Pittsburgh from  
(Summa \$336.75.) John Kemper 10.00. Mr. Susek in Detroit .50. By k. I. Krieger in Taroline, O.,  
For the widow's fund: l>. Th. Schöch 4.00. N.R. from Monroe2.00. k.by Jeremias Schmidt 5.W. By k. Rohe of the comm. of k. Loschen in Grneseo,  
Böling 4.00. k. Trautmann 5.00. k.Lemke 4.00. teacher Simon 2.W. (S.III, 4.W. By Ch. Eißfeldt in Milwaukee 58.67. By k. Engelton coll. in his Paradise  
\$21.00.) comm. 4.W. By I. Birkner in New York 66.45.  
For the Negro Mission: Through S. Hügli by E. Kundinger 3.00, Th. A.  
Schulz 1.00, both for children in Little Rock. From the mission fund of the  
congregation in Adrian 10.00. Women's Association of the congregation of S.  
Hügli in Detroit through Kassirer Schuricht 10.00. (S. \$24.00.)  
For inner mission: Gem. of D. Hügli in Detroit 8.05. Mrs. Kreuzer in  
Richville .50. (p. \$8.55.)  
For Inner Mission to the West: G. Matches at Monroe 5.00.  
For sick pastors and teachers: By D. Böling 1.00.  
For Emtgr. mission: Ond. wedding at Mr. I. Dietzel in Saginaw s. 5.15.  
For Heathen Mission: By Teacher Winterstein, Thank Offering by Mrs. K.  
Eichinger, 4.00.  
For the comm. in Cincinnati: comm. in Manistre 5.00. Jul. Raatz 2.00. (S.  
\$7.00.)  
For Australia: Common in Millers 6.50. Common in Grand Rapid- 17.77.  
Common in Frankentrost 8.00. Common in Frankenhilf 3.50. Common in Bay  
City 9.00. Common in Ludington 2.40. Common in Frankenmmh 15.00.  
Common in Manistre 5.00. (p. \$67.17.)  
For the German Free Church: Gem. in Clay Banks 1.25.  
For Poor Students in Springfield: From the Wedding of S. P.  
SchwankcvSky ges. 6.00.  
Monroe, Sept. 18, 1880. i. s. Simon, Cassirer.

Incoming into the saffe of the "Eastern" district:  
To theSynodical Fund: From the congregation at Paterson \$8.30.  
congregation at Cumberland 2.90. congregation at New York 6.40 and 9.40.  
To the widow's fund: Kindtauf-Coll. at W. Helmbold 5.50. Gem. in Wrllsvillr  
two thirds of the Communion-Collecte 6.54.  
For the needy in Kansas: Peter Gempf and Da". Turner in PikeSville, Md.,  
2.00. From a member of the Imm. Cong. in Baltimore, 5.00.  
For Inner Mission: congreg. to Plato and Ashford, Jubilee- fcst-Cirllecte,  
6.00. Jacob Rieht 1.00.  
For heathen mission: N. N. by k. Lindemann 1.00.  
Listen to Negro Mission: congreg. to Plato and Ashford, Jubilee CoA.,  
3.15. By S. Lindemann in Christian Doctrines ges. 7.70.  
For Poor Noger Children: By Members of the Im m.-Gem. of Baltimore,  
3.00.  
To the travelling allowance to Australia: From some members of the Imm.  
congreg. at Baltimore 8.00. Const. at Ashford 2.85.  
For poor students in Addison: Gem. in PortRichmond for A. Fricke 25 00.  
For poor students in St. LouiS: Gem. in Olean 3.00.  
On the emigrant mission in Baltimore: By Kassirer Simon 11.66.  
For poorStudents in Springfield: Gem. in Allegany, R. A., 3.48.  
To the orphanage,in Boston: Mrs. L. and Mrs. T. by k. Stürken 2.00.  
Collecte at the wedding of Mr. Fr. Theiß 27.51. Mrs. N.N. by k. Lindemann  
1.00. Gem. in College Point 5.25. Collecte at the wedding of Mr. I. Stämpfli  
2.00. Mrs. Springhorn 1.00. Eoll. at the mission feast of the churches in and  
around New York 122.10.  
To the Orphanage at Mount Vernon: Wedding-Tolleete with Mr. I. Stämpfli  
2.00.  
For the deaf and dumb: Gem. in WellSville, one-third communion!Sollecte,  
3.27. Jacob Rieht 1.00. Gem. in Lonaconing 2.60. Gem. in Cumberland 7.90.  
Gem. in Allegheny City, Pa. 20.00.  
New York, September 12, 1880. I. Birkner, Cassirer.

Received for the emigrant Misston in New York:  
By k. Hertrich's parish \$1.00. By dens. of N. N. 1.00. k. Hahn's Lt. Petri  
Gem. 6.69. k. Hahn 1.00. By k. Tilly .W. Mrs. k. Weisel sr. 5.00. do>mann  
5.00. I. R. Rahn 5.00. k. Weseloh 1.00. k. Joh. Werner .50. k. Joh. Seip .50.  
k. Hinnenthal 7.50. Joh. Sputz 1.00. G. Trömel 1.00. By A. Paar 17.10. E.  
Wind 1.00. k. Köhler-Gem. I.W. D. WeselohS Gem. .70. k. Brandt's Gem.  
7.48. k. I. Prost's Gem. 1.25. k. Frankes Gem. 2.25. of the Hon. Wis- confin  
Synod 17.50. D. GriebelS Gem. 3.50. D. N. Olrich I.W. Z. H. Tschoche 2.85.  
k. Weisbrot- ZionS-Grm. 36.W. By Kassirer Grahl 33.63, Kassirer Bartling  
61.78. Karl Pe- terS .50. Peter Schmidt 1.44. k. Johannsens Salems-Gem.  
5.W. KaSp. Schmidt 2.37. k. Bruer I.W. k. SchwankovS- kyS Gem. 6.M. Mrs.  
Struve.75. k. Trautmann .35. By k. Adelberg from readers d. Gemeindeblatt-  
4.40. Gem. in Mar- tin-vtlle, Jubelfest-Coll., 5.W. Coll. at the Missionary  
Festival of the Missouri and Ohio congregations in PittSburg 50.00. Gem. in  
Wol- cottSville 4.00. By Kasflirr Schuricht W.84, Kassirer Bartling 33.38 u.  
3.8t".  
New York, Sept. 1, 1880. I. Birkner, Cassirer.

For the preachers' and teachers' widows and orphans' monkeys  
(de- Illinois - Districts)  
have been received:  
1. contributions:  
Bon Teacher Ehr. Gotsch 1 p.m.; from Lhicago Teachers' Conference g  
p.m.  
Two. Gifts:  
From S. Hornbostel I.W. From Mrs. W. Große in Collinsville 5.W. Surplus  
of travel money by S. Wagner 3.W. Harvest festcoll. of the parish of D.  
Dödrlein 16.12.  
By Mr. Kassirer Bartling \$44.33 were delivered.  
Lhicago, Ill, Sept. 15, 1880. h. Wunder, Cassirer.

For the Deaf and Dumb" preserved in Norris, Mich:  
By S. Rohe from Geo. Wildermuth, Wed. scoll. at Ludw. Brooks in Olive,  
Ontario, \$2.25. By k. Sieker in New York from H. RoberS, Treasurer of the  
CongregationOrdered Charity, 50.00 By I. Birkner in New York 37.02. By I. S. Simon m  
Monroe 190.88. By k. E. E. Herbst in Bridgetvavr from Mr. Sckade .25.1.  
By k. F. A. Abnrr in Pittsburgh from  
I.W, by himself.25. By k. F. A. Abnrr in Pittsburgh from  
John Kemper 10.00. Mr. Susek in Detroit .50. By k. I. Krieger in Taroline, O.,  
For the comm. at Houston, TexaS: From an unnamed person at Liverpool,  
O., .50.  
Through Mr. Ed. Neldner, Treasurer of the Lutheran Free Church in Saxonyfor  
and elsewhere, received with thanks: 35.70 for the Negro Mission; 11.90 for  
inner mission; .24 for the orphanage in Addison; .24 for the deaf-mute  
institution in Norris; \$13.09 for the students Potzger and Gläß here; 9.28 for a  
student Elauß in Fort Wayne; together \$70.45 (296 Marks).  
I. T. Schuricht,  
Treasurer of the General Synod.

The undersigned has received:  
For the orphanage in Boston: By Prof. F. Pieper from F. Köhn in  
Sheboygan, WiS., \$4.00.  
For the comm. at Houston, TexaS: From an unnamed person at Liverpool,  
O., .50.  
Through Mr. Ed. Neldner, Treasurer of the Lutheran Free Church in Saxonyfor  
and elsewhere, received with thanks: 35.70 for the Negro Mission; 11.90 for  
inner mission; .24 for the orphanage in Addison; .24 for the deaf-mute  
institution in Norris; \$13.09 for the students Potzger and Gläß here; 9.28 for a  
student Elauß in Fort Wayne; together \$70.45 (296 Marks).  
I. T. Schuricht,  
Treasurer of the General Synod.

With heartfelt thanks, undersigned certifies to have received the following  
funds for his congregation in LouiSville: From the "Kassirer": I. Birkner \$33.00,  
I. P. Rademacher 6.W, E. Grahl 223.26, I. T. Schuricht 25.37. From the comm.  
of Mr. k. W. S Stubnatzy at Ft. Wayne 104.51. Gem. of k. Horst in Ohio 8.W.  
Part"of the MisionSfestcoll. of the 5 townships in Jackson County, Ind, 25.W.  
F. W. Pohlma " n.

### New printed matter.

### Our calendar for 1881

has just left the press and we ask our dear customers to send in their orders  
as soon as possible.

The price for a copy stapled in a coloured cover is  
10 TentS. DaS dozen costs 90 CtS. postage paid.

"Luth. Concordia Publishina."

Published by "Luth. Concordia-Verlag" just now:  
**Erstes Lern- und Uebungsbuch für den Unterricht in der  
Deutschen Sprache.** Edited and arranged for German  
American schools by G^ Fischer and H. W. Hoppe, teachers in  
Chicago, Ills. St. LouiS, Mo. 1880.

In the preface to our booklet we announce the following: "Several years  
ago the undersigned were commissioned by the Chicago Conference of  
Pastors and Teachers to prepare a language booklet for our German-  
American school youth, as it is found in our Lutheran congregations. After  
much hesitation, we undertook the work and the result is now available. - In  
the present work we have tried to avoid as far as possible the older method,  
which occupied the children with orthographic rules, with "dry words,  
sentences," etc., which made the language lessons very tiring, and in some  
cases completely useless. Rather, we endeavored to combine the synthetic  
method with the analytical method. The tasks in this booklet therefore contain  
the necessary explanations without paying homage to a dry set of rules. - The  
present first booklet occupies the children with sounds, letters, syllables, types  
of words 2c., and forms the basis for the two next booklets, which, God willing,  
shall soon follow."

The booklet, with title and "Preface", contains 63 pages in small octavo and  
costs 15 LentS per copy, \$1.50 per dozen, in ordinary textbook binding. For  
the first introduction we give the copy for 10 TentS, but only with direct  
purchase from us.

orders requested  
St. Louis, Mo. "Luth. Concordia - Publishers" (M. L. Barthel, Agent).

### Proceedings of the 25th Annual Meeting of the Northern District of the German Lutheran Synod of Missouri 2c. 1880.

The! The reader will find here the continuation of the doctrinal negotiations on  
\*the holy sacraments in general and on holy baptism in particular. The theses  
adopted are: "Thesis 3. In the Apology of the Augsburg Confession, it is true  
that absolution is not unjustly called a sacrament for the sake of the promise  
of grace associated with it, but not in the proper, narrow sense, but only in a  
broader sense, since absolution lacks the second characteristic of a  
sacrament. Hence also in Luther's Small Catechism baptism and the Lord's  
Supper alone are presented as the two proper sacraments. Thesis 4: It is true  
that the heavenly good of Christ's body and blood, which is present among the  
earthly elements, belongs to Holy Communion; hence, after the time of the  
Reformation, the orthodox Lutheran theologians have not unjustly taught that  
a heavenly good, which is present among the earthly elements, belongs to  
every sacrament, and is therefore also communicated to the unworthy; but the  
heavenly good in the other sacrament is not quite the same as that in Holy  
Communion. Thesis 5: The Essence of the Holy Sacrament

The sacrament does not depend on the nature of those who administer it (their  
faith, their piety, the legitimacy of their profession, or their ordination, etc.) or  
receive it, but on the fact that it is administered according to God's institution.  
Hence Augustine says, "When the word comes to the element, it becomes a  
sacrament." Here, especially in what has been said concerning Thesis 5, the  
reader finds weapons with which he can arm himself against papists and  
enthusiasts, and defend his dear Lutheran Church, to which God has also given  
bright light in this piece.

The report, 47 pages long, costs 15 CtS.

### Second Synodal Report of the Iowa - District of the "German" Lutheran Synod of Missouri 2c. 1880.

This report contains detailed discussions on the doctrine of the difference  
between the law and the gospel, that is, on a very important subject, not only  
for preachers who are to share the word correctly, but also for all Christians, if  
they want to be sure of their state of grace.

After the first thesis it is proved that there really is a distinction between law  
and gospel; after the second it is shown how necessary it is to make this  
distinction; after the third how difficult, and after the fourth how useful this  
distinction is. After the following theses (5-13) it is shown how the law and the  
gospel are to be separated in practice, and where the danger of mixing them  
lies. May this report find many readers who will "study" it with diligence, and  
thereby be encouraged to right knowledge and to praise the divine goodness  
that has given our Lutheran Church this bright light, while papists and  
enthusiasts "grope" in darkness.

The report contains 110 pages and costs 30 CtS.

### The Doctrine of the Election of Grace. Sermon on the Epistle on the Day of the Holy Trinity by Simon Pauli, formerly Doctor of the Holy Scriptures, Professor and Superintendent at Rostock. Scripture, Professor and Superintendent at Rostock. Salut LouiS, Mo. 1880. published by F. Dette.

We have just been surprised by a sermon with the above title, which Mr.  
Dette has had reprinted here. The author of this sermon, Simon Pauli, born in  
Schwerin in Mecklenburg and died in 1591 in Rostock, published, in addition to  
several learned doctrinal and controversial writings, a "Church, School and  
House Postilla" in 1573, from which postilla our sermon is taken. As thoroughly,  
edifyingly and comfortingly as it treats the doctrine of the election of grace, this  
sermon is also a testimony to the incomparable treasure we have in our  
Concordia formula". The sermon obviously does not want to present any other  
doctrine of the election of grace than the one presented in the Formula of  
Concord. After all, Simon Pauli was one of the first Mecklenburg theologians  
who signed the Formula of Concord with joy. (S. Concordienbuch von Müller,  
p. 767.) But where Pauli speaks of the incomprehensibility of God's judgments,  
he does not express himself as carefully as our own Confession; according to  
the general experience that even the "pure, orthodox" theologians have  
expressed themselves "*securius*", *i.e.*, more unconcerned that they might be  
misunderstood, about some points of doctrine, before the whole church itself  
has spoken in detail about them in its Confession. Hence our Concordia  
formula says that it included, among other things, an "explanation" of the  
doctrine of election by grace, because up to its time "the (Lutheran) theologians  
had not always spoken in the same way". (p. 704.) But as little as our church  
once declared any of the theologians to be a false teacher for the sake of such  
unequal speeches," so little should it occur to a Lutheran now to do so, and  
everyone should only thank God from the bottom of his heart that we have in  
our Concordia Formula "such a clear, wonderfully carefully worded confession  
also in regard to the election of grace, and with the same "a unanimous, certain,  
general form of doctrine, to which our evangelical" (i. e. Lutheran) "churches  
have joined themselves. (i.e., Lutheran) "churches all and in common profess."  
(p. 571. § 10.) But it would be ungodly and ungrateful, and a sign of a ghastly  
hopefulness, if on that account we were to throw away all the delicious things  
that were written by pure thcologologists, though not^with so much care, before  
the confession was made. However, the sermon shown contains much of the  
delicious. It comprises, besides a colored cover, 16 pages in octavo of narrow  
print. The price is: the single copy 5 Cent-, the dozen 50 TentS and free of  
postage. One addresses: No. b'. Dette, 710 I'runklin ^vs., 8t. Doms, No. W.  
[Walther].

### Changed address":

Rsv. Dd. Sensen, 192 VarroU ^vs., Nempbis, Denn. sev. N. {1. 8ekmickt. Sox  
1201. roettestsr, Nino. Rev. 3. 6. Sebulss, Danesstsr, I'uigrslä vo., Obio. Rov.  
N. 8edul2S, 49 Lust Rieb 8tr. volumdus, Otüo. Ssv. N. Dein, vor. 37ttt. Lank  
st"., Sittsdurxk, Du. Ssv. N. vlsus, Voläen Duke, Waukeska vo., ^Vis. 3. L.  
Lueklraus, 1313 North Nsrket 8tr., 8t. Doms, No. V. 8ekvM, 3W Dock 8tr.,  
Vlvvslanä, Ottio.

H.. D. Noppe, 115 Derpsiekore str., Xvv Orleans, Du. I'. 6. ^ppelt. Sox  
61st Ninonlc, ^Vooäkorck vo., IU.

3. O. ^Vissdsck, Nuseoutuli, 8t. Vluir Vo., IU.

Rvintiolck Losrner, 3715 Vlara str., 8t. Doms, No.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Entered at the Post Office at St. Louis, Mo., as second-class matter.

St. Louis, Mon., Oct. 15, 1880, No. 20.

## Luther's translation of the Bible and the Papists.

Luther's translation of the Bible has always been a dome in the eyehear what Luther says about his censures in general. He writes in theletter. Emser was commissioned by the duke to deliver another of the papists. When the translation of the New Testament first"Letter of Interpretation" of 1530: "First, if I, Luther, had thought thattranslation, in order to displace Luther's. But he did nothing more than appeared in 1522, they immediately attacked it with fury. Duke Georgethe papists were all so skilful that they could correctly and well translatethat he should deliver a translation of the same name. But he did and other princes forbade it in their countries, the papist theologiansa chapter of the Scriptures, I would have been found humble andnothing else than that he took Luther's New Testament, changed and blasphemed that Luther had falsified the Bible. One sought to outdoasked them for help and assistance in translating the New Testament.worsened it in some places according to the corrupted Latin translation the other in finding errors and forgeries. One wanted to have foundBut because I knew, and still see before my eyes, that no one reallyused in the Roman church, and then published this as his work of art. 800, another 1000, another even 1400. Why the rage, the fury? Oneknows how to interpret or speak German, I have put them and myselfLuther writes at the place mentioned: "I would still like to look at the saw what a masterpiece this translation was in comparison to the fewto such trouble. But it is evident that they speak and write German frompapist who would distinguish himself and translate, for example, an and almost incomprehensible German translations that had existedmy interpreting and German lems, and so steal my language, of whichepistle of St. Paul or a prophet, provided that he does not use Luther's until then; one saw how clear and comprehensible, how fluent andthey knew little before; but they do not thank me for it, but rather use itGerman and interpretation for it: there one should see a fine, beautiful, lively, how powerful the language was in it; one saw how quickly it wasagainst me. But I am well pleased with them, for it does me good thatpraiseworthy German or interpretation. For we have seen Sudeler at spread throughout all of Germany and what a break it did to theI have taught even my ungrateful disciples, and my enemies, to speak.Dresden, who mastered my New Testament (I will no longer mention papacy. King Henry of England, even before he had seen Luther'sSecondly, you may say that I have translated the New Testament tohis name in my books, so he now has his judge and is otherwise well translation, when he had only heard that Luther was engaged in it, hadthe best of my ability and to my conscience.... If I have erred thereinknown), who confessed that my German was sweet and good, and saw turned to the Elector Frederick and the Dukes George and John of(which I am not aware of, and certainly do not want to interpret a letterwell that he could not make it better, and yet wanted to disgrace it, went Saxony with the request that they should prevent the translation, sincewrongly), I do not want the papists to judge me; for they still have tooto and took before him my New Testament, almost from word to word, it was most dangerous for the laity to read the holy Scriptures,long ears for it and their lka ika is too weak to judge my interpretation.as I have made it, and did my preface. He wrote his name, glosses, especially in Luther's translation, which would be nothing but forged. I know well, and they know less than the miller's beast, what art, and preface to it, and sold my New Testament under his name. Well,

The anger of the papists continues to this day. We must see howdiligence, reason, and understanding belong to a good interpreter; fordear children, what a pity it was that his sovereign condemned and Luther's translation is the most widespread in the German languagethey have not tried. It is said, He that buildeth by the way hath muchforbade to read Luther's New Testament with an atrocious preface, but and is becoming more and more widespread, while other translationsmaster. So it is with me. Those who have never been able to speakat the same time commanded to read Sudeler's New Testament, which are falling into oblivion. Therefore, even today the servants of therightly, let alone interpret, are all my masters, and I must be all theirs exactly the same one that Luther made! And lest any one here think Antichrist do not tire of throwing dung at Luther's glorious work. Thedisciples." (Erl. A. Vol. 65, 104. f.) that I lie, take both testaments before thee, Luther's and Sudeler's, hold local "Herald of Faith" also joins the blasphemers of bygone days. He One of these "fine fellows," as Luther calls them, was H. Emser. Hethem against each other, and thou shalt see who is the interpreter in writes, among other things: "When Luther had his Bible in grease, helived at the court of Duke George of Saxony and, like him, was a fierceboth." (S. 106.) was already proven to have 800 false translations, or more correctly,enemy of Luther. Luther often calls him the "goat of Leipzig," because This Sudeler Emser said, without bringing any proof, that Luther false Germanizations, not only with respect to words, for these counthe not only added his family coat of arms, a leaping and thrusting goat, had translated the New Testament from a heretical text. But Luther in the thousands, but with respect to meaning and understanding." (No.to his writings, but also the "goat of Leipzig. translated it from the Greek in which the Holy Spirit had it written. So 44 of August 25.) the Greek text of the Holy Spirit must be heretical! The Roman Church has also elevated its corrupt Latin translation above the original Hebrew and Greek texts and declared it to be authentic; that is to say, if it is to be decided that the New Testament is heretical, then it must be heretical.

Let us take a closer look at those fellows who once, after the publication of Luther's translation, found so many errors in it.

If it is a question of what the Holy Spirit actually said, one should not puts. Recent Roman translators have also: "great mystery." Did they there remains, we must always ask, Luther's consult the Bible in the Hebrew and Greek languages in which the Holy also forge?

Spirit had the prophets and apostles write, but one should see how it is written in the Latin translation, which the Holy Spirit did not give. This is indeed an abomination above all abominations, that the Roman Church should declare a translation, and a corrupt one at that, to be authentic, and set aside the Hebrew and Greek foundation. Even before human law and justice, a document has decisive validity only in the language in which it was originally written.

The Sudeler Emser may well have been at home in the Latin language, but he did not understand the Greek language well enough to be able to make an exact comparison with the Greek text of the Holy Spirit. If he now found that Luther, because he went by the basic language of the Holy Spirit, translated differently than the corrupted Latin translation had, then Luther must have falsified the Bible! And since in the Latin translation of the Roman church there are many deviations from the Greek foundation, the simple-minded man thought he would find so many forgeries.

Let us show this with some examples. As a counterfeit, Emser cites Match. 17, 2: "And his garments became white as light." He thinks it should read, according to the Latin translation, "as the snow." Luther translated correctly according to the Greek language in which the Holy Spirit had the Apostle Matthew write. Even more recent Papist translators, who follow the Latin translation, say in the note that according to the Greek it must be: "as a light." Now where is the forgery?

Luc. 16, 26. Luther has correctly translated: "And about all this a great gulf is fastened between us and you." Emser writes: "Luther should have said: a dark hole, or yet a dark gulf." But more recent Papist translators, such as Jäck, Eß, and Allioli, have also: "great gulf." Now where is the forgery?

Joh. 4,47. Luther's translation says: "Und es war ein Königische" (namely a royal servant). Emser considers this to be wrong and translates: "Und es war ein Königtein"! A new translator of the Pabst Church gives it: "Und es war da ein Königlicher," thus just like Luther; for "königlich" and "königlich" are one and the same. Where is Luther's forgery? What is to be imagined by Emser's "Königtein"?

1 Cor. 2, 14. Luther's translation reads: "But the natural man hears nothing of the Spirit of God." Emser remarks on this: "Paul does not say: the natural, but the animal, that is, the animal man." Has Allioli, the newer Papist translator, also falsified, if he also translates, like Luther, "the natural man" -?

Gal. 4, 4. Luther and also newer Papist translators, Allioli, Jäck, Eß, translate: "born of a woman"; Emser, however, says that this is wrongly translated, it should be: "made of a woman."

Eph. 5, 32. in Luther's translation it says completely correctly according to the original language of the Holy Spirit: "The mystery is great." In the corrupted Latin translation of the papists, however, who therefore make marriage a sacrament, it says: "The sacrament is great"; Emser now says that Luther here wrongly translated "the holy sacrament of marriage to the detriment".

The reader will say: These are not forgeries! And this is indeed the case. Luther translated correctly from the Greek, and we cannot thank God enough that through Luther he has led us back to the language of the Holy Spirit. And we can only rejoice when newer papist translators also go back to it, or, even if they follow the Latin translation, still do justice to the original language of the Holy Spirit in the notes. These newer papist translators are the most eloquent defenders of Luther's translation, and show us that the clamor of many thousands of forgeries in Luther's translation is nothing but swindling. With his sudeler and foolish Bramarbas Emser, the "herald of the faith" does no honor.

Let us look at another of these "fine fellows". It is Eck, also a bitter enemy of Luther, who, however, by his attacks only promoted the cause of pure doctrine, an Epicurean, who, for the sake of bread, would also have defended the Turkish religion (Luther, 60, 315.), a man who knew as much in the Holy Scriptures as a donkey on the lute (Luther, 24, 18.). This Dr. Eck, likewise, to hinder the blessing of Luther's translation, published a translation of the Bible in 1536. In the preface he says, quite impudently, that he did not "care how it sounded in Jewish, Greek, or Chaldean," but remained with the Latin translation; that is, he did not translate according to the language of the Holy Spirit, but according to the corrupt Latin translation. Of the translation of the New Testament found in this edition, he says that it was made by a certain Emsiger, but in truth it is nothing other than Luther's translation, as that of Emser deteriorated according to the Latin translation. A comparison of the two shows this quite clearly. This can also be seen from the fact that, while the translation of the New Testament, because it was stolen by Luther, is quite good and excellent (with the exception of the deteriorated passages), his own translation of the Old Testament, on the other hand, is quite pitiful, cumbersome, unclear, erroneous and false.

The reader should compare Luther's translation of the 126th Psalm and Eck's translation, which reads thus:

"It shall be that the lord shall build the house, and they shall work in vain that build it. It is then that the Lord guards the city, in vain he guards it. It is in vain that ye rise up before the Lord; rise up after ye have sat down, and they shall eat bread with sorrow. When he shall give his beloved sleep. Behold, the inheritance of the Lord is the sons, and the reward of the fruit of the womb. As the arrows within The hands of the wicked, even the sons of the wicked. Blessed is the man that hath fulfilled his desire for them; he shall not profane them, when he shall speak with his enemies under the gates."

Ps. 100, 4. Luther translates quite correctly: "Go in to a gate with thanksgiving, to its courts with Praise, give thanks to him, praise his name." Dr. Eck translates the following nonsense: "Go in under his gate in confession, his court, in praise confess him." The Roman translators of more recent times Allioli and Eß translate almost literally as Luther. Where

Ps. 139:14. Luther has translated, "I thank thee that I am wonderfully made." But Dr. Eck gives it, "I praise thee, then thou art fearfully greatly made."

Prov. 12, 10. Luther's translation says: "The righteous man has mercy on his cattle." Eck translates: "The righteous recognizes the souls of his cattle."

Zech. 12, 4. Luther translated: "I will make all horses shy." Eck translated it: "I will beat all horses to amazement."

These are, dear reader, a few samples of Luther's more than 1400 false translations. You can confidently and joyfully take your Luther Bible in hand and be certain that Luther, who is zealous for God and His Word, will not lead you astray in his Bible translation. You can be sure that the forgeries are on the side of the papists, who do not want to let go of their corrupt Latin translation, because they think they can prove some of their horrible errors with it.

(How corrupt this Latin translation of the Roman Church is, we will show by two examples:

Gen. 3, 15. according to the Hebrew it says: "The same shall bruise her head." But the Latin translation has: "The same (woman) shall bruise her head," and the Roman writers make it a praise of Mary.

Gen. 6, 5. God says, "that all the thoughts and desires of their (man's) heart were only evil forever. The Latin translation, however, says only that the thoughts of the human heart are directed toward evil.

Even Witzel, who belongs to those who have mastered Luther's translation, must admit that the Latin text of the papists is corrupted, even hideously changed and corrupted, and that he has made much use of Luther's German interpretation, because the same is known to everyone).

We will now mention only two of these "fine fellows" who know how to say of so many hundreds of errors in Luther's translation of the Bible.

One is the aforementioned Georg Witzel, who was on Luther's side until 1531, but then fell away from the pure doctrine. He had taken part in the Peasants' War, was captured and sentenced to death, but was saved by Luther and Brückens. He had also enjoyed many other benefits from Luther, but thanked him very poorly for them. The reason for his apostasy from the Lutheran Church was that he could no longer hold his ground because of the admission of a Unitarian (a denier of the Holy Trinity). The Papists themselves - let it be well noted here - always regard with suspicion those who fall away from them, the so-called converts. Luther said of him: "Witzel is not worthy that I should write against him, lest he be strengthened in some malice; for I have found that those who have fallen away from us have become the most wretched of men, there being neither heart, joy, nor courage within. There is nothing but a fierce The heart that would go by force and avenge itself has no good hour." (Erl. A. Vol. 61, 12 f.) "The villain who is wicked, who sins knowingly and has condemned himself, is not worthy to be answered, for he knows well that he is defending an evil cause against his own conscience. He is an ungrateful wretch. He would be put to death

He would have been worthy and would have been judged, but through to help this Jesus of Nazareth to the gate. Later, at the time of the And they anointed them, and the worms devoured them alive, and they our benevolence and intercession he was preserved in his life and Christian Church, especially in the first three centuries, it was the pagandied in their sins. And who could name all the examples in New honor. Now he gives us the reward and thanks for it. But he willpriests, the worldly wise men, the officials and governors of the RomanTestament times in which the Lord showed Himself to be the One who certainly find his judge in his own time." (Ib. p. 61.) Witzel's knowledgeemperors who deliberated on how they could best ward off thelaughed at and mocked the impotent raving and defiance of His of language may have been greater than Emser's, but neither did hecontempt of the patriotic gods and the Roman state religion and theenemies? Let us mention only one example, that of the apostate understand the Greek language in which the holy men wrote the Newspread of "this damnable superstition," i.e., the Christian faith, byRoman emperor Julianus, who, after vainly endeavoring to destroy Testament. As a proof of his erudition it is said that he once claimedbloody persecution, martyrdom, and killing of the confessors of Christ. Christianity and to raise up paganism, finally, on a campaign against that Plutarch (a Greek writer, born 50 A.D.) had also written the life of Even later, at the dawn and progress of the blessed Reformation ofthe Parthians, and fatally shot by an arrow, broke out in bitter wrath Emperor Charlemagne (born 742). So this joke also belongs to those the Church, these were the sheriffs of the antichristic papacy, theagainst Christ in the words: "Galilean, thou hast conquered." who, according to the "Herold," want to have found so many errors inbishops, the cathedral chapters, the priests and monks, the high Likewise the LORD that dwelleth and is enthroned in heaven Luther's translation. schools, the scholastics and sophists, who likewise counseled how theylaugheth at the evil counsels of his enemies, and of his anointed. What

The other one we want to name is I. Cochläus, since 1527 courtmight subdue the evangelical confessors of Christ and the reprobatesdid it help the high council and their assistants, Herod and Pilate, that chaplain of Duke George of Saxony. Luther called him, among otherof the pope and his tyrannical regime by cunning or force, be it throughthey finally brought Christ to the cross? For it was by the death of Christ things, "Doctor Gauch" (Erl. Bd. 3 I, 270.). Cochlaeus was a shameful,the heresy courts, the Holy Inquisition, and by imprisonment, torture,on the cross and His resurrection that the redemption of sinful mankind foolish talker, who gave everything that was said against Luther asand finally by burning, beheading, and burying alive. Inquisition and byfrom the dominion of sin, death and the devil was accomplished, and cash. He not only invented all kinds of lies about Luther, but alsoimprisonment, torture and finally by drowning, burning, beheading andAdam and all his children received forgiveness of sins, life and collected all the lies that others had invented. In 1549 he published aburying alive. blessedness. And it was through the ascension of Christ to the Father,

description of Luther's life (*De actis et scriptis Lutlreri*; translated into Even later, these were the evil counselors of limited princes, inand through his outpouring of the Holy Spirit, as God the man, upon German by I. C. HueM), which is nothing but a cesspool of lies andorder to introduce an ecclesiastical union between Lutherans andall flesh, that the river of life of the gospel was poured out, first from slander. In it he says, among other things, that Luther had secretreformers as (so-called) chief bishops and prince bishops of their non-the mouths of the apostles, and then from the mouths of their followers communion with the devil (p. 2.), that he attacked indulgencesRoman national churches by cunning and force, and to establish (so-who believed, upon all the people who are under heaven, thereby because the sale of them was not assigned to the Augustinian ordercalled) evangelical or Protestant national churches. And what are thesekindling true faith in Christ in the hearts of penitent sinners, and (p. 6.), that he relied on the power and favor of the Electors of Saxonychurches but a wretched, hollow, scripturally contrary power of men, agathering to the Lord his church, the congregation of the saints, from (p. 11.), that he drank in the taverns on his journey to Worms (p. 65.),sovereign fabrication, the devil's dazzle and jiggery-pokery of theall nations and at all times.

that he died a sudden death (p. 594.) 2c. 2c. What a godless man thisnineteenth century, since the Reformed were and are far from letting And how then? Has the prince of this world, the devil, and his Cochleaeus was, is also to be seen from the fact that he published ago of their pernicious heresies and entering into the scripturalsubjects, the unbelieving princes and their councilors and councillors, pamphlet, in which he compiled the sayings which prove the deity ofobedience of the Lutheran Church? succeeded in destroying and exterminating the church of Christ? Did

Christ, and the sayings which, as he thought, speak against the deity But how all this rebellion of kings and this counsel of lords from ofnot the ten bloody persecutions of the first three centuries prove the of Christ, and showed how the former sayings, which testify in favor ofold until now - and in the future it will be no different - against the Lordword of the ancients: "The blood of the martyrs is the seed of the the deity, can be perverted, and the latter, which are adduced againstand his anointed has always been and is only a powerless defiance,church"?

the deity of Christ, can be saved. And why did he do this? To show, this is further taught us by our Psalm, in which it says: "But he who Likewise later, when the bishop of Rome attained power and that the deity of Christ could not be proved from the Bible, and that the dwells in heaven laughs at them, and the Lord mocks at them. He willprestige, and in the beginning of the seventh century raised himself up the papal traditions must be used in addition to the Bible. speak to them in his wrath, and with his fury he will make them afraid."as the so-called father of Christendom, i.e., as the Antichrist, and put

We have here presented to our readers four men from the number What did Pharaoh's defiance of the God of Israel help him, who, the yoke of his human commandments on the necks of the disciples, of those who, according to the "Herold," want to have found so manyafter the king had hardened his heart several times, finally gave himdid he succeed in removing the confessors of Christ and his Gospel errors in Luther's translation. Indeed, a beautiful, clean picture! Weover to the judgment of hardening by withdrawing his punishing spiritfrom the way altogether, and in destroying the true Church of Christ, could cite even more; the readers will probably have enough of thesefrom him and abandoning him to the devil and his own evil will? He wasPartly by his banishment and interdict, partly by calling upon the aid of presented subjects. But they also see from this what means are used, drowned in the Red Sea with all his army and died in his sins. What use the secular papist-minded princes? Not so.

in Pabstism to suppress pure doctrine; they also see from this thatwas Hanherib king of Assyria in his raging against the Lord and against And still later. Of what use was this firstborn of Satan, not in time the godly king Hezekiah? The angel of the LORD slew in one nightbut in malice, for all his raving and raging against Christ and his 185,000 men of his host, and put a ring in his nose like that of a bearbelieving confessors, when, through the testimony of Luther, he was that was taken captive, and brought him home again to his city Nineveh,revealed as the true and actual Antichrist to all who had eyes to see where he was slain in his idolatrous house by his two sons. How didand ears to hear? Did not the light of the Gospel break out more and Nebuchavnezzar fare, when he twice rebelled against the Lord in pridemore, the more he, with the help of his ecclesiastical and secular and attributed his power and glory to himself? The LORD smote himsubjects and confederates, took pains to suppress and extinguish it by with madness, that he was cast out of the people, and did eat grass likecunning and violence, by fire and sword, according to Mohamed's oxen. But in his case, as we have said before, it is reasonable toprocess, and to cover Western Christendom again with the old papist suppose that he obtained grace from God for thorough repentance anddarkness? conversion.

In the same way the Lord did to the two Herods, the decidedly malicious enemies of Christ, His

(Sent in by Dr. Sihler.)

## The second Psalm and our time.

(Continued.)

Who then are "the lords that contend with one another against the Lord and his anointed"? These were especially the enemies of Christ in the days of his flesh, the Pharisees and scribes, the elders and rulers, and finally the high council, who consulted and counseled with one another, as they did best, the sooner the better,

This, of course, he has now succeeded in doing with a large partWhat use and advantage do the malicious Christ-haters and Bible-haters of our time derive from their work in the fields of public education, natural science, historiography, parliamentary proceedings and politics, the publication of newspapers, magazines, novels, etc.? What does it profit them that they gather together like a man against the Lord and his anointed? For though they may stand on the height of culture in their fantasies, in their laws injurious to the common good, in their partisan demagoguery, in their education of the people, in their immoral and seductive poetry, and be the heroes of the day as the idolaters of the spirit of man, and gather masses of followers, yes, they accepted the truth that they might be saved; For they preferred, and almost worshippers, around them, here too it remains: "He who dwells in heaven laughs at them, and the Lord mocks them," for in part he still prefer, out of malice of will, to believe the lie and give place to error, in heaven laughs at them, and the Lord mocks them," for in part he which, seen in the light of the gospel, is only weak and impotent, but already awakens in the present against this idolatrous generation, in women and children to give Himself power, is shown here by a few yet in those who, according to God's judgment, are powerful, the various fields of science, art and practical life, God-fearing, sober, prudent, also richly gifted and learned, practically wise and experienced witnesses of truth, who bow before him in whom lie hidden

But where does he who dwells in heaven most of all laugh at his all the treasures of wisdom and knowledge; partly, in the future, he will hold a just judgment on the writings of these fluttering and dizzy spirits, who, so different from one another, yet altogether contradict his word and declare it to be human fiction; For either he lets these writings, to which the children of the day cheered and were almost intoxicated by them, be blown away and scattered by the wind like chaff and withered autumn leaves, or, if these and those survive their authors and find their place for a while in libraries, they only stand there as historical monuments of the aberrations of the human spirit, which turned its back on its god and his words. For it is the Lord who turns the wisdom of the wise into foolishness, and no wisdom, no counsel, and no understanding can avail against the Lord.

There undeniably, where in former times the pagan Roman emperors and their governors in the provinces and later the Antichrist at Rome and his spiritual and secular helpers and counselors, especially the Jesuits and heretic judges, combined all their power in vain, as children of the devil, to induce these and those captured evangelical confessors of Christ to apostasy from Christ and his Gospel and to relapse into pagan idolatry or into the antichristian papacy.

In vain was first the flattery and enticement, the promise and promise of these mighty ones of the earth against the faithful witnesses of the truth. In vain was their threat of death by fire or sword, by hanging or drowning, or even by being buried alive. In vain were the tortures and torments they had to endure before death, which were chosen as if by the devil, and in which the pope almost outdid the heathen. They were crushed and their limbs torn in the dungeons of the accursed Inquisition.

Just by the steadfastness of these faithful witnesses of Christ, who joyfully approached their baptism of suffering and blood and praised God in the midst of the flames and called upon the Lord for their ignorant enemies and murderers, two things became evident, First, the powerlessness of the devil and his servants, and second, the omnipotence of God's grace, who, through his Word and Spirit, so powerfully upheld the faith of these great witnesses of Christ and their joyful confession of his name in the midst of all their smoke and mud, in the face of death, even in the midst of death.

How, then, should not "he that dwelleth in heaven" laugh at his enemies, and the Lord mock at them, especially since by all their raging and murdering of Christ's slaughtered sheep they have all the sooner helped them into heaven, into the kingdom of glory? But also otherwise, what has the great pile of the

First image. At the court of Duke Ernst of Brunswick, the envoy of a renowned papist prince stayed for some time on business, during which time he also had to visit the church where our song was sometimes sung. But when at last he complained to the duke about the preacher, who liked to have this song sung after the sermon, the same gave the equally manly as beautiful answer: "My preacher is not called upon that I should tell him what he should sing, teach, or do in church, but to this he is called, that by God's command, and instead of our Lord Christ, he should teach and preach to me and all mine what is good for one as well as for the other and for all, and the very least of the court for eternal blessedness, and that he warn me and everyone else, no one excepted, against all that might hinder and harm blessedness, so that they may know how to guard against it. For this reason, I know neither to tell nor to forbid my preacher anything about this song; if you do not want to go to church because of it, you have the right to stay out.

Such happened in 1558. When 300 years

Later, when the Silesian Lutherans had their beautiful Breslau hymnal reprinted, the Papists again complained in high places about the unchanged inclusion of the hymn: "Keep us, O Lord, by thy word. The resolute action of the Oberkirchenkollegium through its Director Huschke at least caused this Papist insolence to remain without success.

Second picture. What sufferings the Lutherans of Silesia had to endure in the 16th and 17th centuries, what acts of violence, atrocities, and outrageous injustices the papists perpetrated there by expelling the preachers, taking away the churches, and maltreating the persons of the Lutherans in order to eradicate the Lutheran Church from the Silesian regions, of this the "Lutheran" once also told its readers in No. 3 of the 29th volume. How God, through our song, also used the mouths of weak women and children to give Himself power, is shown here by a few examples.

In the last days of August 1629 the Papist Baron Bibran arrived with two Jesuits in the city of Löwenberg to eradicate Lutheranism. Above all, he wanted to seize the churches there for the Roman service. And that seemed to him to be a very easy thing to do, since he had to deal here only with women and children. Shortly before, a troop of marauding "beatificationists" had been there, Lichtenstein dragoons, who were derisively called that because they were pushing the conversion business into the rough, and Löwenberg's men had fled from them as much as they could. But how the Baron had miscalculated! The next morning he saw his quarters surrounded by vain women and children, who as visibly as courageously begged him to leave them one of the churches for their worship, and who, when he would not give ear to their request, suddenly began to sing, "Keep us, O Lord, in thy word," which was followed by, "A stronghold is our God," and, "Now we pray the Holy Ghost." What happened? The Baron's ears could not bear the words of "the murder of the Pabst and the Turk." Hastily he had the horses saddled, and escaped with his two Jesuits through a back alley. -

From December 1653 to April 1654, 254 Lutheran churches alone were taken away by order of the Emperor through his commissars in the principalities of Schweidnitz and Jauer. When these imperial church robbers came to the city of Freiburg on December 20, 1653, they found the church surrounded in the middle of the night by women and children who tried to defend their sanctuary with the weapon of the song: "Keep us, Lord, by your word". Of course, these courageous women were only able to resist the intentions of the servants of the Antichrist for one day, for on December 22, two corporals with 40 musketeers, along with a constable and 10 horsemen, came from Schweidnitz and took possession of the church by force of arms. The Commissars reported to the Emperor about the women and children: "They sang to us at the top of their voices the blasphemous Lutheran song: 'Keep us, O Lord, by thy word, and prevent the murder of the Pabst and the Turk' - and screamed at us. "

Third image. Our hymn has seldom been sung with such deep emotion by a large crowd as was the case at Reichenberg in Bohemia in 1624. When all the Lutheran preachers of Bohemia were expelled from the country, the faithful servant of God, Andreas Hirsch, who was

(To be continued.)

(Submitted.)

"Sustain us, O Lord, in thy word "

(Conclusion.)



now already in the 53rd year administered the parish of Reichenberg, Mandate given, according to which in the churches, as long as the high Theologian and explainer of Luther's hymns, Cyriacus Spangenberg's. ceded church and rectory to a Roman Mass priest, who entered the lords were in the city, may no longer be sung "Preserve us, Lord" 2c., The same writes: same under bell ringing and in solemn procession. But when the but only the verse "Grant us peace graciously". The preachers "We have the highly necessary hymn: 'Preserve us, O Lord, by thy despondent, bent old man, leaning on his walking stick, staggered submitted an objection to this, in which they demanded the retention of word.' 2c. which dear Luther, at the instigation of the Holy Spirit, with trembling out to the city gate, more than 2,000 people gave him an the chant with six reasons; but the magistrate remained with the great deliberation and earnestness, has made good to Christendom. By escort to the Hunnersdorfer Höhe, weeping and wailing. There arrived; prohibition. So it happened that on Sunday, September 22, when the which little song also great wonders have been done, and will yet be he held on the basis of Apost. 20, 17-38, he gave a moving farewell precentor of the hospital church began to sing "Verleih uns Frieden done, where it is sung otherwise also in faith; for to ask God to keep his speech, in which he exhorted his faithful and saddened listeners to gnädiglich" by order, the whole congregation did not follow him, but word, and yet to doubt whether he will or can do so, is to mock our Lord steadfastness and faithfulness in the faith and confession of Christ, began to sing "Erhalt uns, HErr" (Preserve us, Lord) 2c. The magistrate God. Oh, it is a delicious, a powerful, a mighty little song, which has so whereupon the whole crowd sang our song - admittedly with great allowed the song to be sung in response to this, and there was not the far stopped many calamities, and great treasures of divine grace and sobbing, which often seemed to stifle the singing. slightest annoyance about it. heavenly goods have been preserved and protected with it. The devil

Fourth picture. When the atrocious Tilly, "our Lord God's Alas, alas! later, cowardly compliance and humane consideration also noticed and felt very soon that this little song, sung in faith, had not Chancellery," finally took the city of Magdeburg by storm on May 20, took the place of the confessional courage and the clear trumpet done him a bad little harm and would do so again. That is why he has 1631, his soldiers wreaked a terrible bloodbath among the inhabitants, sound. For diplomatic reasons, the words "the murder of the Pope and been so bitter to him and has tried so many things against it, has caused and lived most horribly with all the outrages of inhumanity. And behold, the Turk" were deleted from the hymnals and replaced by "the murder pastors and schoolmasters who sing it in churches and schools to be when all the streets were covered with twitching and gasping bodies, of all enemies." or, as the Eisenach Church Conference put it, despite chased away and deprived of their services, has had it forbidden to sing then, while this horror was going on, the schoolchildren went in order the counter-intentions of a Wackernagel and a Stip: "And deny Satan's and speak it by ungodly authorities, has brought pious Christian about the market and sang this song. But as Herod had once killed the lies and murder, who wanted (!) to kill Jesus Christ, your Son, from his subjects into misery because of it, and has also brought some into little children of Bethlehem, so Tilly, enraged at these children and their throne. Even the excellent Räumer has in fine good private song serious prison and not a few to their deaths. Satan, through his cronies, singing, had them killed by his Croats. Some were cut down, others collection, likewise the present otherwise so good Bavarian hymnal: has somewhat exaggerated the name of his son-in-law, the pope, in were impaled and thrown into the flames. This act of Herod, however, "Und steure deiner Feinde Mord." order to please the world, just as if the pope were better and not even

Tilly had to pay heavily for. From then on, the worm of conscience Since nowadays most people are still expecting the "right end worse than the Turk. Satan would rather suffer that one should ask gnawed at him, and happiness and victory were gone from him, the Christ" and with him the real Gog and Magog, the Pope and the Turk against him himself than against his faithful son and obedient pious hitherto unconquered, until a year later a falconet's ball shattered his are no longer to be regarded as the "two arch-enemies of Christ and man, the rat king of Rome, and his followers. For from the devil (as the right thigh, as a result of which he gave up the ghost after only 25 days. his holy church" and to be fought in prayer with this children's song, common saying goes) one can bless oneself, but from the pope and Antichrist it is difficult to be on guard, unless one prays earnestly

Julius Sturm sang of Tilly's Herod that and the martyrdom of the and since both have now become a figure of misery in political terms, against him and warns against him by name. Therefore Satan thought that if only people were not warned against the pope, and if only they

Magdeburg children in the following beautiful words: it should no longer be in keeping with the times to call God in all earnestness the "end Christ". did not say or indicate that the pope and all that is attached to him to ask him to control the "murder" of these two arch-enemies. But has and is such a shameful devil's plaything, he wanted to do more harm not the pope shown himself all the more to be the true Antichrist of the to Christianity through it under a good pretense than through himself. present time, that in spite of this loss of temporal power he brought it

to the solemn declaration of infallibility, and does not the Turk, in spite The wicked enemy and thousand-fold artist is gone. Against this we should sing with joyful hearts and cheerful voices without ceasing: - of all attempts at reform from without, still cling to his Muhammed and look with all the more The Turk\* 2c. and thus arm ourselves with this song against all public persecutors and tyrants, also against all seducers and corrupters

more ardent hatred and deeper contempt for the "Christian dogs" the more he feels his political dependence on them? Is it not also evident today (falsifiers), endure and defend ourselves, for by these two names, Pabst and Turk, all those are understood who with counsel and deed,

once more, how gladly the pope resorts to heresy, and the Turk to the murder of Christians? And do not both, as from the beginning, still with false doctrine or with false deeds, are persecuted. want to push Jesus Christ from God's throne - the pope, that Jesus is

not the only mediator and redeemer, and the Turk, that he is not the by force, God's word, pure religion and righteous teachers, preachers only begotten Son of the Father, full of grace and truth? Finally, and listeners insult and persecute, chase or plague. O what a stately

however many deviations from the way of truth there may be to the right and to the left," they belong, properly guarded, preferably either bastion and breast-fortress we would build against them all, and be secure therein, if first we had a good foundation by our beautiful little

to the kingdom of Antichrist or to the kingdom of Muhammad, and of those who walk in one of the two ways, Christ's prophecy Marc. 13:12 hymn: We all believe in one God' 2c. we would lay a good foundation, considering what strong words these are: 'He will always nourish us, still applies: "But the brother shall deliver up the brother to death, and the father the son, and the children shall rise up against the parents, body and soul! also well preserve, all accident he will ward off, no harm and shall help to kill them." shall befall us, He cares for us, guard and watch, it all stands in

and shall help to kill them." Since the Pope and the Turk are and will remain "the two archenemies of Christ and his holy church." let the "children's song" of the German prophet remain in our churches, schools and homes in its unchanged form, its high value and its blessed use. In conclusion, therefore, here stands the excellent judgment of the old

Fifth and last picture. In September and October of the year 1611, there was a Electoral Collegial Day in Nuremberg, to which many high lords from all over the German Empire came together, among whom, of course, many were Catholic. The Nuremberg magistrate thought that it could cause bad blood and be detrimental to the city if these high Catholic gentlemen heard the song: "Preserve us, Lord" 2c., especially since they could hear the singing from the Sebaldi church in the large town hall. There was therefore a

In Magdeburg, by sword and spear, Tilly's raging army is at home, And corpses pile upon corpses. The fierce commander watches in silence The bloody doings: no lamentation can soften his heart.

A group of children passes by, sings the song, the children's song from Luther's Munde: "Keep us, HErr, by your word and prevent the Pabst's and Turk's murder", and walks around the market round.

A moment, dumbly the man feats; But then the rage loosens the spell, He waves and his messengers fly. A swift death befalls the little children, How the young blood flows so red, The hearts that are victorious in Christ!

They were victorious, for many a night the mighty man slept through. From a dream to wrest himself free, Where he heard again and again "Keep us, O Lord, by thy word" The faithful band of little children sing.

of his power.' If we (I say) confidently lay ourselves on this foundation in the world. But Christ himself will be our praise, if we work faithfully, with all our heart's confidence (as we are nevertheless obliged to do), The Father of all mercies helps us. To him be praise and thanksgiving and thereupon in such faith with fine unanimity in the congregation with forever and ever through Christ our Lord! Amen."

devotion and from the heart, 'Keep us, O Lord, by thy word', then we shall be able to say, 'I am with thee'.

sat on it, sang it, and brought it before God - what should deprive us of it, or be able to do us any harm! It is not a bad thing for faith that it should nod devils, let alone defiant men can beat to the ground."

[Lochner]

(Sent in by Fr. Sievers.)

Inner Mission in the Northwest District.

(Continued.)

If we now want to go into detail, we find, for example, in the Southwest, Minnesota's Pastor Däschlein, how he has his hands full serving and caring for his flock. Even though he is not a traveling preacher in the true sense of the word, since he does not seek out new places and regions beyond the territory he has once occupied, his preaching must always be closely connected with traveling, since with three congregations and ten preaching points he has to make the rounds almost constantly. And if the poor people in this region have felt something of the seven lean years of Egypt, then the pastor, when he helped them in their spiritual misery, also had to personally participate in their various physical needs; they could not even provide the most basic necessities for the support of their pastor's family and yet wanted so much to keep God's pure Word and Sacrament for the salvation of their poor souls. If these people were not to be abandoned, and, in the midst of all the miserable hardship on earth, be pushed back into the imminent danger of languishing spiritually, the missionary treasury had to remedy the bitter lack and take over the support of the poor pastor, which has been done in a regular manner since the beginning of this year. Pastor Däschlein can partially water what was already planted seven years ago by Pastors Ahner, Müller and Schulze. Müller and Schulze, whereby the word of the apostle was partially fulfilled: "In toil and labor, in much watching, in hunger and thirst, in much fasting, in frost and nakedness. (2 Cor. 11, 27.) The aforementioned, when they made their missionary journeys (which they did alternately every month), always had to cover a distance of 80-150 miles, partly by steamboat, but mostly either on foot or with ox-drawn wagons, in order to reach the places of their destination, so that it took them 10 days each time to return home to their own churches. But God, who not only gives prosperity, but has also saved such rich rewards of grace, comforts and encourages his devout and faithful servants, for Christ's sake, with such dear promises that they truly need not falter, much less despair. Blessed Dr. Martin Luther aptly says at the end of his mighty preface to the Small Catechism: "Therefore behold, pastor and preacher, our office has now become a different thing than it was under the pope, it has now become serious and salutary; therefore it now has much more toil and labor, journey and challenge, in addition to little reward and thanksgiving.

To the ecclesiastical chronicle.

Abroad.

**Berlin.** The "Freimund" reports: In Berlin, The Capital of the Kingdom of Prussia and of the German Empire, there is a congregation of 90,000 souls, which has only one church and a small chapel. "On one Sunday a preacher baptized 122 children and married 9 couples in the Thomaskirche. Berlin is the most unchurched city in all Christendom. That is the terrible and distressing truth. Three-fourths of the marriages remain unmarried, one-fourth of the children unbaptized. In one house a city missionary found 22 unchristened children and 9 unmarried couples." The number of Berlin's inhabitants already exceeds one million. By far the majority of them are counted among the unchurched national church, can endure much riding on any path and in any weather. But if the pastor of Albany (Minn.) has his handsome team of two before him, increasing them, liberalism prefers to think and work on reducing them. At then he drives through the wilderness so that it has a way, and it does not take too long until the five preaching places are visited again one after the other and the pastor can return to his own and to his main congregation. The work of the Lord in this area still looks poor and small before the eyes of men. Only small groups gather around their pastor when he visits them. The same must also learn with whom he is, to be content (Phil. 4.11.), and as it is further said, "I can be low, and can be high; I am skilled in all things, and in all; both to be full, and to hunger; both to have left, and to lack. I can do all things through him that maketh me mighty, Christ." (v. 12. and 13.) Yet the Lord also crowns him in his office with grace and mercy, and adorns him with many blessings, giving food and need of body and life, and light and comfort even in the dark ways. Even from the sources of the missionary treasury a tributary has sometimes had to take its direction to Pastor Mende and pour into his empty pockets. But Dr. Luther's encouragement was heartwarming to him: "Whether we, who serve Christ and his church in this office, are not all equally rich, as lawyers, Medici and those who deal with other things and trades, let us be content with that which Gort gives us, and thank him that we have churches and schools, where our children and youth and the poor unlearned may also hear it and come here. You are rich enough, if you become a pious, faithful pastor. For thou hast already appointed a seat in heaven, which is differently adorned, and much more glorious, run of all emperors and kings, va thou shalt sit high above them, exalted and honored above all the world, and both devils. Pabst and all enemies at thy feet cast down to hell. For we have rich and certain promise enough of them, and know that they are not lacking to us." (Walch XII, 1868 f.) Mr. Pastor Mende was the fortunate one in whose possession was an ancient pamphlet, containing vr. Polycarp Leiser's Two Sermons "of the Eternal Election of Grace and Decree of God to Eternal Life." Hopefully, quite a few Christians, especially at that time, welcomed these reprinted, magnificent sermons as warmly as they were recommended in his time in No. 10 of the "Lutheran".

**The Oberammergau Passion Play.** We read the following in the "Freimund" of September 2: "At present the village of Oberammergau in the south of Bavaria is a place visited by many baptized people. In this village, every Sunday from Pentecost to Michaelmas, and this year, for the sake of the crowds, also on Monday, the story of the Passion of Jesus Christ is pictorially portrayed by people from the village. To this so-called "Passion Play", which lasts from 8 o'clock in the morning until about 5 o'clock in the afternoon, with a 2-hour interruption, 4000 and more spectators flock together each time, among whom England, America and France send especially many guests; also princes and princesses, even the German crown prince took part in it. One hears such full-voiced praise and recognition that it is not easy to raise one's voice against it. It may seem suitable for Catholic Christians, for whom religiosity lies more in outward appearance. But it corresponds still more to the superficial, shallow Christianity of our day, which wants to be pious without putting on any deep seriousness and discipline. Here the poor heart finds something that one is willing to look at, sigh over, and perhaps shed tears over as Christ's suffering and death have for us Christians a quite different, make us believe in the Lord Christ or in Judas with their own or other words. What we need is not the externalization of our Christianity, but a deepening of it; but this does not happen through that representation. If this Oberammergau play hovers before one's eyes, immersion in Christ's Passion and devotion at Passion services will not be promoted, but disturbed. But how many deeper, more serious viewers of the Oberammergau Passion play take home with them a Roman sting at these triumphs which the Roman Church celebrates here, and who now sigh at the poverty of the Protestant Church, is something that the human eye is just as incapable of judging as the other, how much cause these representations offer for blasphemous speeches and jokes, for dragging down the Most Holy into the filth of Christians alienated from God. Let no one be deceived by such speeches, one gets a deep impression, one sees people weeping, even Jews would have been edified by it, it is a service and not a game, etc. The imagination may be greatly stimulated, but the celebration of Holy Communion for the sake of appearances, Christ's death for the salvation of men for the sake of appearances, no, Christ is not for that.

(Conclusion follows.)

I have gone to my death, that men may imitate him and marvel at it.Christian, he shall take it from his mouth, and shall not rest until the debt  
Preach the word, be it in season or out of season, but not, portray mybe paid.  
suffering quite true to nature. This streaming of evangelical Christians  
to these Roman passion plays is a sign of a superficial, I might almostinterpretation of the 50th Psalm. Blessed Pastor Caspari of Munich, in  
say blasé Christianity, which is not content with the bread of life, butthis popular interpretation of Luther's Small Catechism, adds the following  
wants delicious food. Have our teeth become dull over the Word of Life,to the saying: "The wicked borget und bezahlet nicht" (Ps. 37:21):  
or do we no longer find in God's Word and the evangelical services thatBorrowing causes sorrow. Borrowing is good only once. Eaten bread  
which satisfies the soul?

**Care for emigrants in the homeland.** In the "Pilgrim from  
Saxony" of September 12 we read: At the suggestion of the Central  
Committee for Inner Mission, the Saxon Consistory has instructed and  
called upon the Lutheran clergy and church boards of the state, first,  
that where a large number of emigrants leave a congregation, they be  
dismissed with church blessing during the service, and second, that  
care be taken, as far as possible, that no emigrant, or family, leaves  
without taking the Bible and the catechism with them to the new home.  
**Japan.** In Othu, Japan, the warden of a prison had received some  
parts of the Holy Scriptures from a missionary. He gave them to a  
scholar who had been imprisoned for murder. Moved by the truth of the  
divine word, the murderer began to teach his fellow prisoners. God gave  
that many converted, and when suddenly fire broke out in the prison,  
these did not flee, but remained and helped to extinguish, to the general  
astonishment of the Japanese, who could not understand that they  
missed the beautiful opportunity to escape. But they bore witness to  
Christ and showed to what freedom He had called them. Their teacher,  
however, the former murderer, now publishes the Word of Life, a  
commentary on the Gospel of John written in Chinese with notes in  
Japanese.

(Luth. Kirchenb. für Australien.)

A crude word against debt-making from  
Louis Harms.

Every moment you read in the newspapers: this one and that one  
has run away with the royal treasury, this one and that one has gone  
bankrupt, this one and that one has run up debts and gone to America.  
Go around in the villages and towns where Christians live and where  
God's Word is still alive; go from house to house and ask: who is without  
debt? You will be astonished; almost all of them have debts: the  
landowners and the farm owners, the housewives, the widows and the  
day laborers have debts. Why is that? Because men have become  
thieves; for this is not merely stealing, when one breaks into a house,  
but when one incurs debts which one cannot pay, when one lends what  
one cannot give back. If I wanted to add up what I have been cheated  
of, - do you think it would be under 3000 -i- 4000 thalers? And that from  
those who are my confessionals! So it goes everywhere, and cannot be  
otherwise; for who can pay for the precious things, the great hoop skirts,  
the many finery and state, the six to eight skirts in the wardrobe? And  
because no one can, debts upon debts are incurred. If one has no  
money, one takes on Borg, without thinking how one will pay for it; and  
that's pointedness. From this you see how wretched is the Christianity  
of the people of our day. I would rather eat dry bread and drink water  
than incur debts. Many a man gets into debt with his father and mother,  
and then has to bite the bullet to pay them off. Is such a one a true

Thus says the blessed Pastor Ludwig Harms of Hermannsburg in his  
interpretation of the 50th Psalm. Blessed Pastor Caspari of Munich, in  
this popular interpretation of Luther's Small Catechism, adds the following  
to the saying: "The wicked borget und bezahlet nicht" (Ps. 37:21):  
Borrowing causes sorrow. Borrowing is good only once. Eaten bread  
brings sorrow and distress. He who starts with debts has entered the  
devil's lottery, where every gain is a loss. Interest doth eat out of the bowl.  
Debts go to bed with and rise with. Better go to bed without bread than  
rise with debts.

In the days of the emperor Augustus, a man's household goods were  
sold, and he owed almost everybody. When the emperor heard this, he  
said, "I must have something of this man, too, namely, his pillow!" and  
immediately sent and requested that this man's pillow should be sent to  
him, for he must sleep very well on it, because he could have rested on  
it with so many large debts. - Wicked debtors are also those who do as  
the creditor says: If you lend something, you will not get it back; if you get  
it back, you will not get it back so soon; if you get it back so soon, you will  
not get it back so well; but if you get it back so well, you have certainly  
lost a friend.

Death notice.

On October 10, 8tuä. tkeol. F. Looocks died here of emaciation.

Ordinations and introductions.

According to the notice received, Mr. Missionary I. H. Rabe was ordained  
and inducted by the undersigned at Kansas City, Mo. on the 16th Sunday after  
Trin. M. Meyer.  
Address: Uvv. 3. 8. R "bs,  
1>04 (^derrzr 8ir., Lnnsns Dit^, IUo.  
Any addresses of fellow believers in that city are requested at the above  
address.  
On the 10th day of October, 1880, the 20th Sunday "aft Trin. Mayer,  
Candidate of Theology, called by the Lutheran Christ-Congregation of St.  
Louis, Mo., by order of the Reverend President of the Western District, was  
solemnly ordained by the undersigned in the midst of the said congregation,  
assisted by Dr. C. F. W. Walther, and inducted into his office.  
G. Switches.  
On Ibtm Sunday "ach Trin. Mr. Candidate E. Han. tel was ordained and  
inducted into office by the undersigned by order of the venerable Presidency  
Northern District in the midst of his congregation at Hemlock, Town Rich- zand,  
Saginaw C"., Mich.

Address: Rsv. L. Nnnntel, 6itv, Llick.

Rev. M. Hein was installed in his new office at Pittsburgh on the 18th  
Sunday after Trinity, in accordance with the commission received. The kk.  
Richmann, Ahner and WambSganß "Wirten  
P. Brand.  
Address: Rsv. Ll. 8sm,  
Or. 37Ik L Lank 8trs., Diti?durxk, Da.  
In accordance with the commission received, Pastor C. F. W. Huge was  
installed in his new congregation on the 18th Sunday after Trin.  
P. Seurl.

Address: Rsv. 6. D. ^V. Uuz-s.  
Lor 160th ViooenNSS, Inck.

Church dedications.

On September 26, the 18th Sunday after Trinity, the German Lutheran  
congregation of St. Lawrence in Franconia, Saginaw, Mich. had the great  
pleasure of solemnly dedicating their new, stately church building, situated on  
a high river bank. Since its erection in 1845, the third church she has built is  
a thoroughly "ohlgelungen- brick building 126 feet long, 63 feet wide and  
a 168 foot high steeple with 4 bells. The dedicatory sermon was preached by  
the undersigned; after noon, Prof. Trull au- Fort Wayne preached in English;  
on Monday forenoon Mr. k. I. Schmidt au- Saginaw. Because of the many  
guests from the surrounding communities, the church, in spite of its  
considerable size, was crowded each time.

The trombone choirs of Frankenmuth and Frankenlust, the men's choirs of  
Frankenmuth, Frankentrost, Saginaw and Sebe- waing, and the mixed choirs  
of Frankenmth and Saginaw contributed not a little to increase the great  
festive joy.

A. Crämer.

On the 16th Sunday after Trinity, the newly built church of St. Peter's Parish  
in Town Richland, Saginaw, Mich. was dedicated to the service of the Triune  
God. The undersigned preached in the morning in German and in the  
afternoon in English.

I. F. Müller.

Church consecration and mission feast.

On Sunday, Sept. 26, the new Jobannis Church U. A. T. on Beaver Creek,  
York To., Rebr. was solemnly dedicated. The sermons were preached by ck.  
Grüber and citizens. The simple frame building, 46x32, differs from  
adjoining dark church not only externally, but also and especially internally by  
dignified furnishings.  
The next day the congregation celebrated their first mission feast. The  
speakers were DD. Bürger and Häßler. Because the congregation, most of  
whose members still live in sod houses and have harvested very little this  
year, had not asked for any support, two collections were raised by the large  
congregation on the day of the church consecration for the benefit of the  
church building. The collection for the inner mission raised by the smaller  
mission festival assembly therefore only amounted to \$12.00. G. Endre -.

Mission Festivals.

"On the löten Sunday after Trinitatis, "a congregation at FriedenSau, Nebr.,  
celebrated its first- Missionsfrft, the Paftorm Meyer and Bürger preaching. The  
Collecte, intended for inner mission, amounted to \$20.40. R. H.  
Biedermann.

On the first Sunday after Trin. the congregation in May- ville, WiS.  
celebrated their annual mission feast in fellowship with those of the kk. Holst  
and Rath- jm their annual mission feast. Festive sermons were preached by  
Mr. k. Holst and undersigned, a lecture by Mr. Pastor Rathjen. The Collecte  
amounted to \$64.50. E. Seurl.

On the 16th Sunday after Trin. our three Boston congregations celebrated  
their annual mission-- and orphan frst at the lir. Martin Luther Orphanage.  
Fcstprddiger would be" Mr. Praeses Beyrr and Mr.?. Graves. At the side of the  
pulpit, which was erected under the large shade trees, all the orphans and  
some of the old people sat during the two services and listened devoutly to  
the sermons with the rest of the large congregation. The collection amounted  
to \$135.00, which will go to the orphanage. Adolf Biewend.

On the 16tm Sunday "ach Trinitatis my congregation at Zuniata, AoamS  
Co, Nebr, froze their second Mnsion feast. Dr- morning Mr. k. Biedermann on  
heathen mission, de- afternoon- the undersigned on inner mission. The  
collecte was \$5.64. C. Meyer.

On the 17th Sunday after Trin. the congregation celebrated de-?. F. W.  
Muller at Clark" Creek, Kant, of theistrsMissiduof.it. Dir Collecte amounted to  
\$12 78, wrliche designated for Lußeie, inner and emi- gravtea mission.  
F. W. Muller.

On the 18th Sunday a. Trin. the congregations of New Birkfrld, Columbia-  
Bottom, and Baden, St. Louis, Mo. held a mission feast near the latter orr. The  
forenoon sermon was preached by Mr. k. I. F. Bünger, in the afternoon dielt  
Mr.?. W. Hrineman" gave a lecture. Collecte: \$70.15.  
P. G. Schwankovsky.

On the 18th Sunday after Trin, the Wrlton and Daven- porter congregation"  
celebrated their mission feast inWilton. Iowa. D. Bramme" and the  
undersigned preached. The Collecte was \$26.52.  
I. Stretchfoot.

On the 18th Sunday after Trinity, the 26th of September, Trinity  
congregation at WellSville, R. Zj. celebrated its third mission feast. In spite of  
the long distance, guests from Co- hocton were present, and the branch  
congregation 22 miles away and the congregation at Olean were represented.  
Preaching were the ck. Bem- reuther and Sander, and the undersigned. The  
Collecte, intended for Interior, Negro and Emigrant Mission, amounted to  
\$45.11.  
L. Zollmann.

Conference - Display".

The Buffalo DistrictS conference will meet at the undersigned's home on  
October 26 and 27.  
Pick up at La Sallr on the 25th, 4 p. Ik.  
Joh. W. Wrinbach.

The Southivest-Jndtana District Conference will meet, s. G. w., Nov. 2-4,  
at Lcrrre Haute, Jnv.  
G. Mohr.



Changed Conferenz""show.		for A. Bünger 25.M. D "rch k. Hölter by H. T. for F. Dröge- müller 2.00 and forCure the Preachers' and Teachers' Widows' mrd Orphans' Feeds (Western Districts)	
The Eastern and Southern Michigan Pastoral and Teachers' Tonstrenz does not meet - as it was called in the last "Lutheran" - on October 21, but in the second full week of January 1881.		For poor students in Addison: By k. Dageförde tn Minonk, Theil derare gone: MissionSfest-Loll., 10.00. By k. Hölter in Lhicago for L. Kambeiß: by Joh. Gohr 1.00, A. Gohr .50 and A. Neumann .50. (S. -12.00.)	1. contributor Vo" Dr. C. F. W. Walther -5.00, k. Döscher 5.00, k. C. L. Geyer 4.00.
F. W. M. Arendt.		For the comm. in Jvesdale. Ill.: By k. Brewer in Lhampatgn, part of the MissionSfest-Loll., 17.90.	2. gifts: By?. Polack of the Young People's Association of the Salem" Community in PerryCo, Mo. 3.00. By Mr. W. Lindborst, ges. a "f the wedding of W. Rode in Tarondrlt, 11.15. By k Spehr 6.70. Toll. at the Harvest - Thanksgiving Feast 13.44.
The "members" of the North-Illinois Pastoral Conference are informed that the Conference "scheduled" for the end of October this year will not be held until the beginning of January 1881.		For Necessities In Kansas: By k. Trautmann tn Gower by Wtttvtte MihmPerry Co, Mo. 3.00. By Mr. W. Lindborst, ges. a "f the wedding of W. Rode in Tarondrlt, 11.15. By k Spehr 6.70. Toll. at the Harvest - Thanksgiving Feast 13.44.	L. F. Günther, Kassirer.
L. v. Schenck.		For dte Taubstummen in NorriS: By Teacher G. Seboldt in Millstadt 1.00. in Immanuel- Congregation 1" Marshall Lo., Kansas, by k. G. Polack. 13.44.	
Incoming tu the Saffe tzes Western" District:-		By k. Burstnd by F. Bode in Rich 1.00. By k. L. Frese: by Mrs. Eden in Effingham 1.00, Harvest Festival-Loll, in New Schaumburgh 2.06, from the school children in Effingham: Joh., Käthe and Heinr. Thomä .25, Fr. Witt, Hrinr. Koboldt and W. Flirkenüein .10 each, Jda Pett and Her". Köpkr .15 each, Anna Todt and Jos. Reget .5 each, Esther, Willie and Therese Frese .50, Joh., Anton and Her". TjardrS .25, D. Krodn & Minna Köpke each .25, Ad., Bernd, & Jda Woedt .25, Laroline and Willie Alt .25, from the piggy bank of Emma Luuo .1.05, Fr., Minna and Hetnr. Langhoff.25. (S. -9.06.)	With heartfelt thanks received for the ZkonS congregation tu Ford County, Kansas: by k. E. T. E. Brandt -33.00, for Ma- rena 10.00. by Messrs. Kassirer: H. Bartling 125.70, 100.49, 9.98; E. Roschke 26.75, 56.35, 72.35, 10.00; I. Vtrkner in New York 64.75 ; E. Eißfeldt 11.83 and 1W.OO; J.S.Simo" 12.00. By?. F. I. Blitz 11.75. By k. Bävler 19.30. By N. H. Wesche 6.70. By L. Rawelow 25.01". I. Menschke 1.00. k. I. Streckfuß 6.00. H. Kritten 5.75.?. H. Stechholz 8- W. Schildkaecht.
To the synodical treasury: Bon k. SapperS Grmeinde in South Gt. Louis 11.19. By D. Kaspar in Lee Co, Ter., 6.25. Bo" Trinity--Distr. in St. LouiS 11.50. k. Gräbners Ge", in St. Charles, Mo., 16.55. By Teacher Mangold of Bethania--Gem. in St. LouiS 8.50. k. Roschke" Gem. bet Pterce City, Mo., 2.90. Toll, of k. Citizen- Gem. in Hamilton Lo. nebr, 7.35. ZionS Distr. in St. LouiS 15 00.		Freestyle the orphanage at Addison, Il." received: Bon parishes re. in Illinois: by Prof. Brohm of the comm. at Wheaton -1.57 and 1.64. AuS Addison: by D. Dammryer 5.00; by Ferd. Bartling 32.00 and 2.20, by E. H. W. Leeseberg 5.00; by John Harmening of k. B. 2.50. AuS Chicago: by Wm. BartelS 2.00, by LeitschS adult children 5.00, by H. Schulz 4.90; by?. Wunder by Ch. Urbach ". Mrs. Bernhagm each 1.00, Mrs. Bormann 2.00, Mrs. Giß, Mrs. Heuschel each.50, I. Häberle 10.00, T. F. Wolff, Fr. Schröder each 1.00; by k. Bartling vou Karl Runge, Jakob Küchler, N. N., G. Russow, Karl Labahn jr, Karl Pfifter, L. Müller, Th. Reinhardt 1.00 each, Ferd. Schulz, B. Kükper, Peter Brenz, Fr. Stricker, V. MurawSkv 2.00 each, Fr. Schreiber, Joh. Müller, L. Meltzer, Aug. Walter, D. Nowack jr., D. Strmitzke .50-100.00; d. for Inner Misfiou in the West" 40.00; o for the Deaf and Dumb each, Fr. Labahn sr. 1.50, Fr. Milhah" 2.50, Ehr. Zuber 7.00, E. H. Fischer 5.00; by k. Succop v. W. Meyer 1.00, Aug. Francke 5.00; by?. Engelbrecht of s. N. N. .50, Fran Plumhoff 1.00, Mrs. Bug. Lange 2.00, Lb. Oltroge 1.00, Bro. Naumann .50; by k. Hölter by the women's club 15.00, by sr. Gem. 4.50, Alb. Peterson 1.00, Fran Kar. Eckart 3.00, N. N. .30, Kindtauf-Lvll. at D. Weyer 2.35; by k. Wagner vo" Mrs. W. Heidoru 5.W, F. Topel .25; by k. Retnke from G. GolmjewSky 1.00; by k. Lehman" from Aug. Reichst" 10.00; by Joh" Harmearing from N. Mülberg in k. Lochners Gem. 1.00; by teacher Richter from Mrs. Simon 1.00. by k. Ramelo" tnElkGrove from N. R. .50. by k. Grupe in Rodenberg from R. Ryas 5.00. by Mr. Kolb of the Orphans' Association in Niles 12.00. by H. Tuckhorn in Homewood WeddingS-Loll. 10.18, by Joh. Sickmann 1.00, by the Orphans' Society 12.20. By k. Dör- mannS Gem. at Yorkville 10.00. By k.Loßner in Lake Zurich, Loll. at Joh. HellerS wedding, 9.00. From k. Gotsch- Gem. in York Centre from H. Meyer 2.00, from d. Gem. 17 56, from E. Ähren" 5.00. By k. Schmidt in Schaumburg, half of Toll, at K. WithagerS wedding, 10.50. By G. Brauns in Trete, surplus on June 25 from coffee sale, 25.05. By?. schroeder in South Litchfield, surplus from memorial coins sold, 1.00. By teacher Gotsch in Kankakee, Loll. at teacher C. AppelS wedding, 3been taken up by one of our districts as the subject of doctrinal negotiations, a 33. By k. Muller in Ran- dolph, Loll. at F. FaftenauS wedding, 6.00. By k. doctrine which in earlier years had been abundantly pushed by our Synod and Steege in Du "der. Toll, at F. Dierks silb. Hochzeit, 7.01, by the Women's Clubdefended against after-Lutherans, but which even now must be rescued in Bloom 2.00. By k. Hansm in Worden by S. M. 5.00. By Mrs. Aug. Heidorn inearlier struggle for this doctrine. It contains 96 pages and costs 25 LtS. [C. C. Provtsso 10.00. By k. Bohlen in Summit by Bro. Raddatz 2.00. Ludwig GnekowSchmidt did] in Genoa 3.M. By k. Brewer in Lhampatgn for orphanage reports 1.00. L'hrer Seboldt in Millstadt 1.00. At Waisrnfeste (19th Srpt.) Collecte 379.18, by H. T. Zutter- meister 45.16 and by L. F. Diener, Ueberschuß von der Eisen- bahnfahrt, 189.75. (S. -995.73.)	In the "name" of the ZionS congregdr in Ford County. Kansas, the undersigned expresses the warmest thanks to all the donors for their bountiful gifts sent to it in response to the request in the "Lutheran" of February 15, 1880." All "further gifts that may still come" are to be sent to the undersigned from now on, as Mr. F. W. Schildknecht is moving away from here. Sprarville, Ford Co, Kans. I. G. Schwemley.
For inner mission: MissionSfrst-Coll.ink.Biedermann's congreg. in Tdayer Co., Nebr., 20.40. Biedermann's congreg. itself 6.60. Mtssionsfest-Coll. in the congreg. de- k. Vetter in Tole Lo., Mo., 24.00. MissionSfest-Toll, in the Gem. of?. Pmnrkamp tn New Wells, Mo., 60.00. part of MissionSfest-Loll. in the Gem. of k. Muller in Jnnction City, Kans., 22.77. Krau G. Goodman" by k. Muller in Lyon-, Nebr., 3.00. k. Roschke'S Gem. at Pierre Etty, Mo., 3.65. k. Holtermann'S congreg. tn Perry Lo., Mon., 4.00. part of missionary festival and loll. in k. Lentzsch's congreg. at Laldwell, Nebr., 7.50. MtssionSfest loll. of JobanniS congreg. of?. Endres at Seward, Nebr., 12.00. thanks. "pfer vo" Mrs. Sch. by k. Frese at West Point, Nebr., 1.00. Tbeil of MissionSfest loll. of k. MeeSke's congreg. at Tovv Olive, Nebr., 9.25. ZionS-Distr. at St. LouiS 4.62.		Received with heartfelt thanks through Mr. Prof. W. F. Lehmann in Columbus, O., from a friend of the 'Church': . for Negro- Schoolhouse Building -100.00; d. for Inner Misfiou in the West" 40.00; o for the Deaf and Dumb Institution at RorriS, Mich, 25.00; <l. for Emigrantea Mission tu Re" York 25.00; s. for Emigrant Mission in Baltimore 10.00. Together-200.00. It is the- a portion of a Jubilee gift (-1000.00) from a church member within the Ohio Synod.	I. T. Schuricht, Treasurer of the General Synod.
For heathen mission: Tbeil the mission festival Toll, the parish of k. Lentzsch in Laldwell, Nebr. 7.50.		New printed matter.	
To the Em.gr. "Mission: Part of the Mission Festival Loll. of the congregation of k. Müller at Junction City, Kans., 10.00. Loll. of the congregation of k. Frese at Bismarck, Nebr., 5.50.		Proceedings of the 23rd Annual Meeting of the Middle District of the German Lutheran Synod of Missouri, Ohio, & other States. 1880.	
For poor sick pastors: Conferenz - Collecte In the Ge", of k. Hirschmeyer in Fayette Lo., Ter., 6.00. Thank offering of L. Wieland by?. Frese in West Point, Nebr. 2.00.		This report has just left the press. It is certainly gratifying that a doctrine has been taken up by one of our districts as the subject of doctrinal negotiations, a doctrine which in earlier years had been abundantly pushed by our Synod and against after-Lutherans, but which even now must be rescued against distortion and blasphemy, - the important doctrine of the transfer of the pastorale. The report will therefore undoubtedly be widely distributed in our congregations, especially in the new ones that have not yet taken part in the earlier struggle for this doctrine. It contains 96 pages and costs 25 LtS. [C. C. Provtsso 10.00. By k. Bohlen in Summit by Bro. Raddatz 2.00. Ludwig GnekowSchmidt did]	
For the deaf and dumb: By k. KaSpar in Lee Lo., Ter.: Kiadtauf-Collecten at KimSky 2.00, A. Lehman" 2.80, Dornwrl 2.60, A. Stchkade 3.25. F. Schuricht in St. LouiS 5.00. H. I. Eckhoff and H. Eckhcoff 1.00 each, by k. Nething at Lincoln, Mo. H. Lolzkamp by teacher Mangold in St. LouiS 5.00. Tbeil of mission feast Soll, of the comm. of k. Lentzsch in Laldwell. Nebr., 5.00.		Lutheran People's Calendar especially for the German Youth of America, for the year 1881, published by the Kinderblattmann. New York. 1880.	
To" orphanage in Boston: E. Bennrtt at LreSton, Wyoming Trrr., 5.00. Tbeil of MissionSfest loll. of Ge", of k. Lentzsch at Laldwell, Nebr., 10.00.		It is true that the "Kinderblattmann", as he tells us in the preface to this calendar, had decided not to publish a new volume of his calendar; but certain strange circumstances have finally forced him to do so. And all righteous Lutherans can only rejoice about this". Far from his new calendar for the year 1881 being inferior to its predecessors, it rather surpasses them, both in richness and in variety of content. On more than 100 pages the reader finds the following pieces: Color print - Explanation of the calendar signs, eclipses, etc. - Emblem and preface - Calendar. - Readings: New Year's greeting of the calendar writer-Saved-Valerius Herberger-The 7 wonders of the world-Youth happiness-Who is to blame for the division of the so-called Protestant Church?-What the pagans think of the New Year?-Who is to blame for the division of the so-called Protestant Church?-Who is to blame for the division of the so-called Protestant Church? Church?-What the heathens thought of indifferentism-The Jesus Boy-On Education-Cairo, or: Through the Holy Land-Dervishes-Where does the name: Lutheran come from? -All for Business-The Good Shepherd-The Alexandrian Obelisk-The Frog nnd His Sex-From the "Mythology" of the Ancient Greeks and Romans-What Would the Mother Advise? -There is nothing hidden that will not be revealed-Calendar jokes -About the little boy who wanted to be taken everywhere-Political part-Humorous - Solutions to the riddles of the 1880 calendar-Riddles-Advertisements. Whoever desires a calendar which "brings instruction and entertainment, which does not poison the heart, but makes it wise for this and that life", will find what he is looking for in this calendar. It is to be had at our "Concordia Publishing House," at St. Louis, Mo.; at the "Pilgrim Bookstore," at Reading, Pa. and at the Lutheran Publishing Society," at New York. Price: 20 EentS.	
For college at Ft. Wayne: k. Biedermann's Gem. tn Thayer Co. nebr, 4 90.		W. [Walther]	
For the parish in Eincinnati: F. Schuricht in St. Louts 10.00. St. LouiS, Mo., Oct. 9, 1880, E. Roschke, Cassirer.		ver-"derte address":	
I've come to the Saffe of the Illinois District.:		8sv. D. lludvr. 8ox 317 6rstv, 8ulias 6o., Issiir.	
To the synodal treasury: By W. Märten of k. Wangerin- congregation, Collecte on penitential day, -.335. k. MartenS' congreg. tn Danville 14.70. communionS collecte by k. Flach-bart- Gem. tn Dorsry 3.40. (Summa 21.45.)		Rsv. k'. R. T'rsmm. 8ox 58th Ronckout, Vlstr Oo., Is. 1. 8. Oolämun,	
For ianere Mtssion: Missionsfest - Collecten r k. FrederktngS Gem. at Dwight 27.00, by?. Brewer at Lhampatgn 17.90 (4), by k. Oetting at ElliottStown 30.00 and from Gemm. at TollinSville, .Pleasant Ridge and Troy 39.66. By k. Oetting from sr. Gem. in ElliottStown 4.66 u. from sr. Branch comm. tn Union Township 2.17. (p. -121.33.)		1909 8inn 8tr., 8t. Ixruis, Lcko.	
Freestyle inner mission in the West: By k. Dageförde in Minonk, Theil of the MissionSfest-Loll., 13.00.		Lands, blount OUvs, LLuooupia 6o., IN.	
For the mission of the English Conference in Missouri: part of the MissionSfest-Loll. of the churches at LollinSville, Pleasant Ridge, and Troy, 19.80.		I". Lriexor, 34 Uorb Oarolinv 8tr., äaltlrnors, Lck. 8. Meiuvsr, No. 258 35	
For heathen mission: By k. Brewer in Champaign, part of MissionSfest-Loll., 17.90.		ätr.. Dstroit, remained.	
For the Negroktnder in Little Rock, Ark.: By k. Höl- ter in Lbicago by Mrs. H. Staats 2 00.			
For negro mission: Misfionsfestcollecten:?. FrederktngS Gem. at Dwight 14.00, by k. Dageförde in Minonk 10.50, dnrch?. Oetting in ElliottStown 12.42, by k. Schltepsiek of sr. Filialgem. in Lhenoa 3.25 ". vo" the parishes in TollinS- ville, Pleasant Ridge and Troy 19.80. by k. Burfetnd of Mrs. M. Stünkrl in Rich 1.00. by D. Trautmann in Gower by J. H. 1.00. (S. 61.97.)			
For Emigr.-Missioa in New York: By k. Dageförde, part of the MiisionSfest-Loll. in Minonk, 7.00. By k. Schltepsirk, half of the Toll. sr. Filialgem. at the mission festival in Lhenoa, 3.25. By k. Sieving in Ottawa from Julius Schlotte 2.00. (S. -12.25.)			
For poor students in St. LouiS: Through k. Wunder in Chicago from the Jungfr.-Vereiu for M. Große 8.00. By?. Bartling the. for Th. Kohn: from the Jungst. - Verein 13.00, from F.anea-Verrin 5.00. (S. -26.00.)			
For poor students in Springfield: By k. Dage- förde in Minonk, Theil der Müsionsfest-Toll., 10.00. By k. Miracles in Lbicago by the Young Students' Association. - Verein für de" Prosem. Span-uth8.00. (S.-18.00.)			
For poor students in Fort Wayne: By k. Burfeind from Mrs. "stünkrl in Rich 1.00. k. HölterS Gem. in Chicago			

ver-"derte address":

8sv. D. Iludvr. 8ox 317 6rstv, 8ulias 6o., Issiir.

Rsv. K'. R. Trsrm. 8ox 58th Ronckout, Vlstr Oo., Is. 1. 8. Oolämun, 1909 8inn 8tr., 8t. Ixruis, Lcko.

Lands, blount OUvs, LLuooupia 6o., IN.

I". Lriexor, 34 Uortb Oarolinv 8tr., öaltlrnors, Lck. 8. Meiuvsr, No. 258 3rd ätr., Dstroit, remained.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
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**Friedrich Myconius.**

Luther's intimate friend, the Superintendent of Gotha, tells the following strange story from his school days, when he was still in the papist errors, which can be found in Luther's works and which reads in German translation as follows:

The well-known and famous crier and advertiser of the indulgence offered by the Roman pope, Johann Tetzel of the Dominican order, lied to and beguiled the people in the new city of Annaberg for a whole two years, so that at last all believed with one another and stood in the firm conceit that there was no other way or means of attaining forgiveness of sins and eternal life than the atonement through our works: But this one way was still left, if we redeemed and bought such pardon from the Roman Pontiff with money, and thus acquired papal indulgences, which he gave with the greatest assurance of the infallible forgiveness of sins, and as the certain entrance into eternal life. From what I heard during the two years (for he preached every day) I could recount and present quite astonishing and almost unbelievable things, for I listened to him so attentively that I was able afterwards to recite to others all his sermons, even with imitation of his voice and gestures, not as a joke and pastime, but in earnest. I was also of the opinion and believed in myself that all this was entirely and infallibly God's word and utterance, and that everything that was sent to us by the priest came to us as from the Lord Christ himself. Finally, in the same year, about the feast of Pentecost, he began to threaten how he would soon put down the erected cross of indulgence and close the hitherto open gates of heaven, adding that it would never happen again that eternal life and forgiveness of sins could be obtained after this at such a low and small price. so great a generosity on the part of the Roman

He therefore admonished the people that each one should now be concerned about his own salvation as well as that of his friends who had already died; now was the day of salvation and the pleasant time: "Oh, do not miss out on the salvation of your soul! For if you do not possess the papal letters of indulgence, you will not be absolved from many sins, and especially in many reserved cases by any man. Moreover, printed letters were publicly posted on the doors and walls of the churches, in which it was made known that, in order to show some gratitude for the devotion that the German people had shown, henceforth the letters of indulgence and this complete power to forgive sins should no longer be sold for such large sums of money as in the beginning, but for a small price. And at the end, a little further down, it was added: "Indulgences may also be granted to the poor free of charge, for God's sake. This latter was the occasion that I had something to do with the same indulgence commissioners, but it was certainly at the suggestion and encouragement of the Holy Spirit, who, so to speak, drove and compelled me to do it, even though at that time I did not understand what I was doing.

When I was still a boy, even a child, my father taught me the Ten Commandments, the Lord's Prayer, and the Creed, and constantly urged or urged me to pray thirty times. For he always told me that we had and obtained everything from God alone, and that he would govern us if I prayed thirty times. He knew how to make me believe that the blood of Christ was the propitiation and the ransom for the sins of the world, and that this faith was indispensable to every Christian: "Yes, if only three people should have this hope that they would be saved through Christ, then one should certainly and firmly believe that one was one of these three, and it would be a disgrace to the blood of Christ if one wanted to doubt this. The indulgences of the pope, and the letters of indulgence of the pope, are nothing but nets, or hams, wherewith the simple men fish away their money.

would. It is certain and agreed that forgiveness of sins and eternal life cannot be bought with money, but it would only anger and annoy the clergy or the priests if one wanted to say this publicly. But because I heard nothing but praises of indulgences in the sermons on indulgences, and not the least mention of the grace of the Lord Christ and of his atonement for the sins of the world, I came to think that only those would be entitled to the merit or death of Christ who had either earned it by their own good works, or had bought it for money. So I remained in darkness and ignorance, not knowing and being in doubt among myself whether I should believe the clergy and the priests more or my father; yet I believed the priests more. But I did not quite understand that forgiveness of sins could not be obtained, or that money would have to be paid for it, especially as far as poor people were concerned. Therefore, the clause added at the end of the above-mentioned papal mandate pleased me exceedingly well, since it said: Indulgences are to be given to the poor free of charge, for God's sake.

Now that after three days the cross of indulgence was to be laid down with great solemnity, and now these steps and ladders to heaven were to be taken down: the spirit impelled me mightily to go to the commissioner and ask for such a letter of indulgence and insurance, in which the forgiveness of sins would be contained and granted free of charge for the poor, stating that I was a sinner and also a poor person, and therefore very much in need of the participation of Christ's merits and the forgiveness of sins promised free of charge.

The next day about dusk, when Tetzel, with the other preachers of indulgences and a crowd of people, was in Johann Pflug's house, I went to this meeting, and with a Latin speech made my request that I, as a poor man, according to the command contained in the papal mandate, should be granted and allowed the right to receive absolution from all sins for free and for God's sake, so that no case would be reserved, and that I should be granted the right to receive absolution from all sins for free and for God's sake.

and then to ask for a papal letter of insurance at the same time, because this had really happened to me. Then the priests were astonished at my Latin speech, which was something unusual among boys of my kind at that time, and quickly went out of the parlor into the chamber to the Commissario, Tetzal, told him of my search, and at the same time interceded for me that he might grant me a letter of indulgence free of charge. Finally, after a long consultation, they came back and brought me the following answer: My son, we have presented your request with all diligence to the Commissario, who has also declared that he would gladly grant your request, but that it is not within his power; and if he were to do so, what he has granted me would be null and void, invalid and in vain. For he informed us that the papal orders were of the explicit and clear content, that only those would really and truly be able to and would participate in this most lenient indulgence, that is, those who offered their helping hand (for the building of St. Peter's Church in Rome), that is, those who gave money. But then I again convinced them, on the contrary, from the patent still posted on the church doors, that this very most holy pope had ordered in it that indulgences should be given to the poor free of charge, for God's sake, and that it was still finely written underneath: by the lord pope's own hand's command.

They went back to the monk, who was proud beyond measure, and begged him again that he would always grant my request, since I was nevertheless a handsome youth of good ingenuity and understanding, as well as eloquence, who therefore well deserved and was worthy of doing him some kindness before others. Nevertheless, they returned with the answer about the helping hand, that is, about the contribution and financial aid for the construction of St. Peter's Church in Rome, with the report that these alone were capable of obtaining indulgences. But I still stopped there, and gave them to understand that they were doing me, as a poor man, an injustice in this, since they wanted to refuse and reject the one whom God and the pope did not want to be excluded from the offered indulgence, only for the sake of a few pennies which I did not have.

At last they were advised that I only wanted to give something, and that I only contributed something to the building of St. Peter's Church, and that the so-called helping hand only did not completely disappear or was lacking and remained outside: so I should only give a few pennies. My answer was: I don't have it, I am poor. At last they said that I should like to give only 6 pennies at the least. I answered again, "I don't even have a penny.

Then they went aside a little and talked with each other, because I heard and heard that they were very distressed about two circumstances in particular. On the one hand, they thought that I had not turned out so well for me that I had received a letter of indulgence and not be allowed to leave without it, so that, if the matter were instigated by others, a sad outcome and success, or some other such tragedy and unhappy spectacle, would not arise and come about because of me or because of me, since the papal mandate actually contained the clause: "To the poor in vain! But on the other hand they were

also of the opinion that one must nevertheless quite certainly accept Sinner 2c. O Lord God, you know that I am not lying! For I was still in something from me, so that if it came out and others heard that the the thickest darkness. And yet, even as I took my leave of them, and letters of indulgence would be handed out free of charge, the whole departed from them, behold, the Holy Ghost moved my whole heart, swarm of the school youth and other prayer people or poor people and my whole body: the same thy good Spirit, which is an enlightener, would not come after them later and everyone would want to have and a reviver, and a comforter, and also a spirit of regeneration.

And as I went home, I melted and swam all over in tears, and After the consultation was over, they came to me again, and begged in weeping: that because they now refused and denied me someone offered me 6 pennies as a gift, that I should give them to the mercy and forgiveness, therefore, because I lacked mercy, you, O Commissario, and thus be one of those who would help build St. God, would have mercy on me, and out of your free grace now forgive Peter's Church in Rome and also chase away and destroy the Turks, me my sins, be a gracious and kind God to me, and that you would and thus in this way be able to receive the grace of Christ and absolve and absolve me. And so I came home again, under all this, indulgences in the right order. But then I answered frankly and went into my room, took the Crucifix, which I had always kept on the unhesitatingly, quite out of an inward impulse of the spirit: If I had table in my study, placed it on the bench and prostrated myself on the wanted to have such an indulgence bought for money, I would only ground before it.

Here I must lay down my pen, and can write no further; but I could at that time very well feel, sense, and sense the spirit of grace and prayer, which thou, O my God, didst pour out in and upon me. That was all I asked, and the sum and whole of my prayer was that thou wouldst be a dear Father to me, and forgive me my sins. I had completely surrendered to you, that you might do with me what you wished; and since they would not be gracious to me without money, you should be a gracious and loving kind God and father to me. There I became inward and felt that my whole nature was turned around and changed and became completely different, so that I was disgusted with all things, and I seemed to be tired and weary of life itself, and only wanted to deal with God and to live together, and eagerly demanded that I might please him.

(Luther Works, edited by Walch, Vol. LV, pp. 447-455.)

At last they asked by whom I had been sent hither? I answered and said, as the plain truth was, that I had not been sent by any man at all, nor had I come by any man's suggestion, advice, instigation, impulse, or coercion; but that I had made this request for myself alone, without the least counsel and suggestion of any man, relying only on the good confidence and hope of obtaining the indulgence promised in the papal patent without payment; I would never have ventured to meet with such great people, since I was by nature stupid and shamefaced; and if I had not been driven and impelled by thirst and desire for the grace of God and for the forgiveness of sins, I would not have taken so much and dared to go to such a meeting. Then I was promised that I would receive a letter of indulgence, which would have been bought by someone else, but in my place, for 6 pennies, but would then have been given to me for nothing. However, I insisted on it once, I wanted a remission of my sins without payment from the one who would now have the power to forgive sins free of charge instead of the pope, or I wanted to put the matter in God's hands and order it.

So I was given leave of absence, and the holy thieves became sad. As for me in my place, I was saddened on the one hand that it indulgence, but on the other hand I rejoiced at the same time, and comforted myself inwardly, as it were, that there was still a God in heaven who would give and remit sins, even for no money or other equivalent, to the penitent who were truly sorry for their sins, according to the same word and clear saying as I had often sung: As surely as I live, saith the LORD, I will not suffer the death of the

(Sent in by Dr. Sihler.)

## The second Psalm and our time.

(Continued.)

Against the impotent defiance of all these enemies of the Lord and his Anointed, the Holy Spirit, through the mouth of the Psalmist, makes the Father speak thus in v. 6: "But I have set my King upon my holy mountain Zion." And thereupon the Holy Spirit also introduces the Son speaking thus, "I will preach of such a manner, that the Lord hath said unto me: Thou art my Son; this day have I begotten thee."

But from both verses taken together it is clear and evident that the Father has appointed his Son, begotten of his own nature "today" i.e. from eternity (for with God there is no yesterday and tomorrow), in his blessed incarnation and after his anointing with the Holy Spirit without measure, according to his human nature, as the only King on his holy mountain Zion i.e. in his holy Christian church, the congregation of the saints, namely of the true believers from the rising of the sun to its setting among all the people who are under heaven.



Let this King, Christ, the Son of God and of Mary, rule the The Lord is the one who inwardly afflicts those who are blinded and that he may be called. This is what he does in the second Psalm. It Christianity of all times and places, not in the manner of the kingdoms hardened by the devil, to whom the gospel is a stench of death unto has already been shown how the kings of the land and the "counseling of the world through all kinds of human laws and the fear of death, and who, according to the soul, descend through bodily death lords" set themselves against the Lord and his anointed, whether by punishment, but with the scepter of His Word in the hearts of His into eternal death. These are they concerning whom it is also said, Isa. open violence or by secret cunning and treachery, and how by both faithful and their complete obedience. Let him also alone protect his 11:4, "He (namely, Christ) shall smite the earth with the rod of his the prince of this world, the devil, seeks to destroy the kingdom of church against all cunning and violence of the devil and his children, mouth, and with the ovem of his lips shall he slay the wicked." Christ on earth. It is further shown how our Lord will reveal and destroy his enemies and their enemies, against the kings who rebel against But since in their lifetime they have run against the cornerstone of the impotent defiance of his enemies and, if there is no repentance him, and against the lords who counsel to put an end to his rule and to their salvation, Christ, out of wanton and persistent wickedness, and conversion, will pour out the fury of his wrath upon them on the tread his people under foot. Let him direct the malice and enmity of his though in vain, it is according to the justice of God that on the day of last day to eternal torment and chastisement in the abyss of hell. enemies, all cunning plots and violent attacks of the devil and his the Lord, which is great and terrible for them, this stone should fall But the closing words of this psalm contain an earnest and urgent servants against him and his church. He is to set a measure and a goal upon them and crush them. St. Paul also writes of this in 2 Thess. 1, exhortation of the Holy Spirit to the curable enemies of the Lord and so that they will only work to the benefit and good of his Christianity, 7-10. That then "the Lord Jesus shall be revealed from heaven with the His anointed, to the kings, the mighty, and the wise according to the his true believers. angels of his power, and with flames of fire, to execute vengeance on flesh, to attain to a thorough conversion and change of heart through

Zn B. 8. Now again the father speaks to the son: "Heische" i. e. them that know not God, and on them which obey not the gospel of righteous repentance toward God and true faith in Christ, and then to desire "of me, so I will give you the heathen for an inheritance and the our Lord Jesus Christ: who shall suffer punishment, and everlasting truly serve their God. end of the world for a possession." destruction, from the presence of the Lord, and from the glory of his

(Conclusion follows.)

According to God's word, the Father created heaven and earth power, when he shall come to appear glorious with his saints, and through the Son, and it is through him that they are preserved, and marvellous with all them that believe."

thus all nations and the whole earth are already his property. But here The great multitude of the present-day scoffers of Germany, "who the Father speaks to the Son, as in the state of his humiliation, that he, walk after their own lusts," mock, of course, also these and similar as the God-man, should desire and, as it were, demand of him; and words, and their violent blows make their hearts, according to God's what then? That, after he had been crowned with glory and honor righteous judgment, harder and harder, like an anvil; they rebound through the suffering of death, and had been exalted to the right hand from their hearts, as peas thrown at a stony wall, or as grains of shot of the Majesty as the God-man, in virtue of his accomplished from the crocodile's scale; for in consequence of their malicious and redemption, all nations and the whole earth should be his rightful persistent unbelief, and the penal blindness of God, they hold it with property, and he should be their king and regent. their brethren of old among the Gentiles, before and in St. Paul's days,

(Submitted.)

## Conversation between Peter and Henry about Christian community schools.

Although all men, and therefore also all Gentiles, have been who said, "Let us eat and drink; for tomorrow we shall be dead." And redeemed from sin, death, and the devil by Christ, the God-man, to this saying their present brethren, the new-fangled scoffers of the through his meritorious life, suffering, and death, and although, by lying and apostate Christians, have made the rhyme, "Let us live in virtue of his resurrection, the justification of life has actually come upon plenty; for with death all is ended." For both kinds of scoffers, the older Peter: I am surprised that you are so much in favor of parochial all men, i.e., sinners. Although his accomplished redemption and the and the newer, have run and run under the delusion that with the death schools. In the old fatherland we lived under princes and kings, and forgiveness of sins acquired for all sinners is offered to all through the of the body that which is called the soul also either dissolves into the parents had to send their children to schools where religious preaching of the gospel, it is only the poor, penitent sinners in whom dust or flutters away in the air. Thus, then, they deny the immortality instruction was given, whether they wanted it or not. Here, however, the Holy Spirit, through this preaching, kindles true faith in Christ in of the soul, and at the same time assert, contrary to the natural reason we live in a free country, where no princes rule, and where one can their hearts and thereby gives them forgiveness of sins and makes a of respectable heathen, that there is no God, and no just recompense send one's children to whichever school one likes. Since we have dwelling in their hearts; And these are now the chosen generation, the after the death of men. "But-as Peter saith in his 2 Epistle 2:12-they freedom, I am in favor of using it. I do not send my children to a holy people, the people of the possession, of whom the Father speaks are like unreasoning beasts, which are born by nature to be snared parochial school. to the Son specifically. and slain, blaspheming, knowing nothing of, and perishing in their

Now where this gospel is preached purely and loudly within corrupt nature." Heinrich: It is true that we live here in a free country in which the Christendom, it may well happen that some of the "aforesaid" enemies freedom of conscience has been respected up to now, even with But when, as was said above, the Judge of the world shall appear regard to schools, for which we cannot thank God enough. No prince of the Lord, even in our time, and especially in our old fatherland, after at the end of this world's course, in his great and for them terrible day, compels us to send our children to such schools, where false prophets they have recognized their hostile hatred and contradiction and have the Lord Christ shall be revealed from heaven in his glory, then also seduce their souls by false teaching. Furthermore, there are no confessed their repentance against God, will attain true faith in Christ the scoffers of all ages and nations, the learned and unlearned, the ungodly and false-believing books forced upon us by the authorities, and the Holy Spirit in the forgiveness of sins; and these then also learned and unlearned, shall say to the mountains and rocks: Fall on as was the case in the old country, where the subjects were forced to belong with all converted Gentiles to the inheritance and property of us, and hide us from the face of him that sitteth upon the throne, and buy the poison of false doctrine with their own money, and then to have the Lord. from the wrath of the Lamb: for the great day of his wrath is come, and their children seduced by it to eternal destruction. I, too, am in favor of

But the others, who persist in their wickedness and enmity against who can stand?" Revelation 6:16. using the liberty we have here, but in the right way, namely, according Christ, and of whom, alas, the greatest number are probably, are Now it is the way of the Holy Spirit in the Psalms and Prophets that to the will of God; for even if we have liberty in regard to the school to among those of whom v. 9. the father goes on to say to the son, "Thou He repeatedly connects earnestness and goodness, threat and do and let people do what we want, we are still under God's law in this shalt smite them with a scepter of iron, as pots shalt thou break them." enticement, in short, law and gospel with one another and follows one country. He also demands of us that we do not misuse our freedom, but use it rightly, and this also above all in regard to the education of

These are the malicious and persistent unbelievers against Christ, another. whom the Lord will punish already in this life with the judgment of the ever-increasing and

P. It is certain that children must go to school and learn something, but it is not necessary to be such a fool as to throw one's money out of the window for no purpose. But this is what many of them do, in that they still cling to the old ways, as they have heard and seen them from their father and grandfather. The children may well be brought up to be good citizens, without the parents making such extraordinary sacrifices, as

those who send their children to a parochial school.

H. It is true that we Lutherans, above many other citizens of the country, must make many sacrifices in regard to schools; for we must help to maintain the public schools of the state and also take care of the maintenance of our parochial schools. But we do this gladly; for if the freedom of conscience is to be preserved also in regard to the school, the matter can hardly be arranged otherwise. The people of a state have not only the right, but also the duty, to see to it that there are schools in the country. We Lutherans, therefore, are not only in this respect subject to the authorities, but we also pay our taxes without grumbling or protest, because they are necessary for the public good. A people without schools would in most cases soon stand like the Indian hordes on the lowest level of education and in consequence lose its freedom and independence again. But if you think that we are throwing away our money in regard to our parochial schools, you are in great error; for we are not only spending it for a definite purpose, but this purpose is certainly a very high, important, and salutary one. The purpose we have in view in establishing and maintaining parochial schools is twofold; for, first, we look to the temporal welfare of the children, and, secondly, above all, to the true and eternal salvation of the same. It is certain that parents can almost never use their money for a better purpose than to invest it in this way for the Christian education of their children.

P. Well, of course, your purpose is good. But if you can achieve it without special expenses, and yet make them unnecessarily, that is throwing your money away. The temporal welfare of the children is certainly taken care of enough in the state schools, and if you want to have your children taught religion as well, the pastor can take care of that on the side, and in the home, too, something can be done to help. Then the children will be sufficiently cared for in every bed.

H. Here I am quite of a different opinion from you. It is certain that parents have the duty, as much as is in them, also to care for the temporal welfare of their children, yes, not only for their children, but also for the whole community: for this then serves not only the neighbor in general, but also themselves and their children for the best, in that the welfare of the individual is often very closely related to the welfare of the whole community. And this duty is especially incumbent on all Christians, and on Lutheran Christians in particular; "for to whom much is given, of him much will be required." That God requires this duty of all Christians is attested by Scripture; for Jer. 29:7, it is written, "Seek the best of the city whither I have led you away, and pray unto the Lord for it: for when it prospereth, it prospereth you also." It is true that wise and honorable non-Christians can contribute much to a well-ordered state, as experience teaches. But it is especially the Christians who have such a profession; for there also it is said, "Godliness is profitable for all things, and hath promise of this life and of the life to come." If they recognize such a calling and seek to follow it diligently, God also blesses their deeds. The

History and experience testify to this. If one compares the Christian states with the non-Christian ones, one will soon see the difference. How great, for example, was not the change that Christianity brought about in the world in this respect!

P. I do not deny the difference between the above-mentioned states, for the non-Christian ones are still often found in a state of barbarism. But this comes from their ignorance, in that they are still far behind in culture. If, however, the Christian states are more refined and civilized, it is because they are more advanced in education and science, for these refine and ennoble the manners of men. For this purpose, however, Christianity and Christian schools are not needed, as can be seen in the case of various non-Christian peoples who were already on a high level of culture in ancient times, such as the ancient Greeks and Romans.

H. There you have shot again over and beside the target. Knowledge alone does not belong to a well-ordered civil community and the temporal welfare of the people. It is not to be denied that a certain degree of education, knowledge, science, and the arts also belong to it, as has already been indicated; but nothing alone is directed by it. Rather, and above all, a moral foundation belongs to it. If there is no moral foundation in a community, the State, in spite of all education and science, goes to ruin, like Sodom and Gomorrah. Yes, the things mentioned must in consequence themselves again fall into decay and finally perish. If there is no longer any fear of God among a people, then no one is sure of his life, his wife, and his possessions. The judicial system of almost all nations uses oaths, for example, in its service. But what is the purpose and meaning of these if there is no longer any fear of God among a people? This truth is so clear that man can recognize it to some extent with his mere reason. For example, the so-called old Fritz was a free spirit. And yet some of his sayings are highly significant in this respect. He was not at all concerned about the eternal salvation of his subjects, but looked only to their temporal welfare. The last period of his life fell shortly before the outbreak of the French Revolution. But he already recognized the signs of the times and saw where unbelief and free spirits, which he himself had helped to promote, would finally have to lead in the state, namely to his own temporal ruin. That is why he once addressed his minister of culture with the words: "Get religion back into the country, or go to the devil." He is further reported to have said that he would give a finger of his hand if he could bequeath his country to his successor in respect of godliness, as he had inherited it from his father. Even the heathen recognized the necessity of a moral foundation for the welfare of the state, teaching in this respect the fear of the gods. And when St. Paul says, Rom. 2:14, 15: "So the Gentiles, who have not the law, and yet by nature do the work of the law, the same, because they have not the law, are themselves a law unto them," 2c., we see from this that the holy apostle also presupposed this foundation among the Gentiles.

useful knowledge and arts, it has always been the Christian church that has promoted them and spread them throughout the world. How important these things are, next to the true fear of God, for the good of mankind, was also well recognized by our father Luther. And since the days of the holy apostles there has been no man on earth, be he king, emperor, or scholar, who has done more for schools and sciences than he; for by his counsel, exhortation, and influence, schools, as they say, grew up like mushrooms from the earth, especially in Germany. And all righteous Lutherans seek to follow him in this. Even the Lutheran Christians of this country are not inferior to their fellow citizens in this respect, but can well bear comparison in this endeavor.  
(To be continued.)

**The Western District of** our Synod held its meeting this year at Concordia, La Fayette Co, Mo, from the 13th to the 19th of October. The attendance was larger than could be expected, as the extraordinary general pastoral conference at Chicago had been held a short time before. About 160 synod members were present.

Many eyes were fixed on this assembly and looked forward with eager anticipation to the steps that this Synod would take in the face of the attacks that it had been experiencing for years because of the doctrine of the election of grace, which it had confessed on the basis of the divine word and our confessional writings. How will it explain itself? some have asked. Will she recant? Will she admit that she has gone too far? Of course, there was not the slightest voice of retraction, but it was the general conviction that a renewed comparison of this doctrine with God's Word and the Confession was called for, in consideration of the attacks.

To those who cannot accept our doctrine and say that the doctrine of the election of grace does not really concern us, but only Calvinists, we had to testify that the Scriptures speak extensively and much about the election of grace, and that therefore, since nothing of the counsel of God may be concealed, this doctrine must also be acted upon and preached. To those who say that we ought to have kept silence, and not to have given occasion for controversy, it was testified that we have no cause to be grieved at this controversy. Christ did not come to bring peace, but the sword; and all who love the truth can but rejoice when, through our testimony of this doctrine, a mighty blow is given to the synergism now so prevalent, which ascribes to man a share in the work of blessedness.

Others, who admit that an election by grace is taught in Scripture, tell us that we should at least not have presented this doctrine as so important, should not have emphasized it so much, that we would have pushed the main doctrine of justification into the background. To them it was testified that it might seem so, but that it only seemed so, that in truth it was not so. When a doctrine is disputed and defended by the confessors of the truth, it certainly appears that this doctrine is made the main doctrine, the favorite doctrine. Years ago, when the doctrine of the church and the ministry was discussed by our synod

When the Church had to be defended, it also had the appearance of The first is to make God seen in man the cause of election, and the making this doctrine the main doctrine. But this was not so. The doctrine second is to make God the cause of rejection in Calvinism. Both are of justification was then, and still is today, as we fight for the pure contrary to Scripture and the Confession. By synergism the Lutheran doctrine of the election of grace, the main doctrine that always shines doctrine of Scripture concerning free will and conversion is falsified; by before us. The fact that the doctrine of election by grace is now Calvinism the Lutheran doctrine of Scripture concerning God's somewhat emphasized does not in the least change our presentation of holiness and universal grace is overthrown. We remain on the right the doctrine. After all, the doctrine of election by grace has been testified track and do not deviate, neither to the right nor to the left, neither to to before, and the doctrine of justification has always remained the main the aberrations of Synergism nor to those of Calvinism.

doctrine. How the Western District of our Synod came to treat this It will be no small joy to the readers of this book to hear that God doctrine of election by grace in greater detail is probably still so gloriously blesses our work. Readers will take no small pleasure in remembered by most of our readers. Since the year 1873 the paper had hearing that God is so gloriously blessing our work. Because of the been before the same: "That by the doctrine of the Lutheran Church increase in the number of Synod members, weathered districts will alone all glory is given to God, an irrefragable proof that the doctrine of soon be branched off from our Western District and their formation will the same is the only true one." Among the doctrines by which this was be requested at the next Synod of Delegates.

proved in the sessions held since then was also mentioned the doctrine Praise and thanksgiving to God were also called for by the report of election by grace. That our Synod therefore had to confess a doctrine given on the progress of our inner mission in the West, which will also of election by grace, which gives all glory to God alone, that it had to be reported in the "Lutheran" of his time - as well as by the fact that reject synergism on the one hand and Calvinism on the other, was Lutherans of English tongue call upon us and ask us to be helpful to them in spreading the pure doctrine. Some years ago, as many of our

Still others, who admit that the Scriptures speak of an election by readers will know, a number of English Lutheran pastors and grace, and who do not consider this doctrine unimportant, are of the congregations formed a conference in southern Missouri, which opinion that our doctrine is Calvinistic and not Lutheran. But the stands on the same ground of faith with us. They now desire to come question whether a doctrine is Lutheran or not can only be decided by into closer communication with us, and to be encouraged and our confessions. If our doctrine agrees with the confessions, then it is supported by us in their work. In accordance with their wishes, a the Free Church. - One magistrate, when a young girl, who had scarcely Lutheran. What do our confessions teach? - The Formula of Concord, member of our district will attend each conference meeting as a been confirmed, reported her resignation, said to her, "Girl, what do you which expressly rejects the abominable Calvinistic doctrine of the delegate and at the same time visit the congregations in the vicinity of election of grace, testifies two things in particular: first, that the election the conference site. A missionary is to be employed, who is to proclaim of grace is a cause of the blessedness of the elect, and all that pertains the great deeds of God in the English tongue (Revelation 14:6). The thereto; and secondly, that the mercy of God alone, and the most holy matter of this English mission in the West has been placed in the merit of Christ, and nothing that God has foreknown in man, is the cause hands of a commission, to which Pastor Janzow, the undersigned, and of the election of grace. (Stand Article 11. pp.478 and 489.) This and the respective president of the English Conference belong. With joy nothing else do we teach. What follows from this? This, that our doctrine the dear readers will also support this important mission, not only the is the Lutheran doctrine, and that all who reject this doctrine cannot be readers in our western district, but also those in the other districts, yes considered as confessing Lutherans in this point.

The Calvinistic doctrine of absolute election, according to which doctrine is breaking through more and more also among the Lutherans God has, as it were, reached into a pot of fortune and arbitrarily of English tongue who live scattered in the far west. Gifts for the determined some to salvation and others to damnation, we reject from English mission in the West may be sent to the treasurer elected by the bottom of our hearts, as well as those who at present cannot be the Synod for this purpose, Mr. C. F. Lange, Ao. 509 k'lLnkUu -4.V6., found in our doctrine; but we must call it an unfortunate attempt, if these 8t. liouis, No.

want to reject the absolute election of the Calvinists by teaching that The dear deputies, as well as all the Synod members, will have God has chosen those who will be saved in view of faith. We hold fast returned home with praise and praise for the pure doctrine, as well as to what our confession testifies: God did not consider anything, with the message that the Lord of the Church still wants to use us as anything, anything in man in the election, was not moved in the election His instruments for the spreading of His kingdom and therefore also by anything he foresaw in man, but only by his mercy and Christ's merit. wants to accept our gifts in grace. The word of the Lord is still valid today: "The Lord has need of them", Match. 21, 3. whom the Lord has

The Synod clearly perceived that those who do not accept this made the vessel of his mercy, he also makes the instrument of his doctrine, and who wish to take the offence which reason takes at it, grace. G.

Calvinism; - into synergism, if they accept that which is

## To the

### Abroad.

**Joyful sacrifice for missionary purposes.** It is highly gratifying what even the Sächsische Kirchen- und Schulblatt (Saxon Church and School Gazette, September 30) feels compelled to praise our fellow believers and confessors in Germany. We read the following in this regional church bulletin: "The festival collection at a mission festival, which the separated St. Johannis congregation in Planitz celebrated on the 10th Sunday after Trinity, amounted to 127 Marks, and that was from a congregation that is overloaded with gifts for its own existence.

**Oppression and Oppression of the Separates in Hanover.** Under this heading one finds in

the "Freimund" (in Bavaria) of September 16 the following: Those who, for the sake of faith and conscience, have changed the form of church government, and have chosen a Free Lutheran Synod for the Consistory of the State, have so far been spared such violent measures as took place at the time of the introduction of the Union in Old Prussia; but there is no lack of persecution and fear. - Even the announcement of resignation is seldom made without offence. What the pastors of the regional churches do to keep the fearful consciences in their fold can be imagined; the judges, who would in vain endeavor to reverse the notice of resignation, seek to embitter the persons concerned in their entry into the Free Church. - One magistrate, when a young girl, who had scarcely been confirmed, reported her resignation, said to her, "Girl, what do you know of the national church and separation? You are seduced, and the fellow who seduced you ought to be hanged at once." The girl replied, "The man who seduced me has already been hanged 1800 years ago."

- Servants who separated themselves were sometimes immediately dismissed by their masters, so that they became breadless and homeless. For it does not always come to such an end as in the following case. A farmer had dismissed a servant girl after she had been separated and had also refused her previous wages; the father, a day laborer, therefore turned to the court. When the farmer, together with his wife and the day labourer, stood before the judge, the farmer who had refused the wages said: "Mr. Amtshauptmann, de Separirten hebben hier gor no Recht, de sünd ut de Karlen gahn un von unsern Globen affallen, dorüm hebbet se no Recht hier (Mr. Amtshauptmann, the Separirten have no right here at all; for they have left the church and fallen away from our faith)." Hereupon the separated day-laborer draws out his purse, lays two marks on the table, and says, "Mr. Amtshauptmann, let the fellow and his wife have the globe, and they shall have the two marks, if they know the three articles." When the gentlemen cannot do this, he continues, "Nu sehn Se wer von Globen affaln is, ick oder düse hier. (Let the man and his wife recite the faith once, these two marks they shall have if they know the three articles.... Now you see who has fallen away from the faith, me or this one.)" - Very sensitive is the oppression of the separated widows and orphans. The latter, whether they are with their mothers, guardians or in the orphanage at Hermannsburg, are forced to be confirmed by pastors of the state church against their will and that of their mothers, because the fathers who died before the separation did not make the provision for separate confirmation, in that an earlier legal provision about mixed marriages is applied here; Furthermore, poor separated widows have been forced to take their children out of the Free Lutheran school and send them to the state church school, and if this did not happen immediately, they had to pay a fine of 50 marks. In the case of those who

Where man's power goes in, God's power goes out.

One saying of the Scriptures is more valid than all the books of the world.

So merciful and kind is Christ that, where possible, he himself wept for every needy sinner. Luther.

If the deceased have only reported their resignation to their pastor before their death, and not also to the court, the pastors of the regional church usually force the burial, if the deceased have also received the sacrament of death from the separated pastor and have expressly desired his accompaniment. - The ecclesiastical funeral is now refused by all "church boards" of the national church in whose parishes separated persons died. No separated pastor or church servant is allowed to perform an official act in the churchyard of the regional church. Even a simple prayer in civil dress is not allowed, but is described as an interference in another's office and is also punished money. With unheard-of intolerance, however, the Separates are also denied the establishment of their own churchyards. - It is no wonder that hostility has broken the church windows of the Separates or even set fire to their emergency churches. Worse than this kind of persecution, however, is that of slander. . . The regional church consistory, however, tolerates such slander with impunity, even that it is spread by print. It is foreseeable that these afflictions, if the hostility does not turn, will in time pass over into outward violent persecution. - Oh God from heaven, look into it! - Slowly, but surely, the Free Church movement is making its way forward. Many wavering souls need time to come to grips with their inherited tradition and the sham greens of the national church. The healthy mind, however, which does not want to let its life of faith slide down the slippery slope of liberal church reforms, penetrates ever more courageously through all obstacles. Nevertheless, the Lutheran Free Church will always remain the abandoned hut in the pumpkin patch, the little bunch opposite the great worldly church.

Faith isn't for everyone.

2 Thess. 3, 2.

Faith is rather an affliction than an effect. For it changes the heart and mind, and since reason tends to keep to the present, faith takes hold of things that do not appear before the eyes; it considers them present, contrary to all reason. And this is the cause that not everyone's faith is like hearing; for few believe, but the greatest number rather hold to things present which are felt and grasped than to the word.... Mahomet promises those who keep the law temporal honor, goods, and power in this life, but physical lust after this life. Reason accepts this easily and believes it with certainty. So in the sight of reason there is also a semblance of what the pope has devised and pretends, namely, the merit and intercession of the saints, the ability and power of good works, all of which is pleasing and pleasing to reason; for it is vain and therefore takes pleasure in lying, that is, in its own praise and glory of its virtues; hear gladly that it is said that by its works it can merit salvation, fulfill the law, and attain righteousness. (Luther, 1, 1142. f.)

Joh. 8, 31. 32.

The church is the daughter born of the word of God, and is not the mother of the word. Therefore he that forsaketh the word, and falleth in the sight of persons, is no more the church, but is blinded; neither multitude nor authority helpeth him. Again, they that keep the word, as Noah did with his own, are the church, though they be very few in number, and only eight souls. (Luther, 1:837.)

What Dr. Luther says of serving a Christian maid.

As is well known, in our time it is often quite difficult to get a faithful maid. Many are ashamed to be called and to be a maid. May the following words of Luther serve so that at least Christian virgins will cast off this false shame and faithful maids will be encouraged in their service. He writes in a fine sermon on the Gospel of the fifteenth Sunday after Trinity: "It is a very small thing for a maid to cook, wash, sweep, and do other housework in the house; but because God's command is there, such a small work cannot be praised as anything other than a service to God, and far surpasses all monks and nuns in holiness and hard living. Therefore a poor maid might have joy in her heart, and say, I cook now, I make the bed, I sweep the house, who told me to do it? My lord and my wife told me. Who then has given them such power over me? God hath. Well then, it is true that I serve not only them, but also God in heaven, and that God is pleased with me. How can I be more blessed? It is as much as if I should cook for God in heaven. How can a maid's servant be thought so good when she comes dressed as the queen of France? Or a servant, if he went in the emperor's robes and crown? And yet all this is but a worldly adornment, and nothing to be reckoned against this spiritual, divine adornment of a Christian, when a servant or maid is faithful and obedient to master and wife. Against such ornaments pearls, velvet, and gold are mere rubbish. (Prov. 1:8, 9) Ps. 45:10: "Greater joy cannot be than this, that we know that our life and work is and is called the service of God, and that God saith unto us, Whatsoever thou doest by my commandment unto thy lord, thy wife, thy neighbour, thou hast done it unto me, as though I had commanded thee above in heaven: for it is my word, whereby I commanded and commanded it."

prudent businessman. Whether he is a doctor, an advocate, a scholar, a manufacturer or a merchant - getting rich is the fine goal. That there can be no question even of the enjoyment of real pleasures of life, - even this does not open the eyes of the average American man; - what in the world will ever open them to him!" - So, then, the Americans have "their own prophets" (Tit. 1:12, 13.), as the Cretans once had. Would that the preaching of the same, however, would affect only the manifest worldlings, and not also many who desire to be Christians! W.

The wonderful art of arithmetic.

You that write yourselves masters of arithmetic. Here's a man to open the school... Who practises this art by new rules: He lets the stock be numbered... To seven little add; Now he departs from the common course That other masters teach; By letting dtvidir. So he began to increase the Facir. \*) In the subtraction there is a remainder, which is greater than even the whole. Let the test be made at once. Then you will see that this is the Christ.

J.J. Rambach.

\*) So to multiply.

Inaugurations.

On the 20th" Sunday after Trin. Mr. k. G. Wildermuth, at Whitewater, WiS., by order of the Presidency, introduced our District- by the undersigned". 3rd Schlerf. Address: Rev. O. Milckermmk. öor 604. ^Vkitsvator, ^isoonsiu.

By order of the venerable Presidium of the Middle District, on the first Sunday after Trin. H. Schlesselmann was introduced to his new congregation in Bremen, 3nd, by

H. Sieck.

Address: Rov. 2. Seblsslmann, Lremso, LiarskaU Oo., Inck.

Church consecration.

On the 19th Sunday after Trinity, the newly formed St. Paul's Parish of Bimford, 3ll, a branch of Trinity Parish in Peoria, consecrated its newly built little church to the service of the Triune God. The undersigned preached the sermon. The little church, 24X36 with a friendly tower, stands in the middle of an area dominated by the sects until now. G. Tranb.

Correction.

The church consecration reported in the previous issue (p. 159) did not take place in Frankrnlust, but in Frankenmuth.

Church consecration and mission feast.

After the Lutheran congregation of Trinity in Lowdeo, Ledar Co., Iowa, had renovated its church and rebuilt its steeple, it celebrated its first mission feast with the branch congregation in Mechameville on the 20th Sunday after Trinity. In the morning they celebrated the inauguration and in the afternoon their first mission feast. E- preached the k?. I. Fackler and L. Bretscher. Mr. Reisinger and the majority of his congregation (including the trombone choir and the singing choir of the same) participated in this celebration; furthermore, Mr. Brrtscher's congregation and some members of the "congregation" of Lyon and Rock Island. Two collections resulted in the sum of -64.74.

I. H. Brammer.

Mission Festivals.

On the 16th Sunday after Trinity, the congregation at "Toto" Olive, Saline Co, Nebr. celebrated their first- mission feast. The Herm" L. F. Huber and O. H. Lrnysch preached. The Collecte was 18.50. S. Meeske.

Wanting to get rich.

A German political paper wrote some time ago: "Personal wealth is the only success in life" - this has become the generally prevailing principle in the United States. The normal type in all American professions is the grated one,

On the "Aste" Sunday after Trin. the Lutheran St. Paul's congregation in Fayette County, Ills. celebrated their annual mission feast in fellowship with other sister congregations in Fayette County. The festival preachers were Mr. k. G. Bold of Vera, III, and undersigned. The collection was -48.16. Three-fourths of this is for internal missions, and the rest for negro missions. E. G. Schuricht.

On Wednesday, August 18, the three congregations at Marttn-vilie, Rm-Bergholz, and Johannisburg, R. U., "held" their annual MisstonSfest. Mr. k. I. Gram held the festive sermon and Mr. k. Wetnbach a "historical" Borttag. The Gr-sammcollecte was \$66.05. P. Heid.

(Delayed.) On the first Sunday after Trinity, the Lutheran Zion congregation at Mount Olive, Ill, celebrated this year's mission feast with the participation of the neighboring congregations. The feast was well attended and God's blessing was with us. The collection was \$142.00. H. WeiSbrodt.

On the 17th Sunday after Trinity, the Lutheran St. John's congregation in Hanaibal, Mo. celebrated their mission feast. Several members of the congregations in Quincy, Palmyra and West Ely were present as guests. In the morning k. S. Liese preached, in the afternoon?. E. Schälke. The Collecte was \$49.23, which was designated for inner and outer missions. E. E. B od r.

On the list Sunday after Trin. the congregations at Ehester, Wink Hill, Randolph and Sterville in Randolph Countv and the congregation at LoSt Prairie, Perry Co, Ill, celebrated their jointcS mission feast at Sterville, Ill. morning preached k. I. A. F. W. Mueller of Ehester, afternoon k. H. Holtermann from LoSt Prairie. In the evening there was an English service. The Collecte was \$60.00. E. G. Franck.

On the "16th" Sunday after Trin. the Lutheran ZiovS congregation at Tandy Creek, Jefferson Co, Mo. celebrated its first mission feast with the neighboring congregations. Messrs. kk. I. F. Bünger and Bro. Weseloh preached. The collrte for inner and outer missions was \$37.00. E. Lehman".

On the 17th Sunday "ach Trin. the Lutheran Dreieinigkeitsgemeinde zu Caldwrll, Gage E"., Rrbr. celebrated their third mission festival. The festival sermon was preached by Mr. k. Tr. Häßler. In the afternoon undersigned gave a misflonShistorical lecture on the conversion of the Germans. The Collecte resulted in \$30.M. C. H. Lentzsch.

On the 17th Sunday after Trinity, my congregation in Peoria, Ill, celebrated its second mission festival with the participation of several sister congregations. Since the appointed festival preachers were unfortunately in prevented from coming, I had to preach myself in the morning and afternoon. The collection, intended for inner mission, amounted to \$38.00. G. Traub.

On September 19, the Lutheran congregations in Jackson County, Ind. celebrated their fourth mission festival. The kk. Nütze, Sruel and Pohlmann preached. The collecte was \$79.50. L. Kretzmann.

Harvest Thanksgiving and Mission Feast.

On October 16 and 17, the congregation of Herr" k. F. Erdmann at Red Bud, Ill, celebrated their annual harvest thanksgiving and mission festival. Festival sermon" were the kk. Baumgart, Schröder and undersigned. The collections resulted in \$144.00. I. Nightingale.

Conferenz displays.

The mixed pastoral conference of the 1st District- of Minnesota will meet, s. G. w., Nov. 9-11, at Hr". k. Albrecht at Grrm Wood, Hennepin county. M. H. Q u rhl. Pickup from Delano. Registration desired.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. ", on Monday, November 8, 2 o'clock in the afternoon, in the midst of the congregation k. SprengelerS. The meetings will close Wednesday at 114 o'clock in the forenoon.

Anyone who wants a place to stay, contact me immediately. G. Löber.

The joint conference of Manitowoc and Sheboygan counties, WiS. will meet Nov. 16 and 17 at the home of Mr. k. Zorn at Sheboygan. Main subject; Art. LH. of concordia. I. Heart er.

changed conference displays.

The Northern District--Conference de- Iowa District--will meet at Siour City, not on the 9th of November, this year, as had been determined, but on the 14th of June, 1881. F. S. Bünger.

On account of the general pastoral conference, held at Chicago, the third district of the pastoral conference of Minnesota will not meet in the month of November of this year, but, s. G. w->, from February 8-10, 1881, at Mr. k. Dageförde at Nicollet.

By order of K. F. Schulze.

Solicitation.

A desire has been expressed by several colleagues in the school board to form a teachers' conference of middle Illinois. All teachers "interested" in this matter are therefore requested to report to Mr. E. F. A. Stahmer, teacher, in Bloomington, on December 28. - Timely application is Hm. Teacher Stahmer desired. L. Appel.

Incoming to the Suffe de- Illinois District:-

To the synodcal treasury; k. Mrnaicke's congregation in Rock Island \$30.00. By?. Achenbach in Vmrdy, surplus from travel money on a visitation trip. 6.00 and from H. Brockschmidt 2.00. By I. H. Kublenbeck from k. OttmannS Gem. in Col linsville 9.50.?. BurfeintS Gem. in Rich 11.50. By k. Hiebei of sr. Gem. at Mattison 5.55. Communion Collect by k. Schuricht congreg. at St. Paul 17.85. (Summa \$82.40.)

For inner mission: Through?. Mennicke in Rock J-land: from sr. Gem. 5.00, from N. N. 1.00. Part of MissionSfrst-Eoll. in k. AniefS Gem. at Keokuk Junction 40.00. MisfionSfest-Eoll. of k. HieberS Gem. at Mattison 9.75. by k. Witte at Pekin, surplus from trip to MissionSfest to Mount PulaSki, A).OO & MissionShour-Toll. 20.00. (S. \$95.75.)

For outward mission; k. Lirses St. Petti-Ge". in Quincy 50.o0. To the negro mission; By?. Hartmann in Woodworth from H. Hopmann 3.00. By k. Surcop in Chicago from Bro. Wackendorf 1.82. By k. Mennicke in Rock JSland from the Gem. 10.00, from N. N. 1.00. By k. Bartling in Chicago from Mrs. N. N. 5.00. (S. \$20 82.)

On the Emigr. Mission; By k. Mennicke in Rock JSland of N. N. 1.00. On the emigr. mission in Nr" zfork: ByI.H.Kuhlen deck of k OttmannS Gem. in CollinSville 6.80.

To the college household at St. LouiS; By I. H. Kuhlenbeck of k. OttmannS Gem. in CollinSville 8.60. k. Lieses St. Prtri Gem. in Quincy 20.00. (S. \$28.60.)

For poor students in St. LouiS: MissionSfest-Coll. of ?. Knifts Gem. in Keokuk Junction 10.00. By k. Wolbrecht in Okawville for thrust cone 15.00. (S. \$25.00.)

To the Loltege-Hau-Haltin Springsield: By? Dun- sinq in Strasburg, part of the Harvest Festival coll, Sept. 3.?.- Liese" St. Petri Parish in Quincy 20.00. (p. \$23.09.)

For poor students in Springfielvr MissionSfest coll. of?. KniefS Ge n. in Keokuk Junction 16.60.

For poor college students in Fort Wayne: From Chicago: By?. Wunder from the Young People's Association for F. Lütje 5.00; by ?. Wagner from G. Koller for E. Koller 20.00; by?. Hölter from the Jungfr.-Verein for A. Bünger 25.00 ; by?. Bartling for E. Albrecht from the Jungt. Verein 15.00 and by the Gem. 1.0", for W. and I. Wrocklage from the Gem. 10.00 and from D. W. 22.00-, for Otto Bräm from L. B. 16.00. By?. Mennicke in Rock Island for F. and G. Möller from the Frauen-Verei" 14.00 and from the MisflonScoll. 12.86, for A. Mennicke from the Frauen-Berein 7.00 ". from the Missioneccollecte 6 43. (S. \$151.29.)

For poor pupils in Adbison: Through?. Engelbrecht in Chicago from the Jungfr.-Verein for Aug. Eichmann 10.0"). Through teacher G. A AlberS in Davville, Collecte des SingchorS bei Demmin, for Tisza 4.20. (p. \$14.20.)

For poor sick pastors and teachers:?. GotschS Gem. in York Centre 7.tiO. To the widow's fund:?. GotschS Gem. in York Lentte 7.37. By?. Duvsing Sttasburg, Theil of Thanksgiving Toll, 2.00. Bon the teacher" E. H. Rademacher 2.00, S. Gordisch .50, F. Mtliper 1.00. (S. \$12.87.)

For the needy in?. Toaje'S Gem. in Kansas: By?. Schroeder in Mount Olive from sr. Gem. 8.50.

For the deaf and dumb in NorriS, Mich.: By?. Suc- cop in Chicago by Auguste Lenz 1.00. By?. Dunfling in Strasburg, part of the Erntefek-Eoll., 2.00.?. St. Peter's church in Quincy, 10 a.m.? Miracle Ministry in Chicago W.OO. (S. \$41.00.)

To the Orphanage at St. LouiS: By?. Dunsing in Sttasburg, Theil of Thanksgiving Coll.

To the orphanage near Boston: From Chicago: By?. Surcop by B. Lenz 1.00, Kr. Wackendorf 1.83, C. Bernrr.50; by?. Miracle by C. Tiuan.50.?. Mueller's Gem. in Randolph 8 00. by?. Schroeder in Mount Olive, Kinbtauf- .50, N. N. .10. (p. \$18 33.)

Adbison, Ill, Oct. 15, iM). H. Bartling, Casfirer.

Ein-ekowwe" to the Saffe of the "Northwest" District: For the German Free Church in Saxony; Bon teacher I. G Lehtngk \$0.50. By F. Köhn Jr. in Sheboygan 2.00.

Freestyle heathen mission: MrsstonSfestcollecten: m?. DiehlS congregation 5.00, in RerdSburg 20.0t', in Berlin 15.10, in?. E. SrurlS Gem. 18.00.

For?. Brunn in dying: F. Koehn Jr. in Sheboygan 2.00. For poor and sick pastors ". Teacher: F. Köhn jr. in Sheboygan 2.00. To the orphanage bet St. LouiS: F. Köhn Jr. in Sheboygan 2.00.

To the orphanage near Boston: Mrs. Anna Lambrecht at Augusto 2.00. I. Pntzlaff at Milwaukee 10 00.

To the orphanage near Adbison: Collected by?. Georgii at the Children's Festival in Crdarburg 2.37. Mrs. Popp in Milwaukee 2.00. F. Köhn Jr. in Sheboygan 2 00. Mrs. Domnitz .50. Teacher Schauß and school children for collected BlackberrieS 4.50. Thank offering by C. Taddat for happy! 2.00. S. Pfrengrr in Sheboygan 5.00.?. WambSganß' congreg. in Adell 7.10. Wedding scoll. at F. Hertwig 2.40. Imm. congreg. in Milwaukee 3.50. G. Lücke .50. Children de- Mr.?. F. S. 1.50.

For Herm. Ruhland: baptismal coll. at I. F. Schöffner in Freistadt 1.00. For Student Moeder in Adbison:?. Steckfuß' Gem 8.50.

For students Tön sing in Fort Wayne:?. Fr. SieverS 1.00. For needy brothers in Kansas: Mrs. F. S. 2.25. I. Pritzlaff 9.00. Friedericke Dobberphul 1.00.

To the synod treasury:?. Keller's church in Racine, 21.73. N. N. that. 1.0". F. Koehn Jr. in Sheboygan 5.00. T. H. Menk in St. Paul 1.00.?. Schumann's Gem. tu Feistabt 7.iO.?. Walkers Gem. at New London 1.67, at Maple Creek 1.06, at Bear Creek 2.58, at Larabee 1.40, on MoSquito Hill .55.?. SchützS Gem. 5.00.?. HtldS Gem. at Town Herman 17.66.

To school house in Lkttle Rock: MisstouSfestcoll. in Milwaukee W.03. G. Lücke .50. children of Mr. F. S. 1.50.

To the Negro Mission: N. N. in Racine 1.00. WeddingScoll. at Moldenhauer's in Prlla 2.30. Mrs. Krüger in Dryden .50. MissionSfestcoll. t" Oshkosh 10.00. Mr. Janke 1.00.?. SchützS Gem. 5.00.

To the widow's fund: From teachers Lrhnaiak 5.00, I. D. F. Meier 2.00.?. Hertwig .40. N. N. by?. Pröhl I.W. F. Köhn jr. in Sheboygau 2.00.?. Landrcks Gem. in Norwood 5.W.

For travel money to Australia:?. I. v. Brandt- Gem. 1.00...? Horst comm. to Hay Creek 5.40... Rohrlack- Gem. 6.50.

For inner mission in northwest district:?. Krtztzsch- mar-Gem. in Drvden 7.50. Wittwe KobrS in 8oung America 1 00.?. Keller congreg. in Racine 7.20. E. Sträube that. 2.00. MissionSfcftcoll. in?. Diehl's church, 1 3.10.?. I. v. Brandt- Gem. 1.68. MissionSfestcoll. in Milwaukee 150.00. F. Ködn jr. in Sdebovgan 2.00.?. Hudtloff's congregation, 4.00. Missionary trolls, Redsburg, 30.00. T. H. Menk, St. Paul, 1.00. E. Schubert, 1.00. Wittve Böse, 50.00. Missionary festival coll., Berlin, 22.15.?. Landeck's congregation in Norwood, 5.00. Missionary festival in Oshkosh, 3000. By Daib, in Mtsflon Street, 6.13. Children's festival. In?. Walker's church in New London 5.55.?. Schütz's congregation 10.00. Mission feftcoll. of Imm. congregation in Ultra 26.87, congregation of?. Seuel 38.00. Jubilee feftcoll. of congregation in Town Herman 8.75.

For the deaf and dumb in NorriS: St. Stephen's congreg. in Milwaukee 5.00.?. Damms congreg. i" Wvauwega 9.45. F. Köhn jr. in Sheboygan 2.00. Mrs. Harsch in Granville, thank offering, 5.00. From Pine Ettv 1.50.?. WambSganß' Gem. in Avell 6.50.?. WambSganß' Jr. congreg. in Hancock 4.50. MissionSfestcoll. of Imm. congreg. in Ütica 111.00.

To the Hospital at St. LouiS: F. Köhn jr. in Sheboygan 2.0l).

On the emigrant mission in New Zfork: F. Köhnjr. in Sheboygan 2.00. H. Schröder 50. Misioaasfrstcollecten: in ReedS- burg 10.00, in Oskbosh 8.40, in the.Gem. de-?. Seuel 8.50. ?. Br. SlverS l.oO. Mr. Krecktau 1.0t". Milwaukee, Oct. 11, 188t'. C. Eißfeldt, Kasfirer.

Incoming to the -äffe de- Eastern" District":

To, synod treasury: Bon of Dreikaltiqkeits Gemeinde tn Buffalo \$8 30. Gem. in Zfork 13.00. N. R. 2.50. Gem. tn William-burg 12.76. Gem. in College Pomt 6.40. From Mrs. Sarer by?. King 2.00.

For inner mission: Trinity Congregation in Buffalo 17.70. Mission Festival Coll. in WellSvtlle 20." >0. Thank offering by Eh. Gall- mann for Gölte- gnäv. Schutz in 25jLdr. marriage 3 00. MissionSfest- Eollecte of the congregations of MartinSville. Jodannsburg & Bergbolz 21.00. A. G. 1.00. By?. Fleckevsteia, Missionfest Collette in Acrtdent, 20.00.

To the orphanage near Boston: By?. Seeger 2.00. Congregation in Olean 4 60. Congregation in Allegany 3.75. Sunday school of the congregation in New zfork 5.00. Of the teachers deiselbe" 2 00. ?. K.W. Krämer 25.00. I. Bernhardt 1.00. Member from-?. KöntgS Gem. 1.50. Mrs. Sarer by?. König 2.00. Gem. in Hartem 7.00. Confirmands de-?. King 1.50. Childr. Loll. by A. Bluntz 2.10.

For the deaf and dumb in NorriS: By?. Seeger 4.00. Gem. in Eden 9.00. A. G. 1.00. By?.Fleckenstnn, MissionSfest coll. in Accidevt, 10.00.

For Negermission: MissionSfest-Coll. in WellSville 15.00. Thanksgiving Offering of Mrs. M. Gallmann for God's Gracious. Protection for 25 years 2.00. N. R. 2.50. MissioaSfest-Eollecte of the congregations MartinSville, Johanni-burg u. Vergholz 21.00. A. G. 1.00. MissionSfest-Coll. in Accident 10.00.

For heathen mission: N. N. by G. Eiffler 1.00.

For the needy in Kansas: Maid. Grimm in Buffalo 1.00.

For poor students in St. LouiS; By?. Seeger 2.00.

For poor students in Addison': By?. Seeger for Paul Sommer 2.00.

To the widow's fund: By?. Seeger 2.00.?. Walker 5.0t). N.N. 2.50. Gem. in Port Richmond 5.00. A. G. 1.00.

For sick pastors: By?. Seeger 2.00. Karoline Bernreuther 1.00.?. Bernremher 1.0t). A. G. 1.00.

To the building fund: S". PaulS-Gem. in Allen Harvest 4.88. For college maintenance: comm. in William-burg 11.67. comm. in New zfork 8.50.

On the emigrant mission in Baltimore: Cong. in Port Rich- monb 2.57. Mission feast Coll. of MartinSville, Jo- hannt-burg and Bergbolz congregations 10.50. Mission feast Coll. in Accident by?. Flrckenstein 5.00.

For inner mission in the West; N.N. 2.50.

To the travel money to Australia; From members of the Gem. of the?. Linsenmann 4.75.

New York, Oct. 1, 1880. I. Btrkner, Kasfirer.



Receive"  
for poor pupils selt 23. Septembcr?1879 r By Kasfirer Bartltng -18.03, 5.00 (for summer), 19.81, .50, 1.00, 10.00, 7.77 (for summer), 6.26, 10.00, 18.00, 9.00, 3.50, 6.50, 5.35, 16.50, 7.00 (for summer), 10.00 (for Demgen), 15.30, 2.37, 14.00, 20.10, 24.45, 6.75, 11.00. By Hm. E. Spielmanu, on?. ErckS wedding grs, for Kimke & Zink 10.00. Bou the Women's Club In Ehester for M., K. & H. 15.00. Hm. KomhaaS in Addison 2.00. By Kasfirer Simon (including the bequest of I. Stöcke" of 25.00) 27.00. By?. Stubnatzy for Schust 10.00. By?. Zorn for Grade 5.00 and 10.00. By Kasfirer Eißfeldt 7.60 (forKretzschmar, 10.00,1.20,15.00 (forRieboldt), 2.00 (for Kringel), 7.00. By?. M. BartelS for Paul 15.65, 8.50 (? . B. 2.00, Hm. Meuser 1.00, von d. Gem. 5.50), 11.35 (by himself 3.00), 10.00. By G. Bracker (Hamann'sche Stiftung) for Schefft u. Müller II. 40.00, 20.00. By Lehrer Hörr von d. Cleveland Lehrerconferenz for Schefft 4.00,2.40,3.15. Bon Lehrer Hamann for Käppel 15.00. By?. Dorn, at the wedding of Hm. Horstmann s., for Kritel 7.35. At Aug. TylerS wedding in Arlington HeightS s. 5.82. By?. Schöneberg of Fraumvrrin for Tisza 30.00. By?. H. C. Schwan of the Gem. in Peratonica 3.00. ByH. E. Zuttrmeister in Ehirago 5.00. By?. Röhm in Galveston 5.00. By Hm. H. Döscher 1.00. By teacher I. W. Müller 5.00. By teacher Hörr for Schreck 3.50.?. HieberS Gem. 3.62. Teacher Bodemer for Fleischmann 1.00. L. S.'Z. 25.00. By?. Stechholz, on I. Fr. Keller's wedding ges., 6.00. By Kasfirer Grahl 15.11, 6.69 (for Baumgar"), 5.00 (for Schust), 10.35, 17.00 (for Von der Au), 9.00 (for G. Theiß). Through teacher Otto, on H. Ahre "S' wedding, 8.50. By H. H. Niemann from ?. BeyerS Gem. in PittSburg, for Breuer 26.75 and 12.00. By k. Rösch for "bner 5.00. By ?. Küchle for Bräuhahn 22.30. By teacher Elbert, on the child baptism with E. Precht ges., 2.00. By ?. Baumhöftner from the community in Homrstrad, Iowa, for Döscher 16.00. By A. Heinicke, proceeds of the bequest, 15.00. By ?. Meyer from the women's club in Leavenworth 3 bust shirts, 4 pairs of woolen socks, 6 pot covers. Bon Krau Langer' in La Fayette, Ind, 6 pr. woolen stockings. From the Women's Association there for G. Theiss, 3 Pr. woolen socks. By?. Stechholz from the Women's Club at Paterson, 12 weed covers, 7 pr. woolen socks.  
To the Seminar-HauShaltr By Kasfirer Grahl 77.47. By?. Ottmann von N.,N. 2.50.  
God bless!  
Addisvn, 18 Oct. 1880. L. A. T. Gelle.

Received for the deaf and dumb in Morris, Mich:  
By?. Lift in Rosevtlle, Mich. weddingScoll. at Bro. Wolf -3 52, at Mich. Forester 7.65. By Unnamed from MoSS Point 2.00. By C. O. Schmidt at Cleveland, O-, coll. of parish ?. A. DankworthS, 10.30. By?. SchwankovSky in Norrts, Mich., from Mrs. Range in Hadley .50 and private coll. of the comm. at Hadley 4.00. By?. Böling in Waldenburg, Mich, Easter Festival Bill of the community, 8.65. By Teacher Ritzmann in Fräser, Mich. first beer year contribution of the community 13.00. By Kasfirer Simon in Monnor, Mich. 57.18. "ViSwafi" Postst. Mobile, "la., 1.00. By?. H. Fick in Boston, Mass. from Mrs. E. Rothe 2.50. By k. W. T. Strobel in Marion Co, Iowa, coll. sr. Ge", .8 60. by?. L. Schulze in Schmetardy, R. I. r v. L. Schulze, Aurth, Starke, E. Dettbam 1.00 each, S. K. .75. Schlütrr, Hardtfock, O. Ritzschmann, E. Lührmaun, I. L. Veit, G. Veit, Zittergrün, Fr. Mehlhorn, L. Koch .50 each, Gliedmeier, H. D., Joppke, Vetter, Kriegsmann, Götz .25 each. From L. Maurer in Wiltou, Iowa, from the savings bank of sr. Children Louift, Clara and Ada 5.00. By?. Keller in Rarine, WiS., from N. N. out of his comm. 1.00, N. N. that. .25. From 2 visitors to the asylum I. L. T. and John Guterjahn of Lhicaao each 5.00. By?. I. Stteckfuß at Daveuport, Iowa, Coll. on the infant baptism of?. Grünhagen, 4.00.

In addition, the following were donated: From Jacob Mönch in Morris, Mich. a parthie fruit trees". Bon I. E. Runge in Detroit, Mich. supplied shoemaker's work, worth .50. From the virginal vereia d. Gem. of?. Hattstädt at Monroe, Mich. 2 quiltS. A "S the Ge", at Hadley, Mich. 5 lbs. butter, 12 lbs. bacon, 10 Zsard Factory. From Mrs. Brach 1" Racine, WiS. a piece of Factorv. From Heinr. Moellering at Fort Wayne j dozen new r-hr chairs.  
To all dear donors dm most cordial thanks!  
RorriS, 13th loc. 1880. H. Ilhlig.

For the preacher's ""d teacher's widow's" v "d orphan's fund (of the Jowa DistrictS)  
have been received  
1. contributions:  
Bon den?k. r'Thurner -7.00, Bünger, Brandt each 5.00, Fackler, Vrumm, Haar, Horn, Mattfeldt, Reifinger, Stephan, Strobel, Wiegner each 4.00, L. Dornseif 2.00, Heinicke, Studt each 1.00. Teacher Rademacher 2.00.  
Two. Gifts:  
By?. BräuerS Gemeinde 10.00.?. Fackler- Gem. 6.00. By teacher Rademacher 4.99. Total -80.00.  
Luzerne, Iowa, Oct. 14, 1880. p h. Studt, casfirer.

For de" seminary household in St. Louis  
have received since July: Mr. Waltke 4 sacks of soap, Mr. HaaS <L Schenkel 3 "Born", Mr. Barthmaan and Mr. Steinkamp one boron each. Mr. Geißke 1 bushel of dried apples. Mr. G. Mertz 5 bushels. Apples. Mr. Paul Gast 1 bushel. Sweet potatoes. Mr. Karl Kästner 3 bushels of apples, 10 gallons. applesauce. Mr. Bro. Köhn 1 barrel of potatoes. Mr. Schürmann 2 p. apples, 2 gallons MuS, j Bush. Apple slices. From the worthy Women's Association in Meu-Bremen 32 Gall. Applesauce. From the worthy Women's Club at Red Bud, Ill, 6 sheets, 11 pairs of underpants, 9 headdress covers, 12 towels, 1 bust shirt. By Mrs. Brockmeirr of the worthy St. George Sewing Society, 12 pairs of underpants. By Mr. Kasfirer Grahl 76.60. By Mr. Kasfirer Roschke 19.25. Mrs. Christ. Arndt 1.00. To Mr. Lrrch in Jefferson Co. mo. 2 p. potatoes. Further, Messrs. Äühlenhof, Bräurr, Mayer, Hartmann, Walther, Rohlfing and Frerk bathe us from time to time with vegetables.

Louis, Oct. 21, 1880. H. Juugkuutz.

The undersigned has received:  
For Negermisson: By Mr.L.Lange of?. Schilling's congregation in KewaSku", WiS., -.575, by Mr. Karl Beck there 4.00. By? A. Pieper of the congregation at Kewaukee, WiS., 4.75, of St. Peter's congregation at Carlton, WiS., 2.50. Bon Hr". A. Breckel of Masfillon, O., 1.65.  
From Hm. I. H. MyerS in Aarbia, Ind., 5.00 for poor Stadeutes, 5.00 for Mothlridente in Kansas, 2.50 for'the Orphanage t" Boston, 2.50 for the Orphanage near St. Louis.  
I. T. Schuricht,  
Casfirer of the General Synod.  
With hearty thanks against God and kind givers, undersigned certifies to have received for the Baltimore Emigrant Misfion from?. A. Eberbach, Bear Branch, Ohio Es., Ind. as Collecte at the Mission Feast, the sum of -23.35. Baltimore. Wm. Sa hug.

The local seminary library received from Mr.? F. Brunn jun.  
Kie. às L,^r".?ostilla super Lidli". 4 volumes in folio, (was formerly in the possession of the theologians Daanhauer, Nebel u. WernSdorf.) Günther.

New printed matter.

The American Lutheran Organist. Collection of preludes and postludes for use in public worship. St. Louis, Mo. Concordia Lutheran Publishers. Price: 40 cents.

Without a doubt, all those who already have the first and second issues of our "American Lutheran Organist" will be pleased that a third issue of the same is now offered to them, and we can assure them that they will not be deceived in their hope of receiving something good and useful again. This third issue is not only not inferior to its" predecessors, but even surpasses them.  
The complaint that after the first two editions the player sometimes had to turn the page in the middle of playing has been remedied in this edition. In consideration of less experienced organists, the more difficult passages in several "beautiful" pieces have either been omitted or reworked and simplified. This newest booklet contains a total of 29 pieces, namely 21 preludes composed especially for certain chorales, most of them short, and 8 general, partly longer preludes and postludes on 16 pages in transverse folio. The composers are: Beethoven, represented with 1 Piere, Müller desgl., Rinck with 7, Ritter with 2, Sachs desgl., Spohr with 1, Stolze desgl., Ungemach with 6, Volckmar with 7, Wagner with 1. The arrangement leaves nothing to be desired.  
W.  
[Walther]

Dr. Johann Jakob Rambach's Well-Instructed Catechist,  
that is, clear instruction on how to teach the youth the basics of Christian doctrine in the easiest way possible. Second edition, reprinted from the 8th original edition with some additions and changes. St. Louis, Mo. published by L. Volkening. 1880.

When we announced the new (ninth) edition of this work, which appeared 14 years ago, in the "Lutheraner" of Sept. 15, 1866, we wrote, among other things.It is true that in our 'Well-Instructed Catechists' there is nothing of the newer high arts of catechism, but all the more of what is most important in proper catechetical instruction, without lacking, in the Lutheran simplicity that prevails in it, the necessary hints also in regard to the appropriate form. In short, whoever is interested in learning from an experienced and highly gifted catechist how to instill the milk of the Gospel into children, whether he be a preacher, a teacher, or a householder, should take advantage of the opportunity now offered him to do so and buy the old booklet in its new handsome robe; he will certainly not be sorry. As we now have the pleasure, after this ninth edition has long since gone out of print, of being able to announce the tenth edition that has just appeared, we must not only repeat what has been said, but we may also assure you that this latest edition, which, as the title testifies, has been provided "with some additions and changes," far surpasses all previous editions in value. Mr. Pastor Otto Hanser, an experienced and excellent catechist, who has taken care of this newest edition, has omitted nothing to enrich the beautiful book with the most important additions and to perfect it in every respect. In the enclosed preface, he himself says: "While the first edition of the 'Catechist' was an almost completely unchanged reprint of the eighth original edition, this second edition, on the other hand, has undergone a not entirely insignificant change on the advice of 'experienced and judicious' men, although not in such a way that it would have become a completely different and, to a certain extent, new booklet and would have lost its original character. This would be quite unjustified in the case of a book that was used in its original form in the church?r. 8tritsr,

for so long and with such great blessing. The change consists in part of additions, mostly taken from Christoph Timoth. Seidel's "In Experience

The changes consist partly, but less and more rarely, in additions of their own, e.g. in the first chapter in the section on preparation for catechesis, in which it seemed desirable to define more precisely than Rambach does what actually belongs to thorough preparation. In the first chapter, in the section on preparation for catechesis, where it seemed desirable to define more precisely than Rambach does what actually belongs to thorough preparation, p. 13. Further, in the third commandment, where Rambach's brief exposition is not that of the pure Lutheran Church, but that of the theologians of the seventeenth century. So, further, Rambach's interpretation of the 9th and 10th commandments is altered with the somewhat arbitrary assumption that in the 9th commandment real, and in the 10th, original sinful lust is forbidden (p. 76). In the sixth commandment, an addition concerning the necessary warning against onanism (p. 74). Further, the entire fifth chapter: the office of the keys and confession, which main section Rambach did not treat particularly. Finally, the example given by Rambach for the correct and complete treatment of the commandments from Spener's Catechism Tables was replaced by the incomparably better one from Dietrich's Catechism (p. 68). To say nothing of other lesser changes." May many now share in the fruit of this faithful work! The booklet, XX and 124 pages in octavo, costs, tastefully bound, postage free 60 cents. It is addressed to D. VoUreninA, 8t. Douis, No. W. [Walther].

(Can also be obtained from "Luth. Concordia-Verlag").  
**The Pilgrim Calendar** for City and Country. To the year 1881 after the birth of our Lord JEsu Christ. Reading, Pa. Published and published by the Pilgrim Bookstore.  
A calendar worth recommending on the whole. Most varied in the selection of the reading material, it contains on 48 pages in quarto, provided with pretty illustrations, instructive, enlightening, and entertaining sometimes in holy seriousness, sometimes in innocent jest, in prose and rhyme, in colorful miscellany. It is a pity that the very first article, which contains an outline of the life of Gotthilf Heinrich Schubert, is not only not written in a popular manner, but it also says, for example, without reproach: "He (Schubert) lived in a time when one asked more than today what unites us Christians than what separates us, and so the Catholic and the Anabaptist was a dear brother to him, if he only confessed love for Christ with him." This is a nasty stain. Nevertheless, the Calender contains so much worth reading that the Lutheran reader can still enjoy it.  
The price is: 1 copy 10 cents and 2 cts. Postage; the dozen 75 CtS.; the hundred H5.00, excluding postage.

W. [Walther]

For church choirs.

Christmas Cantate. For the upcoming Christmas celebration, the leaders of mixed church choirs can obtain a very recommendable cantata from the "Enorrdia" publishing house. It is composed by Her" W. RosS, whose 46th Psalm is indicated for No. 9 of the 35th volume of the "Lutheraner". While the 46th Psalm, however, in "some" parts, makes not insignificant demands on the performance of the singers, this Eantata has been written in such a way that even listeners who have only little strength at their disposal will not find any "great" difficulty in practicing it.

The piece comprises 8 folio pages, but can also be performed with the omission of some movements. An easily executable organ accompaniment is included. Price: per copy 20 LentS, per dozen -1.20. H. E.

For schools.

**Christmas talk**, set to music by I. G. Kunz.  
Lutheran Concordia Publishers. St. Louis, Mo.  
The popular Christmas talk: What, dear child, makes you so happy today? 2c. is presented here to the "dear children" in a very pretty way for singing. Since the same is used to be sung in almost all of our children's Christmas services, it will only be welcome to both teachers and pupils to be able to "get" a beautiful way of singing it. In order to get it into the hands of all pupils, the price has been set extremely low: the copy costs only 5 harvests, the dozen 50 cents, the hundred 3.00.

Changed address":

R "v. L. F. 2adn, Matsrvitls, 8u "ur 6o., Ulan.  
224 Luoksz's st. , ^. lcrov, Odio.  
6th RissS, 3706 ^Vvotvork Xvs., 6kie "xo, IU.  
65. lloeckigsr, Hart, Wlnon" 6o., blinn.  
ck. R.?.r. vrüd. Lox 162. Lhri", Obio.





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(Submitted.)  
Conversation between Peter and Henry about  
Christian community schools  
(Continued and concluded.)

Peter: I am glad to hear that you Lutherans also have this goal in mind; for science, education and knowledge are the things that a child needs. A person who has learned something capable can get through the world anywhere. So we have a goal in this respect. But I seek to reach this goal in a completely different way than you do; for it is ridiculous to imagine that it can be reached only in your Lutheran parochial schools. Our free schools certainly have a great advantage over your Lutheran parochial schools. The results achieved in the free schools are truly brilliant. Yes, our school system is so excellent that it causes a sensation even in Europe, and people there rightly point to the successes achieved in our free schools.

Heinrich: Here again our convictions diverge widely. Our aims are also only partly the same; for all kinds of useful knowledge concerning this life are only in the second place with us. Our first aim is to educate our children in our church schools as good Christians; that they may remain citizens in the kingdom of grace of our Lord Jesus Christ here on earth, and that they may one day also become citizens of heaven. Besides this, our endeavor is also to educate them to be good citizens. As things are, we cannot use the public schools for this purpose, either in one respect or in another. In reality, the public schools do not even serve to educate children to become good citizens; for, in the first place, the true foundation of all true morality, namely, sound instruction in religion, is entirely lacking there. Secondly, they lack all Christian discipline and education. There often prevails in them such a degree of lack of discipline, or even such a perverse and false discipline, that Christian parents must have misgivings about handing their children over to them, in order to teach them otherwise.

useful knowledge. The true foundation of all morality is religion and aeven as thou mayest do it. Beware of sin, or the holy and righteous God sincere fear of God. Our public schools, however, are basicallywill punish you for eternity. There they are also reminded of the great religionless schools, and with the many religious confessions of thelove of God, who did not spare even his only Son, but gave him up for citizens of this country, it cannot be otherwise; for they are all entitledthe salvation of sinners, who also gives all other good things only out to send their children to the public schools. There, however, theof love, and that they should therefore love him again, walk in his ways, teacher may say to the children, for instance, "you must not steal." Butand keep his commandments. If the children are thus brought up in the the actual reason why they may not steal, because according to God'sfear of God, and instructed in the word of God, they will learn to say word there is a holy and just God who hates sin, has forbidden it, andwith Joseph from the heart, "How then should I do so great an evil, and has threatened to punish it temporally and eternally, he may not say;sin against God?" Then there is also hope that one day they may for that would be religious instruction. If a teacher does so, he actsbecome good citizens. Anyone who wants to see can see for himself against the laws of the state and comes into conflict with it and its the correctness of my assertions in the young generation that is servants. It is true that in our day it is often said that religion is notgrowing up in this country. The first immigrants to this country were, for necessary for true morality; but this is foolishness, and is the same as the most part, not orthodox, but otherwise pious and God-fearing saying that a building can be built without a foundation. Every sensible people. But what has become of many of their descendants, and man knows that this is folly. If one said to a child in the public schools, certainly to a great extent as a result of their education? Not to speak "You must not steal," and he asked, "Why not?" the answer would beof the sins of the first table of the holy ten commandments, what about something like this: Because stealing is against morality, but a good the other table? Is not the fourth commandment grossly and obviously citizen must not act against morality. Or, if theft came to light, youtrampled upon by the great multitude of American youth? Can it be would be regarded by every one as an immoral man, and you would more terrible among the heathen, in regard to murder and suicide, than be liable to punishment according to the laws of the state. But what is it is among the race of this time and of this country? Was it more the object of such talk in regard to true morality? How easy it is for a horrible in Sodom and Gomorrah in regard to fornication than in this child to think: O, if it is only that, there is already counsel and remedy country? Can the seventh commandment be more grossly against it, and that is: "Do not let yourself be caught." He who does nottransgressed by fraud, deceit, and usury than is done here in the sight let himself be caught meets with no disgrace, nor has he to fear theof all the world? In what country under the sun are so many frivolous law of the state and its servants. And as this example shows, so it goesand false oaths sworn daily as in this? What thoughtful and earnest in all other cases where morality has no true foundation. To speak ofChristian, when he sees the consequences of our education and our real morality without religion as its foundation is nothing but delusion, school system, would not like to have his hair stand on end? And to pretense, and deception. How very different it is, however, when such an example of education should we, to whom God has also given children are brought up in the fear of God and instructed in God's word! the right knowledge in this matter, seek to follow? O then woe and woe for there it is said: the eyes of the all-knowing, holy and righteous God upon us! But also, as I have said, in regard to discipline and education, see you everywhere, wherever you may be and whatever you may do. Lutheran parents can only teach their children

very rarely let them attend the public schools. All too often they are completely devoid of discipline. The right and supreme means of Christian discipline, the word of God, is entirely banished from them. The means which are used for discipline are usually quite wrong. Everything is calculated to incite the ambition of the children, so that it becomes the mainspring of all their actions. In a word, Christian discipline and upbringing are not a

No one in his right mind will claim that the public schools are Christian educational institutions. No matter how high their praise may be, the most he can say of them is that they are Christian schools.

These are institutions in which the children are taught all kinds of useful knowledge. But are these institutions for children who are still in need of Christian education? And should such schools be able to replace our Lutheran parochial schools? Never!

P. You claimed earlier that our public schools are religionless schools. But this is not so. It often happens that prayers are said in them, such as the Holy Father and other prayers. The schoolbooks also often contain things concerning religion. I ask you confidently: can you deny this? But if you cannot deny it, how can you call the public schools religionless schools?

H. Your examples given are not meant to be in denial. But that does not refute my assertion when I say that our public schools are basically religionless schools. If and where this is different, it is an exception to the rule. And there it is also said, "Where there is no plaintiff, there is no judge." I know well that the matter is as you say, but that only aggravates the matter, except in the case where simply the Lord's prayer is said; for the religion taught in the public schools is almost

Without exception, it is a false religion. It is the religion of the old Pharisees, by which man is strengthened in his pride of virtue and in his self-righteousness. The textbooks mention a savior and redeemer, but not in the sense that he is really our savior, but only as a guide and signpost. This is the religion of the Turks; for, though the text-books speak of God, it is never otherwise than in the sense in which the Turk thinks of his God; for the God of the Christians, who has revealed himself as the Triune, as Father, Son, and Holy Spirit, is never spoken of. The religion of the text-books in the public schools is the religion of the lodge brethren, and a sort of commonplace religion, whereby the children are educated and prepared for the lodge. The religion of the lodges, as is well known, consists in teaching men to seek salvation apart from Christ in their own doings or good works, and in the fraternization of Christians, Jews, Turks, and heathen, to the exclusion of true faith in Jesus Christ. Not a trace of Christian religion, based on faith in the triune God, is to be found in the books used in the public schools. But the poison of false religion is often the cause of the children's temporal and eternal ruin. Just as a physician often has great difficulty in bringing the natural poison out of the body, so also the poison of the soul is often

of false religion very difficult to remove from the hearts of children.

P. You're going too far. You'll have a hard time proving that.

H. Well, I will give the proof presently, from McGuffey's reading books, which are much used in the public schools. In the 3rd reading book, page 22, a doctrine is ascribed to the religionless school, which is said to lead to eternal rest. A father says to his son:

"8sek Lks pl "os vitd kvovlsäxs dlost, It vill xuiäs to "näles" rsst."

(thing the place that is blessed with knowledge; that will lead you to rngen rnhe).

On page 44, Almighty God becomes just a Force called. It is called there:

" My Son, there is a Power That none of us can see, Takes care of every flower, Gives life to every tree."

(There is, my son, an invisible power which cares for every tree and gives life to every tree).

In the 5th Reader, on page 306, it is said of true religion that it consists in doing good. Thus it is said there:

"kurv nnä unäeülsä Rslixon is to ds xooä." (Being good - that is pure and uncorrupted religion).

In the 5th Book of Readings, on page 338, and in other places, death is represented as a blessed one for everyone; according to these books, one need only die in order to become blessed. In short, it is the Pharisaic, Turkish, and common religion that is found on many, many pages in the books used in the public schools; for it must not be thought that such things are found only in McGuffey's reading books. The others are not a hair better in this piece.

P. Well, of course, I can see that religion in the public schools is not very good. It cannot satisfy at least those to whom the pure doctrine is dear and precious and who profess the true Christian faith. But you said just now

touched on a point with which I still disagree. You talk as if the school had to take the education of the children into its own hands. But that is not the case. Yes, I maintain, on the contrary, that the school is not at all necessary for the education of children; for parents can quite well take care of that at home themselves. If they take good care of the children, that is sufficient in most cases.

H. It does not occur to me to say that the education of children should be left to the school alone. On the contrary, I would even go so far as to assert that, in regard to the Christian education of children, the first place belongs to the parents themselves, and that they should also take and fill this place in a fair way. But every expert also knows that if uneducated children are to be properly cared for in regard to their education, then school and home must support and supplement each other. If this does not happen, there is evidently a great and often fatal gap. The matter is even worse when these two work against each

other: for what one part builds, the other tears down. The ordinary school years of children are usually the most important for them in regard to their education. The greatest and most important time of their lives, which is especially suited to their education, is spent in school, if they attend regularly. How is this time to be replaced if during it no consideration is given to their education?

is taken? Yes, this neglect is usually the least of the harm. What I have said above about the lack of discipline, or the perverse discipline that prevails in many public schools, no one can deny. You are a country man, and therefore know very well how it works, for instance, when one team is harnessed in front of the wagon and the other behind. But the public schools work in this way, and no differently, in regard to Christian education. The children often see evil examples of this from their fellow pupils. A Christian householder keeps his child to punctual obedience, but in the public school he learns disobedience, or it is not punished in a Christian way. Christian parents exhort their children to humility, but in the public school ambition is deliberately and fundamentally inculcated in them. Tell me, what will become of such an education? These circumstances and conditions therefore compel us to establish and maintain Christian parochial schools.

In many cases, the home does not provide a thorough substitute, for the parents often lack the necessary gifts, the necessary wisdom, the love, and the Christian seriousness that are necessary for the education of the children. If this is not helped in school, it will remain, if not entirely lacking, then at least very deficient. The necessary knowledge that a man needs for this life can only very rarely be acquired by the children in great numbers; for in many cases the parents lack the necessary gift or the knowledge themselves; in other cases they have no time, or even no desire, to instruct their children in these things themselves. So only a Christian community school can help.

P. You have said many things against the public schools, and have brought forward many things in favor of Christian parochial schools, which I cannot contradict. Quite, however, you have not yet removed my misgivings against them. The misgivings I still have are about the English language. We live in a country where the English language is the national language, the language of the courts, and almost universally the language of the people. Anyone who does not know English well is ridiculed as a Dutchman. So the children have to learn English very well, or they are hindered in their progress everywhere. Without a thorough knowledge of the English language they cannot even fulfil their profession as citizens. The offices which they could otherwise administer as honest people for the benefit and piety of their fellow citizens, must remain closed to them as long as they do not know English quite well. And where else are they to learn this but in the public schools? The parochial schools do not usually give them sufficient opportunity. Whether they learn German or not, on the other hand, does not matter at all. English, English they must learn, that is the main thing! The German language cannot survive here in the long run. Therefore, the sooner our children let go of German and use English, the better for them.

H. That parents, as much as it is in them, should also see to it that their children learn English well, is certain. But if you think that this can only be done in the public schools, you are mistaken. In many of our parochial schools this opportunity is given and taken care of by teaching both the German and the English language. As far as English is concerned, it may be taught in our parochial schools from time to time.

that the instruction in this subject is still somewhat deficient. Our goal, to learn the language thoroughly. So you see that we must not only and judges publicly and especially for the sake of all kinds of sins, which however, is that our parochial schools everywhere should also do well not let our Lutheran parochial schools perish, but that it is extremely are not hidden from them, to punish them with God's word. And it would in this subject. But it is a thousand times better that something should important and necessary that they continue to be founded anew. They be like a miracle of God if even one of these court preachers were to be lacking in this area than that God's Word, Christian discipline and alone meet all the reasonable requirements that can be made of a be sobered up by God's pure and simple word from the intoxication of education should be lacking in our schools. The most miserable school as a Christian educational institution, even in the teaching and the false "scripture-unfair" union, were to throw away their goblet of schoolhouse, in which God's word is taught, is much better in God's learning of all kinds of useful knowledge; for, first, the above-stupor and then seek to convince his prince of the corruptibility and eyes, and much more useful to men, than the most beautiful public mentioned foundation of all true morality is found there, in that the damnability of this union work. That he would thus fall from his grace school palace, which lacks God's word, Christian discipline, and children are not only taught there to walk in the fear of God, but are and be deprived of his office is to be expected, but it is certain that God education. Whoever is acquainted with our public schools, especially also shown where they are to get the strength to do so. On the other would look upon this with favor and be pleased with his testimony. those in the country, knows that there is much to be desired. A lot of hand, under the influence of Christian discipline, they are nurturers Because such faithful and brave court preachers are lacking at the money is spent there, but little is usually achieved. Then my opinion is and planters of much useful knowledge. This one purpose, which is present time, it almost seems as if our Lord wanted to "instruct and not that our children should not be allowed to attend public schools at by far the least important, is already such a high and important one chastise" the kings and their ministers and councillors, who find all. It often depends much more on the circumstances and conditions that all Christians should feel moved to work and contribute to the salvation elsewhere.

than, for example, on the teacher and the like. If there should still be preservation and establishment of such schools to the best of their Among his remedies are first of all the outrages of the humanistic something lacking in a parochial school, so that the children should still ability. Much more important than this purpose is the other, which or atheistic-materialistic-minded, but on both sides unbelieving liberal be somewhat behind in English, they could still make up for this concerns the eternal salvation of the young. But we will discuss this deputies in the German Reichstag and in the parliaments of the afterwards, when they have already been instructed and established in point at another time. P. H. D. individual states. This party has always been in the great majority, and

the word of God and the wholesome doctrine; for if children are already it had nothing else in mind than to gag the church, to rob the people of their simple Bible faith, to strive for a perverse national education, and to undermine the fear of God in the subjects in their behavior toward their authorities. Therefore, if parents send such children to such a school, I would not make them feel guilty about it. I was sorry that you could speak so little of our mother tongue. Just the knowledge of it is a real treasure. Even some Americans recognize that. The German language has come to be held in high esteem by many of them in recent times, especially since the time that our old fatherland has taken on a completely different position in political terms than it did in the past. Then, too, they are exceedingly practical and insightful people in regard to external advantages. They therefore soon see the advantage of knowing the German language, especially in areas where many Germans live, your- selves therefore be instructed, ye kings, and let yourselves be chastened, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish in the way: for his wrath shall soon burn, but good to all them that trust in Him." Now first of all, as to the kings and their mighty ones, who were formerly called those who rebelled against the Lord and his anointed, and the lords who counseled against them both, the question arises, Who shall take this wise and chastening in hand at this present time, as God's servants and instruments? The closest profession to this would be the court preachers. But, help God, where would such be found now, as Nathan against David, and John the Baptist against Herod, of old? There were also such in the time of the New Testament, such as the Bishop Ambrose of Milan, who refused the Holy Communion to the Emperor Theodosius until he repented of a cruel act he had committed. In the same way, in later times the Lutheran Church did not lack court preachers who were courageous enough to punish their princes and their officials severely with God's word for the sake of this and that sin. But where are these at the present time? That the reasoners, i.e., the unbelieving court preachers But it is also part of the curse of the so-called ecclesiastical union that the pietist-believing and themselves unionist-minded court preachers do not do so either; for this pernicious and damning union of our century has taken away the very fear of God's Word, which rejects this union, and has trampled underfoot the pure confession of the Lutheran Church, which is founded in the holy Scriptures alone. Hence it is that even the court preachers of the faith of Christ have no courage to confess and testify, their princes and their mighty men have no courage to confess and testify.

## The second Psalm and our time.

(Sent in by Dr. Sihler.)

(Conclusion.)

The closing words of the psalm are thus from v. 10 to 12: "Let yourselves therefore be instructed, ye kings, and let yourselves be chastened, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish in the way: for his wrath shall soon burn, but good to all them that trust in Him." Not less has this corrupt and pernicious party largely produced the lares penal legislation, and in its anti-Biblical humanism agitated against the death penalty even of convicted premeditated murderers, so that even God-fearing princes almost never sign their death sentences, but commute them to life imprisonment.

But our Lord has even more remedies to "instruct and chastise" the kings and their counsellors and officials in this antichristic time of ours. There are the unbelieving scholars from professors at universities down to village school teachers, who are diligent to instill antichrist unbelief orally and in writing into their listeners and readers. And these are joined by those like-minded editors and writers of anti-Bible newspapers and magazines, immoral novellas and novels.

And these all work together with those unbelieving liberal politicians, as if in tacit agreement, to idolize the spirit of man and to overthrow the almighty God from his throne as modern celestials.

What wonder, then, if, in consequence of this, unbelief is tearing more and more into the poor German people, and the fear of God is more and more insolently cast off, so that murderous assassinations occur even of God-fearing crowned heads, and that the sayings of Holy Scripture, "Fear God, honor the king!" are blasphemously struck in the face?

What wonder if, in consequence of the unbelief and apostasy from God so horribly ingrained

Is the word that has already permeated and poisoned the mass of the German people now also bringing to light a moral corruption such as was never seen in earlier times, and which is manifesting itself especially concentrated in the larger cities? Terrible and appalling are the crimes that are now not so seldom committed even by young men - abominations that were formerly hardly perpetrated by evil-doers who had grown gray in their vices, and the frightening increase in suicide is also a terrible sign of the widespread unbelief and contempt for the divine word.

But where are the preachers of whom it is said in Is. 58:1: "Call out confidently, spare not, lift up thy voice like a trumpet, and proclaim to my people their transgression, and to the house of Jacob their sin"? Yes, these preachers of the people are just as few in number as the court preachers of genuine Lutheran bread and butter mentioned earlier. The union contrary to Scripture has broken the courage of confession and witness even in those who otherwise stand up for the honor of the divine word and preach Christ and punish sin, even if in an emotional and sentimental way, although often weakly and timidly enough. A Reformation voice of bright trumpet sound, according to Luther's process, can nowhere be heard, and least of all in the so-called Lutheran national churches, which unfortunately are strongly permeated by the Unionist poison. The individual trombone blasts from the journal of a Lutheran Free Church of Germany against the invading corruption have hardly reached the ears of the unionist princes and their rulers, and would hardly be heeded, since these witnesses are regarded by them only as revolutionaries in the ecclesiastical field.

Ah, would that God would have mercy, that at least the salvageable princes and their mighty ones would let themselves be "instructed and chastened" by those terrible effects of the antichristian spirit of the age, which is dominated by the devil! Then they would also in their civil government "serve the Lord with fear," that is, with holy timidity and filial reverence, and "rejoice with trembling."

It is therefore for them to "kiss the Son," that is, in true faith, by virtue of His word, persistently cleave and cleave to Him, as their Lord and King; to give Him glory, and learn wisdom from His mouth; that, if they failed to do so, He might "not be angry, and they perish in the way." that is, be eternally lost and damned, as rulers and counsellors who are derogatory and persist in apostasy; "for his wrath shall soon burn"; that is, we live in the very last time, any day now may be the latest or the last day of this world's course; and "when they shall say (in the dreadful sieish certainty just of our days): "There is peace, there is no danger, destruction will quickly overtake them, as pain does a pregnant woman, and they will not escape." 1 Thess. S, 3.

"But to all them that trust in Him, even to all princes and their counsellors, who put their trust in the Lord Christ, the King of kings, and the Lord of lords, that they may be assured in their hearts, by the word of God, and in their faith, that He, in whom are hid all the treasures of wisdom and knowledge, will not only help them in all the troubles of their hard work, and bring them out, but that in the day of the revelation of His glory He will also deliver them from the evil of the Lord.

And help them to his heavenly kingdom, the kingdom of glory, which endureth for ever, after that heaven and earth and the kingdoms of this world are passed away.

What are we German Lutherans of this country to say now that we have contemplated the terrible devastation which the antichrist spirit of the age has wrought in our old fatherland at the devil's instigation and with the devil's persistence?

First of all, we have good reason to thank God from the bottom of our hearts that this abomination of desolation in our faith and life has not yet occurred in our country in the way it has over there. It is true that the devil cares nothing for the Atlantic sea. As a spirit not confined by the separating space, he may, under God's imposition and design, on the same day, wreak all manner of earthly and bodily harm and destruction in all five parts of the earth by "his angels" and by the forces of nature; also, as the liar from the beginning and the father of lies, he may spiritually deceive and seduce the children of unbelief, and in the church as well as in the state pour out a swindling poison upon them; He may even afflict and torment the faithful with the fiery darts of spiritual temptations at the same hour and in very different countries and parts of the earth, according to his malicious purpose, in order to tear them away from Christ, if possible, but according to God's gracious purpose, in order to unite them more intimately with Christ, in that they learn to resist his spiritual temptations by the grace of the Holy Spirit with the shield of faith and the sword of the Spirit, the word of God. However, as I said, here in our country, by the grace of God, the devil in his antichristian spirit has not yet wrought such an abomination of desolation as over there in our old fatherland.

On the other hand, we orthodox Lutherans of this land, native or native-born, of English or German or Scandinavian tongue, teachers or hearers, are to resist the devil to the best of our ability through God's Word and prayer, lest his anti-Christian spirit of the age also break into our land and people more and more, and Satan gather his forces, which are even more scattered here, and lead them into the field against Christ and his people. And even if we are only a small group, we are still strong in the Lord and in the power of His might, armed with the spiritual armor to successfully resist Satan, to hold the field and to snatch these and those from the river of destruction.

Thirdly, it behooves us to lift up our hands earnestly and persistently to God with prayer and intercession for the sake of our fellow-countrymen over there, so that at least the healable and ignorant among the deceived may be snatched away from the devil and his antichristic spirit of the age through righteous repentance toward God and true faith in Christ; for it is hardly possible to think of a people's repentance from top to bottom and from bottom to top as in Nineveh, and of a mass conversion.

San Francisco as a second preacher, but mainly with the intention of vigorously starting the mission there with our assistance. The following interesting mission report informs us of the most gratifying and blessed beginning that has already been made there by the two dear brethren, and of the sacred duty of our Synod to promote this promising mission field in every possible way. The Western Synodical District, therefore, in its meeting just held at Concordia, Mo., has decided, if possible, to send two more missionaries to California and one to Oregon next summer, hoping for the strong cooperation and support of our other Synodical Districts, which we have already had the pleasure of receiving so abundantly and with sincere thanks during the past year. We have no doubt that whoever reads the following report will recognize with blessed joy and delight what a blessed work the Lord Christ has entrusted to us in our inner mission, and will not want to stand back when it comes to supporting it with his prayers and gifts. Yes, dear brothers and sisters, let us do good to everyone, but most of all to our fellow believers; let us do good and not grow weary, for in his time we will also reap without ceasing. Remember our missionary treasury. Without the contributions of your love we cannot provide this blessed wake, and yet it is such a blessed wake in time and eternity! Read the following prayer and rejoice that you may be helpers in this work.

O. H.

Dear and beloved Missionary Commission!

Since by God's rich grace this year our dear congregation here in San Francisco has been enabled to some extent to have their beloved pastor, Mr. P. J. M. Bühler, to go once to the Synodal Assembly "of the Western District of our Synod, and he, my dear father and brother in the Lord, is thus given a joy and a pleasure, which, after twenty years of privation, may now also be increased and sweetened twenty times by the faithful God, in that he not only lets him greet all his dear relatives and friends with the warmest reunion, but also fills him with David's rejoicing with regard to the Synod: "Behold, how fine and sweet it is for brethren to dwell together in one accord" (Ps. 133.)-so not only can I dispense with a duty on this occasion, since I am in the service of the Synod, and therefore have to give an account, but I want, as much as I can, by this first missionary report, by sending the same with Hm. Fr. Bühler and thus travel with you in spirit, as it were, and be with you, I also want to increase the joy of all of us. Praise be to God that He has already graced us so much in this short time of our missionary activity.

As it were, as the first thesis, we established the principle at the beginning of our mission: not to preach in any of the numerous larger cities and towns. Why not? Because instead of being twelve, we are only two! To preach only once in a while in one of these places, which are all inhabited by Germans - yes, there are even entirely German towns - would, not to mention other reasons, be regarded by the people as something useless rather than as God's work. So far, therefore, we have turned only to such places where we were not only invited to come, but where we could also really minister at the same time. Our first purpose

(Submitted.)

Mission report to California.

The dear readers of the "Lutheran" will remember that this spring, by God's help, the Mission Commisston succeeded in sending Mr. Pastor Louis Wagner from Chicago to California, where the congregation of Mr. Pastor Buhler in

was, of course, first of all to get to know our whole field. And the Lord it was also from time immemorial by spiritual country people. So this who a song with us, and pray with us also." We then sang the beautiful helped us to do this in abundance, precisely through the expedient congregation has had several such unappointed preachers since it evening song, "Down is the Sunshine," as heartily as we could. The calls he issued to us: - he called us to the south, to the east, and to the west. My intention was to preach a sermon to the dear old oldest child, a boy of 11, whom they had taught themselves, also joined north.

gentleman (he would not say his age, but must be about 80 years) who in. His other three brothers and sisters had long since lain in sweet, First went out Mr. k. Bühler went out first, primarily because he is pastoring there at present, if he should wish to do so. I therefore sound sleep. But behold, when they heard this music at such an more or less known to the people in many places; but then also so that visited him in company with a dear college friend (Herm Edwin Meefe). unusual hour, one of the little heads quickly stuck out - and then I would become more familiar with our community and with San We were received most kindly, he greeted me immediately after I was another - and another - and smiled and listened. After we had finished Francisco. He went first to the southeast, to the San Joaquin Valley, introduced to him as a dear brother, was immensely pleased about singing and praying, Bright tears stood in our eyes. Then we went to from where the first urgent call had come, and where some members such a visit, and we talked about church and doctrine for several hours. rest. The next morning, while we were eating, the oldest girl, a child of of our community have relatives and acquaintances. He traveled I was not, however, called upon to preach, but during the following eight, brought me the hymnal and wanted to tell me to sing again, through the whole area there, sought out all the Germans and invited days I became acquainted with many members of the congregation, which I did. That same morning a man arrived who, as he said, had them to the church service on the following Sunday. He was well and informed them all of our mission, as I had also made the old pastor heard from me that I wanted to stay over Sunday and preach, and received everywhere, and a large audience came to the service in Hill's acquainted with it, whom I visited several more times. The people took offered to drive me around to all the Germans to invite them to the Ferry; the people were glad with all their hearts to hear God's word a lively interest in it, and several asked me to preach on Sunday after service. This he did. But since most of the people live on the other side again. From here he traveled to Bantas, 74 miles from our city. Here, all. They also wanted to go to the pastor and tell him to allow me to of Biggs, the service had to be held in a schoolhouse. There were 20 too, he found many an acquaintance; indeed, more often he met preach; but as it was now too late, and he might well have his sermon listeners (for there were not many Germans, and then the harvest was acquaintances from house to house. With a farmer he drove from one ready, it did not go down well. On Sunday I became acquainted with in full swing), and they all went home again with great joy. But of my to another, inviting all to church, and an equally large audience the whole board, and they invited me urgently to come again, but to let dear people, for whom I had actually traveled there, conspicuously no gathered and heard with great joy the divine preaching of Christo JEsu. them know beforehand, so that they could arrange with their pastor one appeared, although each of the two families wanted to have a child His third mission place was Livermore, 47 miles from here, where it that I should preach. My visit at least had the good effect that this baptized. But on the same day I received a letter from them, in which was the same, where God's word was equally joyfully received. The congregation, in which I got to know dear people, is now aware of our they not only expressed their deep regret that they could not come, but fourth place he visited was the beautiful town of Napa,-but splendid as missionary work and has become interested in it. also reported that the two children (one was already somewhat ill when it is in earthly beauty, the ground here seemed harder for God's Word From Sacraments I now went to Bigg's Station. When I got off I was with them) were seriously ill, and therefore they could not travel the first time than in the other places. Nevertheless, God's Word did there, I heard that the people I was visiting still lived 10 miles away. the long distance of at least 15 miles with them. I therefore went to find a reception! Fr. Bühler wanted to travel from here to St. Helena, After I had walked around for half an hour with a heavy travelling bag them the following day, held divine service for them, and baptized both which is not far away, but was prevented from doing so by sudden - for we always take a number of hymn books with us in addition to our children. - illness. For here in California it requires only a short distance to travel, clothes and choir robes - I found a farmer who wanted to take me out

(Conclusion follows.)

and one is in the autumnal, beautiful climate of Wisconsin or Illinois, there. In a frantic hurry the two Spanish "ponies" sped away with me and again a short distance, one is in the sunny climate of the South, and my companion in the light jumping wagon, the seat of which depending on whether the sea air touches the place or not. - Father formed an incline of about 13-1/2 degrees. I didn't know what to hold Buhler himself will give you a detailed account of the circumstances, on to, whether it was the stove pipe, the seat, or the bag, everything of the particular reception and attitude of the people towards God's was so wobbly that I often thought that in a moment there would be Word in each of these places. two people lying on the ground: my wagon driver and me. I had no time

at all to look at the beautiful wheat fields that abound in this part of our country. Yes, this whole region is a wheat field, a great wheat valley between the high mountains. 1000 acres make a nice farm! Twice 80 acres is a chicken farm! - But we arrived happily at last. The people had already gone to bed; for here the farmers go to bed with the sun and the chickens, but they get up again at 3 o'clock before the sun and the chickens - which is not something that experts in sleep should be able to say. Well, what sort of people did I come to? To such dear, good people that my heart laughed and leapt to talk to them; yes, if I wanted to see people who were hungry for mercy, - here they were! They are two families who formerly belonged to the congregation of our Mr. District Praeses, in a word true Christians! I had to tell the family with whom I was staying until after 11 o'clock. When it was finally bedtime, the woman brought two of our hymn books, quite discontented, and said: "So, Pastor, now be so good and sing like as a good Lutheran preacher. For as this beautiful country is so abundantly blessed in earthly respects, so overflowing

Dear "Lutheran"!

In Number 21 you began with an instructive "Conversation between Peter and Henry on Christian Church Schools." But you may tell Henry that in his discourse he boasts too much of the freedom of this country. For in regard to schools, the liberty of conscience is no longer respected in some places, but is suppressed. No prince, but other people, want to force us unstre. Children to such schools, where their souls are in very great danger of being deceived. Several Christians have been punished because of this, because they would not entrust their children to these schools. And he who writes this has not only been a witness of it, but has himself been fined \$36.00 and expenses, but has appealed to a higher court.

G. Rademacher, Pastor.

## To the ecclesiastical chronicle.

### I. America.

In Galveston, Texas, there is also a "Lutheran" congregation. But, alas, we cannot rejoice in this, since, from what is sometimes reported about this congregation, it must look quite sad. For example, the Texas Post of Oct. 24 reports, "The Lutheran church will hold a theatrical performance next Saturday, under the direction of the ladies of the congregation.

The audience in the gymnasium will be treated to a performance of in English, Tableau? and a good time in general. It is to be hoped that the latter will turn out in large numbers." It is still particularly noted that the English play is being performed as an attractton for American audiences. Is this, I suppose, also a kind of mission? - Shame on a congregation that does not introduce "American audiences" to our church in a better way! The pastor of this congregation belongs to the Texas Synod. -G . Birkmann.

**Episcopal Church.** A general meeting of the Protestant Episcopal Church recently took place in New York. The Episcopalians, too, see more and more that church schools are absolutely necessary for the prosperity of the church. Thus it was urgently recommended to all members of the community to work with all zeal for the foundation and maintenance of parochial schools. In order to make it easier for parents to send their children to the parochial schools, it should be ensured that the latter were at least as effective in the secular branches of education as the state schools. - Up to now it was the general custom of the Episcopalians to rent out the chairs and seats in the churches to the highest bidders. An objection was made at this meeting to this custom, or rather abominable custom. A certain Dr. Hill said, "One danger we are in is that of becoming the church of the genteel world." A motion was made that the meeting resolve that from henceforth no church shall be dedicated in which seats are let, and that from henceforth the letting of seats at all shall be prohibited. The committee, which had to report on this point, declared that the renting of seats in a place of worship was unseemly. However, they had not yet reached the point of enacting specific laws on this point. At the suggestion of the Committee, further discussion of the question was temporarily suspended. Similarly, the discussion on the permissibility of marriage to the late Mrs. Sister was postponed until the next meeting. The committee, which was charged with reporting on this matter, had not been able to reach an agreement. The greater part of them were in favour of retaining the existing provisions, according to which "gay marriage" is forbidden. A minority was in favor of a change.

F. P. [Pieper]

**Methodism.** As is well known, it is not uncommon for Methodist preachers to stoop to speak at political elections. A Methodist paper, "Methodist," finds nothing objectionable in this, but only that it is alarming that the confidence of those who belong to the opposing party is shaken in the preachers in question, as truth-loving persons, since political speakers as a rule resign in a completely partisan manner and do not take the truth very seriously with regard to the party they are attacking. In the political struggle that has just ended, Methodist preachers have also come out as political speakers, and, according to the Methodist paper, they have been very strongly partisan. - A Methodist conference decided that the procession of preachers would not take place until after the election, so that each preacher could still cast his vote.

**How a papist bishop handles "church discipline".** The "Lutheran Church Gazette" of November 1 reports, "Roman Bishop Eider of Cincinnati, who is coadjutor to the Bankerot Archbishop, has issued a decree that the names of all girls found by night in the streets or places of amusement without sufficient escort shall be publicly read from the pulpit on Sunday by the priest to whose congregation they belong." This is really all sorts of things from a man who would compare Christian church discipline with the rules laid down by

God's commanded steps of admonition (Matth. 18, 15-17.) is not known and is content if the sins are only refrained from out of fear of men. F. P. [Pieper]

II. foreign countries.

**Saxon Free Church.** From a letter from Saxony dated 19 Ort. we learn that the congregation in Nieder-Planitz has finally, after a long wait, received a teacher for their school in the person of a son of Mr. Sterzel, who once emigrated to America with us Saxon Lutherans in 1838, but was forced to return to Germany. According to the same letter, Candidate Hemping was to be ordained and introduced as pastor at Allendorf and Ulm on the 20th Sunday after Trinity. These are, of course, only drops of grace with which the Lord sprinkles the small group of our dear confreres on the other side of the ocean. But let them not forget that even the smallest thing in Christ's kingdom is something great, for it concerns the salvation of immortal, dearly purchased souls. But a single soul is worth more than the whole world; as the Lord Himself cries out, "What good would it be for a man to gain the whole world, and yet suffer loss of soul?" (Matt. 16:26.) May the brethren then, in their lowly condition, be told what the Lord says through the prophet Zechariah, at the time of the second building of the temple, in poverty, shame, and strife, "Who is he that despiseth these few days? (Zech. 4:10.) W. [Walther.]

**Sunday Celebration.** While here in America the formerly so strict external Sunday celebration is beginning to become more lax, the opposite is taking place in Germany. Thus the "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine" of September 26 writes: "Our high authorities continue to help the Sunday to its right. From now on, hunting is to be suspended on Sundays and feast days for the entire extent of the Prussian state. Violators will be fined from 20 to 100 marks or punished with imprisonment up to four weeks. - Railway officials whose place of residence has no church of their confession shall receive a free pass to the nearest church of their confession."

Ordination and Introductions.

In de-putation de- Hon. President of the Illinois District- Mr. Candidate T. Koch was ordained and inducted on the eighth Sunday after Trin. in the midst of his congregation at Wheaton, Ill, by Prof. U. Selle and undersigned. Th. Brohm, Jr.  
Address: Lsv. O. Lack.  
Lox 621. ^Vdeatov, Du kags Oo, Ill.  
Mr. Pastor H. A. E. Schäfer was installed on the 24th Sunday "ach Trin. received Austrag gemäß seiner Gemeinde in GlaSgow, Ill. by the undersigned".  
Address: Lsv. L. L. Scdasksr, Nightingale.  
Ronault, Novroo Oo., Ills.  
In the discharge of the high". Mr. President of the Western District, on the Sunday after Trin. Mr. Pastor C. Wünsch at Tlatonia Creek was installed by the "undersigned" in his new office.  
L. Huber.  
Address: Rvv. O. ^Vusnscb, Ds 8ulir "s Oo., Xsdr.  
Rev. T. Dreyer, formerly of Ballonia, Ind. called " from the congregation at Lancaster, O., was installed by the undersigned in his new- office at the confer- ence of the "reverend" Presid- de- "middle" District- on the 24th Sunday after Trin. assisted by Rev. T. Spielmann t".  
E. Sallma " n.  
Address: Lsv. O. Dreier, Danoaster, Olno.  
Mr. Pastor ".Wangerin was introduced into his new congregation at Vortage, WiS., on the 22nd Sunday after Trio, in accordance with the order received.  
I. Penalties.  
Address: Luv. O. ^Vsnxsrin, \_\_\_\_\_ LorwxS Oit?, ^is.  
On the 17th of October, the first Sunday after Trinity, Rev. G. Rademacher was installed in his new office by the undersigned, in the presence of Mr. President Beyer, at Cam- bria and Wilson, Niagara Co. I. W. Wei- bach.  
Address: Lsv. O. Lüäsmnokor,  
kekin, Klaxn" Oo., U.

Church dedications.

On the 17th Sunday after Trin. the Lutheran congregation at Town Benton, Tarver Co., Minn. consecrated their faithful church, built in the "gothic" style (a frame building, 36 x 60 foot altar niche with 90 foot high steeple) to the service of the Triune God. The festival preachers were the pastors W. Friedrich, H. Rådeke and F. Streckfuß.  
Th. Krumsteg.  
On the first Sunday after Trin. the newly built church of St. Paul's Lutheran congregation at Amherst, Portage Co., Wis. 24 X 36, was dedicated to the service of de- triune Gölte-. Morning- preached by Rev. E. G. C. Markworth, RachmitagS (in English) Signed. Rev. W. T. Schilling said the consecration prayer and made the confession. Two collections covered" the debt still owing to the church to -10.00.  
I. Chute.  
On the first Sunday after Trinity, the new church of the Lutheran Salem congregation at Spring Creek, Harris Co., Texas, was solemnly consecrated with numerous participants from the neighboring congregations. The church is 60 feet long and 36 feet wide, has an 80 feet high tower and bell, as well as a spacious sacristy. The "Pastors" A. Wilder, C. Geyer, I. Maisch, Th. Stiemke and G. Birkmau" were active at the festivity.  
P. Röseuer.

Mission Festivals.

(belatedly.)  
On the 18th Sunday after Trin. the churches of Fort Wayne and vicinity celebrated their annual MtssionSftst. In the morning the undersigned preached, in the afternoon Mr. vr. Sihler and Pastor Stock gave lectures on inner and outer missions. In spite of the rain the attendance was great. The collection was -200.00. H. G. Sauer.  
On the 27th of October, the congregation at Waterloo, Ill. celebrated their second mission feast. The festival preachers were Messrs. kk. Schieferdecker and Bergen. The collection was -30.00.  
I. Nightingale.  
On the 22nd Sunday after Trin. (24th Place.) the congregation i" South Litchfield, Ill. celebrated its second- MissionSftst. Members of the congregations of Messrs. kk. Weiöbrodt, B. Mießler and Essenbach participated. The festival preachers were Mr. B. Mießler and Mr. P. H. Eisenbach. The collection amounted to -107.00, of which -80.00 was earmarked for our 4 institutions, the rest for internal and emi- granteu mtssion.  
E. Schröder.

On October 23 and 24, the Lutheran congregation of Red Bud, Ill, celebrated their Harvest and Mission Day, during which their newly built schoolhouse was also dedicated. The festival preachers were "Pastor" F. Erdmann, Nachtigall, Ottmavn and Schrader. The collection was 82.90. F. Schaller.  
On the first Sunday after Trinity, St. John's parish in and near Ruma, Randolph Co., Ill, celebrated its second mission feast and Thanksgiving the day before. The dedication of the ""new parsonage"" was the final event. The festival preacher was" the kk. L. L. E. Brandt and F. Erdmann. Collectirt worthy" -21.00.  
On the 18th Sunday after Trin. the congregation" at and near Cape Girardeau, Mo. celebrated a" MissionSftst, bet which" Messrs. Pastors H. F. Grupe and L. F. W. Sapper were the festive sermon ftmgtrtm. The Collecte, after deducting the board," resulted in -36.55. B. SieverS.

The congregations of Bethlehem, Altamont and Blue Point, Ill, celebrated their annual mission feast at Blue Point on the 22nd Sunday after Trin. Pastors Kowert and G. Kuehn preached. Mr. P. Dunstng gave a" historical" bortday. Collecte:-49.20. D. Gräf.  
On the 22nd Sunday after Trinity, October 17, the First Lutheran St. John's Parish in Beardstown, Ill, celebrated this year's Mission Day. The festival preachers were "Pastor" F. Lochner, "Th. BuSzi" and I. Drögemüller. The Collecte raised was -80.17. F. P. Merbitz.

Correction.

Not the congregation in Mayville, WiS. but the congregation inTownTheresa, WiS. held the mission festival reported in No. 20.

Request for assistance.

It will be well remembered by the "dear" readers of the "Lutheran" that in the course of the last year there have been several requests for support from western Kansas. These requests, thank God, have not been unsuccessful; the faith that is active in love has proved to be so here as well. Roch, however



Our fellow believers there have either not harvested at all this year, or have harvested only so much that they would be in the most bitter need if we did not help them. This need was now also presented to the honorable Synod of the Western District during their recent meeting in Concordia, and a committee was appointed by them, consisting of the pastors G. Tönjes and M. Meyer and Mr. Aug. Mangelsdorf in Atchison, who is to receive gifts for these needy people and "purchase" food and clothing materials and distribute them to the needy.

Since winter is approaching, and many things that are very necessary for these people, such as potatoes and the like, cannot be procured or sent later, or can only be procured or sent with difficulty, I hereby make a heartfelt and urgent request to all who, by the grace of God, have a mite to spare for this purpose, to send in such gifts quite soon; for whoever gives soon here, really gives twice.

By order of the honorable Synod of Western District- M. Meyer.

Gifts for this purpose should be sent to r

blr. Uangvlsäork,

Atchison, Lkmoas.

Entered the Western District Knights:

To the synodical treasury: Bon P. Lenks congregation in St. Louis K10.OO. Wittwe R. Schmidt in Altenburg, Mo., 5.00. From Dreieinigk.-Distr. in St. Louis 10.05.?. Gandvoßs Gem. in August, Mon., 4.00. N. N. by P. Köstering in Altenburg, Mon., 10.00. P. BiHS Ge", in Concordia, Mon., 3.00. k. GümmerS Ge", at Cape Girardeau, Mo., 5.25. Toll, by k. BetterS Gem. at Osage Bluff, Mo., 8.00. Toll, from Fr. Mariens' Gem. at Port Hudson, Mo., 7.50.?. Grimm's congreg. at Washington, Mo., 10.00. p. PennrkampS congreg. at New Wells, Mo., 10.00. p. Bergt- St. John's congreg. at Logan, Nebr., 7.15.?

For college maintenance: P. Köstering-Gem. in Altenburg, Mo., 30.00. For inner mission: P. Sandvoß in Augusto, Mo., 4.00. MissionSfek-Loll. in P. Bode's congregation in Hannibal, Mo., 32.67. I. K. in St. Lharle-, Mo., .50. N. N. by P. Köstering in Altenburg, Mo., 5.00. P. Bürgers congregation in Hamilton Lo., Nebr., 6.55.?. BiltzS Gem. at Concordia, Mon., 10.00. E. Münkcl by dens. 5.00. mission feast Coll. in P. Lehman "s congregation in Jefferson Co., Mon., 23.50. Coll. on F. GrotelüschenS wedding by k Hilgendorf in Washington Lo., Nebr., 5.00. Coll. of?. Michels congregation in Franklin L., Mon., 4.00. N. R. there 1.00. mission feast Coll. in?. SchwankovSky's Ge", at the Baden, Mon., 62.15. Reformation Feast Coll. of Bro. Graebner's congregation at St. Charles, Mon., 32.20. Bro. BergtS congregation at Clark- Creek, Nebr., 12.05.

For Negro mission: part of the mission festival roll in P. Lehman's parish in Jefferson Lo., Mon., 10.00. part of the mission festival roll in k Schwankov-ky parish iu Baden, Mon., 10.00.

For heathen mission: part of mission feast - Loll. in k. Bode's congreg. in Hannibal, Mo., 16.33. Bon the women Hoffman" and Hager 1.00 each by?. Wesche in Jefferson Litv, Mo. I. K. at St. Charles, Mo., 1.00. P. Burger's Gem. at Hamilton Lo. neb., 6.00.

For the deaf and dumb: HochzeitS-Loll. at W. Jdecker's in Holt Lo., Mon. by P. Scholz 4.50. k Grimm's Gem. in Washington, Mon., 11.75. HochzeitS-Loll. bxt H. Liesemeyer by?. Huschen iu GaSconade Lo., Mo., 5.55. N. R. by Fr. Köstering in Altenburg, Mo., 10.00. Mina BrunS, H. Lohmann and Dr. BartenS se 1.00 by Fr. Bkltz in Concordia, Mo.

For poor sick pastors: N. N. through?. Köstering at Altenburg, Mo., 5.00. Bro. Kaase at High Htll, Texas, 10.00.

To the orphanage at Addison: weddingS-Loll. at I. G. Krug by P. Huber at Olive Branch, Nebr., 4.00.

For poor seminarians in Addison: k.Scholz/St.Petri- Ge", in Holt Lo., Mo., 2.60.

To the orphanage in Boston: Wittwe R. Schmidt in Altenburg, Mo., 2.50. Fr. Kaase in High Hill, TeraS, 5.00.

For the needy in Ford County, Kansas: k. Heinemanns Ge", in Reu- Bielefeld, Mo., 17.75.

For the German Free Church: R. N. through P. Köstering in Altenburg, Mo., 5.00.

For Fr. Krause's congregation in Kansas: Loll. from Fr. Graves congregation in St. Charles, Mon. 5:00.

For k Fackler- Gem. in Lanton, Mo.r I. MieSner'by k. Janzow in Frohna Mo., 2.00.

St. Louis, Mo. Nov. 8, 1880, E. Roschke, Cassirer.

Income i" the treasury of the Middle" District:-

To build a profeffor housing in Fort Wayne: By?. WerfelmannS parish in Reu - DettelSau D14.50. By k. Steinbach in Fairfield 4.00. P. LverS' parish in Bingen 23.25. k. Böses Gem. a. d. Ridge 7.32. Theil of Jubeifrtcoll. in Evansville 25.00. 4 Parishes P. DiemerS 6.33. Hr. Fr. Goehri "g in Fairfield 2.00.

Kür the brothers in Missouri who were hit by the storm: ?. LverS' Gem. in Bingen 11.92. Wedding- - Loll. at Mr. W. Auman" the. 17.M.

For the congreg. in LouiSvtlle, Ky-r Fr. LverS' congreg. in Binge" 8.45. Subsequent from Fr. Schmidt- congreg. i" Indianapolis 1.50.

For the Lincinnati congregation: Fr. LverS' congregation in Bingen 22.00.?. Grüber- Thomas- and JohanniS-Gem. 5.50. 2 Gemm. Fr. DiemerS Suv7.

For travel money to Australia: Thank offering from Mrs. R. by Fr. Wichmaun 5.00. Fr. Hiller- Gem. iu Pomeroy 2.50.

For the Negro School in Little Rock: By P. Brakhage: H. Bockstetter u. Lomse auf dem Kämpe se .50. Geschwister Scheiderer in Nru-DetirIau .50. W. L. u. R. N. each .50.

For the Needy of Nebraska, Mr. Wolsterman."

For the needy in Kansas: R. R. through k. Rupprecht .50. N. N. through?. Dulitz 1.00. Mr. B. Umbach in Darmftadt 1.00. P. Steinbach's parish in Fairfield by k. Meyer 5.05, at Hrn. G. Friedrich 5 91"

11.25. Mr. G. Thteme in Fort Wayne 1.00.

For the congregation in Houston, Trx.r Mr. L. Küster in LvanSville 2.00. Mr. l. Hafendörfer that. 5 00. M. & H. Weber .50th Wedding- Toll, bet Mr. F. Leininger by?. Diemer 3.86.

On the mission in Nebraska: P. Heintz'Gem. 1" Crown Point 1.35. Hr. V. in Sauermann the. 100.

For P. M. W.: HochzeitS-Loll. at Mr. M. Reinkiug by ?. Meyer in Adams Lo. 24.70.

For emtgr. mtssion in New York:?. LverS' Gem. iu Bingen 2.25. Mrs. G. in Liverpool .50.?. Evil's congregation on the Ridge, 8.27.?. DiemerS Gem. that. in Jnglefield 3.00. k. Sihlers Gem. in Fort Wayne, Collecte at Confirmation of 1.78. Halste of the JubileeSLoll. of the Missouri and Ohio congregations in "ud2 deaf mutes, 39.70. Jda Meyer das. 2.84. k. SaupertS Gem. in Evansville, bet Fort Wayne 104.50. Part of the Mtssionsfestcoll. in Columbus, Ind. 12.13.. Coll. at the Confirmation of a deaf mute, 40.00. Mrs. Puster das. 20".

On the emigrant mission in Baltimore: P. WerfelmannGem. in Neu-Dettel-Wedding- Coll. at Mr. Stellhorn's in?. ZaarlS Gem. 20.50. k. KarrerS Gem. in Bielefeld 2.07. Weddings - Coll. by teacher Hafner 3.70. G. C. S. in Neu-

For poor students in Fort Wayne: 1) For F. Banmgart: link in k Sauer- Ge", in Dudleytown 5.00. 2) For I. Meyer: Mr. JukuS Scheiderer in Neu-DettelSauGem. in Dudleytown 17.55. Wittwe Meyer das. .50. Mr. Whitfeld se", in Adams 3.00. 3) For Herman: Mr. L. Bradimüller through P. Stock 1.50. 4) For W. Brink: Co 2.W.

wedding- Coll. bet Mr. I. Scherer at Adam- Lo. 7.4 I. 5) ForBrunnisLe scholars ldebt repayment)?: Jüngel-Gem. at White Creek 8.07, P. Schlesselmann-Schneider by?. Junget 3.50. Mr. E. Schepmann 1.00.?. Jungkuntz 2.0t>-. k. Gem. in Goodland 2.00, HochzeitS-Loll. at Hr". D. Korff tu LvanSville 11.65. k.Jor in LoganSport 5.00.?. Huge at Bremen 4.00. Dessen Gem. das. 7.26.?. Heintz' Gem. iu Crown Point 1.50. women's club in Kenvallville 5.50, P.ZagelS Gem. at Fort Wayne 13.16. Mrs. N. R. by k Jüngel 1.00. Thank SeemeyerS Gem. in Willshrr 15.30, F. Whitfeld Sr. in Adam- To. 1.00. 6) offering of Krau Rodenbeck by k. Stock 2.00. Mrs. Benke 1" Fort Wayne 2.00. general: P. LothmannS Gem. in Akro" 9.25,?. MohrS Gem. in Jaglrlrld 5.00, k. Jox' Gem. m LoganSport 26.20. HochzeitS-Toll. bet Hrn. Römke in Fort Wayne 3.o5.

To the seminary household in St. LouiS: Fr. NiethammerGem. in La Porte 17 14.?. Dulitz' parishes 23 35.

On the seminary household in Springfield: P. GrüberSt. Thomas-Gem. 3.67. Whose S". JohnS congreg. 2.19. k. WendtS Gem. in WaymanSville 5.30.

To the TollegehauShalt in Fort Wayne: P. NiethammerGem. in La Porte 10.81. k. HillrS Cong. in Pomeroy 5.50.

To the HoSpital in St. LouiS: Theil of the weddingS-Loll. at Mr. Boehne's in LvanSville 7.00. k. Kunz in Juliens .74. whose parish 12.26.

For sick pastors and teachers:?. Steinbach at Fairfield 100. whose congreg. 8.85. part of wedding- Coll. at Mr. Böhne's at LvanSville 7.65. k. is Diemer's parish at Archbold 2.53.

For inner mission:?. Niemann congregation in Cleveland, 15.00... Sallmann's Three-Ring Church, 1.70. Its Jacob's Church... I.OI)... Spiegel-Gem. in Adam- Co. 13.11. Part of the Jubilee Coll. in LvanSville 30.78. N. N. by k. Rupprecht 2.00. Halste of the Judilee Coll. of the Missouri & Ohio Parishes in and near Fort Wayne 104.5".?. ZagelS Gem. at Fort Wayne 10.00. Mrs. Burkwitz at South Bend 1.00. part of MisfionSfestcoll. iu Columbus, Ind. 20." 0. k. JöngelS Gem. on White Creek 10.5i). Of the be. Schepmann the. 10.00. k Seitz'S Gem. at Columbia City 4 25. k. Zuckers Ge", iu Defiance 5.10. k. Schlesselmann's Gem. at Reynolds 10.60. half of the MisfionSfestcoll. of the ?k. Sugar and Evil 18.00. two-thirds of the MissiouSfestcoll. i" Fort Wayne 128.34. Mr. Bro. Krämer the. 5.00. au- of the Mission Fund iu Dr. Sihler's Gem. the. 30.00. Mr. Whitfeld Sr. at Adams Lo. 1.00. k. HugrS Gem. at Trary (for the Westl. District) 2.51.

For negro mission: k. Zschoche's parish in Marion Tshp. 22.50.?. LverS' congreg. in Bingen 9.27. Mr. Schepmann 1.00. k. DenniugerS Gem. 2.50. JubtläumSroll. by k. Reichmann 12.35. N. N. by?. Rupprecht 2.50. Mrs. Stockmann by k. Dulitz .65. Bus of the Mission Fund of the Gem. m Toledo 8.0". k. NützelS Ge", in Columbus, Ind. 7.60. part of Mtssionsfestcoll. that. 20.00. k. LothmannS Gem in Aston 10.10. L. & E. Bring in North Dover .11. Mr. M. Hermann in Fort Wayne .50. G. C. S. in New - DettelSau 1.00. Cath. S. das. 1.00. Halste of the Mtssionsfestcoll. of the parishes of ck. Sugar and Evil 18.00. one-third of the Mtssionsfestcoll. in Fort Wayne 64.16. Mr. Geye in Fort Wayne 1.00.

To the synodical treasury: k. LverS' Gem. in Bingen 18.00. k. Zschoches-Gem. in Marion Tshp. 31.00. parishioners in Fairfield 7.00. k. ZagelS Ge", at Fort Wayne 6.96.?. Bode's congreg. that. 15.95.?. MeyerS Gem. at Adams Lo. 22.77. k. GruberS ThomaS comm. 3.17 & 2.80. Dessen JohanniS comm. 1.88, 2.06 & 2.22. Dessen Ge", at Ban Wert 2.23 & 2.16. k. Niemann- Ge", in Llevelaud 159.55. k. RosenwinkelS 2 comm. 6.00. k. Hiller- Gem. in Pomeroy 9.20. k. JüngelS Gem. at White Creek 14.18. k. Kühn- Gem. in Minden 8.25. teacher Trrichler in Lincinnati 2.00. Mrs. R. through k. Wichman" 1.00. k. WichmannS Gem. in Farmer- Retreat 5.00. k Mertz'S Ge", at BrownStown 6.75. k. Tramm's comm. in

Vincennes 14.03. k. Jor' Gem. in LoganSport 4.50. k. Schaefer- Gem. in LaneSville 3.15. k. SallmannS Trinity congreg. 5.00. Dessen JacobuS congreg. 4.00- k. SeuelS Gem. in Indianapolis 54.44. k. Spiegel's congreg. in Adams Lo. 8.00. k. Rupprecht in North Dover 2.00. Dessen comm. 23.00. 3 comm. k. DiemerS 9.17. k. WerfelmannS Gem. in New Drttel-au 16.78. k. Querl's congregation in Toledo 4.65.?. Schmidt's Gem. in Indianapolis 34.00. mr. H. Ähren- in Fairfield 3.00. rector Schick in Fort Wayne 2.00. teacher Röscher the. 2.00. k. HorstS branch parish 3.45. k. KarrerS Gem. in Bielefeld 2.63. k SeemeyerS Gem. in Willshire 10.00. k. WichmannS Gem. iu Farmer- Retreat 10.00. k. Jox's Gem. in LoganSport 3.00. k. Hahn's congreg. in Adams Lo. 6.80. k. Bode's congreg. at Fort Wayne 14.42.

For poor students in Springfield; k. Heintz'Gem. in Crown Point 1.50. By k. Stubnatzy for the Brothers Grüber 5.50.

To the orphanage in Boston: Mrs. Weber by k. Horst 1.00. S. at Fort Wayne 1.00. L. & L. Bring at North Dover .14. Mr. Geye at Fort Wayne 1.00.?. WichmannS Gem. at Farmers Retreat 10.00. Mr. I. Wieneck at Cleveland 1.00.

For poor students in St. LouiS:?. SchleffellmannGem. in Goodland 1.50. By?. Stubnatzy for Metzger and Herzberger 27.50.

For Seminarian Theiss in Addistm: WeddingS-Loll. at Ch. B. in Adams Lo. by k. Meyer 5.05, at Hrn. G. Friedrich 5 91"

To the orphanage at St. Louis: teacher StriedrrS Klaffe i" Fort Wavne 3 00. To the orphanage in Addison: Teacher SeibelS Klaffe in Fort Wayne 1.75.

Mrs. Dr. Sihler this. 5.00. Some knitting students of the same .50. Gratitude offering of Mrs. Bollmaun in Columbus 5.00. WeddingS-Loll. at Mr. Baase's in Huntingto" 2.77. From the piggy bank of little blessed Lh. Schäfer of LogavSport.65.

For the deaf and dumb: k. Zschoches Ge", in Mario" Tshp. 17.<X). Mr. A. Bolbretb sen. in Ren-DettelSau .50. school children in La Fayette 5.25. Krau Dr. Sihler in Fort Wayne 5.00.?. Huges Gem. in Bremen 7 52. k. MohrS Ge", in Dr. Sihler in Fort Wayne 5.00.?. Huges Gem. in Bremen 7 52. k. MohrS Ge", Collecte at Confirmation of 1.78. Halste of the JubileeSLoll. of the Missouri and Ohio congregations in "ud2 deaf mutes, 39.70. Jda Meyer das. 2.84. k. SaupertS Gem. in Evansville, bet Fort Wayne 104.50. Part of the Mtssionsfestcoll. in Columbus, Ind. 12.13.. Coll. at the Confirmation of a deaf mute, 40.00. Mrs. Puster das. 20". On the emigrant mission in Baltimore: P. WerfelmannGem. in Neu-Dettel-Wedding- Coll. at Mr. Stellhorn's in?. ZaarlS Gem. 20.50. k. KarrerS Gem. in Bielefeld 2.07. Weddings - Coll. by teacher Hafner 3.70. G. C. S. in Neu-

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Correction.

In my receipt in Ro. 5 of the "Lutheraner" one should read in the headings "Wittwenkasse" and "Synodalkasse" instead of Huge in Bremen" or his congregation: ? Werfelmann in NeuDrttelSau, resp, his parish.

\* "

Please.

Up to now, only the greater part of the costs for the construction of the professor's apartment at the local college has been received. Since raS work is now completed, I am obliged to raise the money "in short order". It would be very desirable if this could be done without having to borrow money. Therefore, I would like to ask all the dear communities in our district, and especially those who have either not yet done anything, or have not yet done everything promised in this matter, to "make a payment" as soon as possible, according to their abilities. It would also not be improper to remind those districts that have decided to support ours in the enterprise in question of their promise. So far nothing has come in from outside the middle district.

Kort Wayne, Oct. 31, 1880, C. Grahl, Cassirer.

(belatedly.)

Sincere" thanks

The undersigned, on behalf of the Synod of the Evangelical Lutheran Free Church in Saxony, says "all" to those who, in the "previous" winter, remembered the needy fellow believers in Germany and gradually sent us the sum of 1431 Mk. 46 Pf. to support them. This has made it possible to support about 40 families in our synod, some of whom were suffering from hunger and others who had fallen on hard times due to special misfortunes; 40 Mk., which were expressly intended for famine sufferers in Silesia, have been given to the Lauban District Council for the Lauban District Weapons Fund, since the famine there was too severe and the collections for it had been discontinued. - With the most heartfelt thanks for all these "gifts" the undersigned is instructed to "combine" the information that the particular need which caused these abundant gifts has now ceased, while the general famine, which especially exacerbates the preservation of a true-believing church system in Germany, "still continues.

Niederplauitz i" Sachse", 19 Oct. \*880.

O. Willkomm, Lutheran pastor.

Since the 8th of March of this year, the following gifts of love for poor students have been made to the support fund of the Southeastern LonfernnzDistrtcrs of Missouri: Bon P. Matuschka- parish chl 1.75. R. N. in P. Merbitz- parish 10.0c". By P. ". Lohr by F A. Nothdurft 5.0"". By P. O. Bolgt, part of the Confirmation--Collecte on Ascension Day 1.75. Surplus of Collecte for printing de-Reftrat- for the Conferenz in Arobna, Mo., 2.45. Bon my Gemeinde 10.00. N. N. in Forfft Park 1.45. By?. Janzow au- the Hochzeit- und Aindtaufcollectenkafrr sr. Parish 6.65. For Stud. L. Lange in St. Louis from the poor fund of the parish at Pleasaat Ridge, Ill, 10. "0. For Stud. H. Rohlfing in St. LouiS (?). Shall, at the wedding of Hr". F. Grote here 8.40 for Stud. E. Heinemaan in Dt. LouiS. By k. Janzow, Coll. on P. Weinhold's baptism of a child, 2.75.

May God reward the dear givers for their charity for Christ's sake, and may he raise up many cheerful givers who will gladly take care of the needs of poor future servants of the Church.

The treasury is again in such a state that the need of those who are dependent on support cannot be helped. Therefore, I ask you most kindly to lend God some of the earthly goods entrusted to you, for He is the One who comes to the poor in "His" arms and rewards such loans with high interest. Prov. 19:17. Matt. 10:41, 42.

North St. LouiS, Mon, Nov 2 >80th L. L. Brandt.

For poor students received with heartfelt thanks through Mr. k Hrrtrich in Faribault, Mi"., from the congregation of the same the ReformationSfest-Collerte in the amount of P8.00.

C. F. W. Walther.

For the preachers- rmd teachers. Widows and Orphans Fund (of the Illinois District) have been received!

1. contributions r  
Bon den kk. r L. Wagner -10.00, I. Drögrmüller 4.00, G. A. Müller 2.00. Teacher A. Dorn 2.00.

2. giftet  
Bon of the parish of Fr. Fredcrking -7.00. Parish of?. L. v. Schrmck 7.00. Mrs. M. Siünke! by Fr. Burfetnd 1.00, k Liebes Parish 8.00. H. Blume by?. Hieher 1.00. Mrs. R.N. by Fr. Enaelbrecht 4.00. P. GößwrinS Gem. 5.00. P. Loß- nerS Gem. 9.65. Ernteftst-Eoll. by k RamrlowS Gem. 12.50. HochzeitS- Toll. at F. König by?. Engelbrecht 7.50. By Kassirer Banking were delivered 36.87.

Chicago, Nov. 3, 1880. H. Wunder, Cassirer.

For the "Preachers' and Teachers' Widows' and Orphans' Fund" (Western Districts)

have been received r

1. contributions:  
Bon den?: LH.H. Demetro -3.00. F.W. Pennekamp 4.00, M. Adam 500, E. H. Wer 200, F. Walther 4.00, I. F. Koste, ring 5.00, I. Nething 3.00, R. H. Biedermann 2.00. Of the teachers H. Hamm u. G. Bürger 3.W each,,R.. A. WiSmar 4.00.

Two. Gifts:  
Bon Eh. Jakob by Fr. Maisch 5.00. By Fr. KaSpar by W. MeiSner 3.00, by A. MeiSner 1.00, by sr. Parish 3.00. by Bro. M. Trödel by Bro. Janzow 3.00. by Bro. L. H. LükerS Parish 3.00. by Bro. Maak in St. Charles Co, Mo, 4.00. by Bro. Roschke 5.M. by Bon Mrs. B. in Pierre Eich, Mo.  
E. F. Günther, Kassirer.

Obtain."

For the orphanage near Boston: By?. KaSpar, GtddingS, Ter., by W. Meißner -2.00. A. Meißner 2.00. By I. SchkadiS infant baptism s. 1.75. Church collection on 10 October 3.00. By?- L. E. Knies by H. Behrens .50.

For Rotbleidrnde in Kansas: from a member of k. BergrnS community in Prairie Town, Ill., 1.00.

By Mr. A. Paar, Treasurer of the Minnesota S-nodr, -37.15 for the following purposes: Orphanage near St. Louis 7.09, Negro Mission 16.35, Emigrant Mission at New Zsork 5.25, Deaf and Dumb Institution 1.00, Orphanage at Addison 1.46, Orphanage near Boston by Miss Auguste Otto of P. M. TirneustrinS Gem. 6.00.

I. T. Schuricht, Treasurer of the General Synod.

Received

for stucco. Eh. Otto -18.00 (cost money) from Hr".?. Großberger and his congregation. For Stuck. R. Köhler is received 1.50 collectirt on the Kindtaufe Mr. BöhmländerS in Monitor, 7.25 coll. on the Hochreit of Mr." Wagner in Frankenlust, both items by P. F. SieverS jun. Günther.

(Delayed.)

Subsequent "guests" received for the "English" Lutherans in Missouri. On hand (see receipt, "Lutherans" of Aug. 1) -119.90. Bon H. Krttlr -2.00. By Kassirer Schuricht from H. Bartling 10.16, from Kassirer Grahl 91.24. Bon P. I. RoschkrS congregation 6.35. Ges. on a child baptism at A. Biehle by P. Maisch 2.30, on a wedding bet E. Weiser 8.00. Bon the New Orleans parishes 20.00. By Kassirer Bartling 5.20. By Kassirer Birkner 1.00. By Kassirer Eißfeldt 15.81. (Summa -281.96.)

Output -103.58. On hand - I 78.38.

Correction.

In the receipt of Aug. 1 lieS: From A. Jselhardt, Aurora, Ind. St. Louis, Nov. 12, 1880. Louis Lange, Zr.

New printed matter.

Dr. Martin Luther's Complete Writings, edited by Dr. Joh. Georg Walch. Volume 1. The first part of the interpretation of the first book of Moses. New revised stereotype edition. St. Louis, Mo. "Lutheran Concordia Publishing House." (M. C. Barthel, Agent.) 1880.

Dear Lutheran readers! The Lord has done great things for us; let us be glad! The first volume of the new edition of the famous edition of Luther's complete works in the German language by Walch, which was announced just a year ago, is now ready for dispatch. In a time such as ours, in which the once mighty edifice of the Lutheran Church presents the picture of a devastated city (Is. 1:8.), a new edition of Luther's works in such a splendid form as Walch's seemed to be an almost foolish, because impossible, undertaking. And behold! The Lord has helped that so many subscriptions have already been made in order to confidently begin the so costly work in "his", the Lord's, name. We are therefore certainly justified in calling this something "great," and all the more so because we may not doubt that, after the first volume has been able to appear in the present jubilee year of our dear Luther Church, with God's help all the other volumes will also appear little by little; for whoever has once tasted of this food will surely long for more. Reserving a discussion of the importance and inestimability of Luther's writings for one of the next numbers of this journal, "in the present number we cure only

the "Preface" to the new edition, in which the dear Mr. Editor describes it in detail as follows:

"In the name of God, the first volume of the old Walch edition of Dr. Luther's works, well known and highly esteemed in the Lutheran Church, is hereby presented to the public in a new form and shape. The Pastoral Conference of the Western District of the Lutheran Synod of Missouri, Ohio, and other states in September 1879, considered the question whether a new edition of the works of Luther by Dr. J. G. Walch would not be in the interest of our Synod. Reference was made to the twofold circumstance that the copies of the old edition are becoming increasingly rare, and that the Erlangen edition, which lacks the valuable, longer prefaces and the translations of the Latin writings, does not replace Walch's edition. Thus the conference decided, "in the name" of the Ministry of the Lutheran Synod of Missouri, Ohio, and other states, and provided that the Synod consented, to "procure" a new, revised edition of Luther's works according to Dr. Joh. G. Walch, and determined that P. G. Stöckhardt, with the assistance of E. W. Kähler, should take over the editing.

"After the Ministry of the Synod and the Directorate of the Synodal Printing Office had agreed to this project, the aforementioned went to work together and first tackled the revision of the first volume of this edition, containing the first part of the interpretation of the first book of Moses. In difficult cases, they sought the opinion of Doctor and Professor of Theology C. F. W. Walther, who had been placed at their side by the Conference as a counselor. The old translation with its comprehensible, vernacular language was to be retained in essence. Since, however, the most important thing in an edition of Luther's works is to reflect the meaning and opinion of Luther himself as accurately as possible, the translation published by Walch was again compared with the "Latin" original. The following changes seemed to be necessary in this revision. The incorrect and inaccurate versions have been corrected, incomprehensible expressions have been replaced by clearer ones, complex paraphrases have been shortened, superfluous additions, e.g. the tables of contents preceding each chapter, which only classify the known biblical text, as well as some notes in the preface, which can hardly be appreciated from an antiquarian point of view, have been omitted for the sake of clarity. Print and layout will commend themselves to the readers. Above each page the corresponding page number of the old Walch edition is noted under W. I, II 2c., of the Erlangen Latin edition under E. I, II 2c. The German of the old translation has been clarified according to the rules of the newer orthography. The rather laborious correction of the printed sheets was done by Mr. Christian Körner.

May this new edition of Luther's works stimulate and encourage Lutheran Christians to listen diligently and eagerly to the voice of their teacher, the prophet of the "last" days! The interpretation of the first book of Moses in particular contains, as is also noted in the prefaces, a short, clear summary of Luther's teaching, which is taken directly from God's Word. The double jubilee of this year, the 350th anniversary of the handing over of the Augsburg Confession, as well as the 300th anniversary of the first publication of the Book of Concord, has seriously reminded Lutheran Christianity to be faithful with the treasures handed down to it by the Fathers. Among these treasures are especially Luther's writings. By God's great grace, the unadulterated teachings of Luther, long forgotten and buried, have been made accessible anew to the Lutheran Church in North America. Let us prove our gratitude for this blessing of God also by researching and studying Luther's teachings from Luther himself - for the strengthening and fortification of our most holy faith! St. Louis, Reformation Day 1880. The Editorial Board."

We would like to point out that the layout is excellent in every respect, and to the delight of our Synod, it should be new proof that those who work in our "Concordia-Verlags"-Anstalt not only know how, but also compete with each other with love for the cause, to make the valuable printed works that come out of this institution worthy of it.

This first volume, which contains, besides the prefaces, the first half of the great incomparable exposition of the first book of Moses, comprises XXIX and 1765 columns, or 907 pages," in large quarto format. The price of this volume is put at -3.50 (there- postage not included). From this extremely low price, not only will every reader see that this enterprise is not aimed at the acquisition of money, but only at the dissemination of the salutary doctrine, but many may also be encouraged by this opportunity to acquire a priceless treasure for so little, not to shy away from the small expenditure. W.

[Walther]

Proceedings of the Second Sessions of the Canada-District of the German Lutheran Synod of Missouri, Ohio ". a. St. 1880.

In this synodal report, the reader will first find the discussion of the following theses: "VI. The congregation is bound by the precept of the Word of God in the choice of a preacher. VII. No one shall teach publicly without a proper profession. VIII. God, the Lord of the church, who sets his servants, may also transfer the same. IX. The church, which has right and duty to appoint preachers, has also right and duty, for just causes, to remove them." Then, from page 30 to 51, he finds a discussion of sorcery, what and how many kinds it is, why it is a grave sin, and how it should be controlled. Especially because of the latter subject, which is seldom treated, the Synodal Report will find wide circulation. Against payment of 15 CtS. it can be obtained from the "Luth. Concordia-Verlag". G.

Liturgical Service on Christmas Eve, for the School Youth of the First Lutheran Trinity Parish at Buffalo, N. Y.

From this title, one would think that this booklet is intended only for the congregation mentioned on it. But this is not so. It is intended for all congregations, whichever want to make use of it. In addition to a Christmas conversation between pastor and school youth, it contains on 24 quarto pages of narrow print both the poetic text for a children's service on Christmas Eve, as well as the musical accompaniment for it, partly for one, partly for two children's voices, as well as for the organ. It contains more than 30 Christmas carols (including the biblical texts Is. 9, 2. 6. 7. and Luk. 2,1-14.), with few exceptions by Hxa. E. F. Baum in Buffalo. This booklet was sent to us for review a year ago; however, due to lack of time to review it, we were not able to write a review at that time. This year, too, we have only been able to cursorily examine the text and music, but we can testify with a "good" conscience that, according to our taste and judgment, both are quite excellent. The text is wholesome in the "true" sense of the word, purely Lutheran and genuinely childlike, the music chaste and, for all its simplicity, highly impressive. A valuable addition is formed by a glorious confirmation hymn, both in text and melody, and two quite beautiful catechism jubilee hymns. To be honest, there is only one thing we have to criticize about this "dear" booklet: the print (lithography) is unpleasantly small and narrow, and the text is in German cursive. The price is (postage included): the single piece 15 cents, the dozen -1.50. If we already wish the booklet a fairly abundant purchase for the sake of the pooriness of the compositor, then we can assure you that we cherish this wish even more for the sake of the value it has. It can be obtained under the address: Llr^?. l'ü. LusrZsr, 665 Nicki\$"" 8tr., LuMlo, X. V. W. [Walther]

For the Christmas party.

Liturgy for a Children's Service for the Celebration of Christmas, presented by Friedrich Lochner, Pastor. Price: the piece 5 CentS, the dozen 40 Cent-, the hundred -2.50 plus postage.

2. Gesiuge zur "Liturgie für einen Kmdergottesdienst zur Feier der heiligen" Weih "acht", dargeboten von Friedrich Lochner, Pastor. Pre,S: the booklet 10 CentS, the dozen -1.00, the hundred -7.00 plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the songs in the family circle, No. 2 contains the "Red" for the liturgical chants, as well as the Torah, children's and congregational chants in polyphonic setting in order.

No. 1 is to be had at the "Lutheran Concordia Publishing House" (M. C. Barthel, agent), before. ok dliumi 8t. "nck Inkisca" ^.vs., 8t. Vouis, Nc>.

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St. Louis, Mon., Dec. 1, 1880, No. 23.

(Submitted.)

## Faith.

All salvation is already  
purchased, All guilt is already  
paid, Because my Saviour died  
And broke the enemy's power.  
No man need atone for himself  
any more; Purely, for our Jesus'  
sake, the power falls into our lap,  
Which was great on his cross.

When I hear his voice, my ear  
and my heart are opened. Hail to  
him, ye heavenly voices, And ye  
sinners, come home! Behold  
what treasures of grace, What  
green pastures, What golden  
heavenly places He opens to us  
in the word!

I am dead; here comes life to me.  
I am blind; here comes light to  
me. Christ can give me faith. If  
He but speak a word. There is no  
power in me to move a hand. But  
in Him is God's power, Which in  
death creates life.

As He once called to the world.  
And - it was made of nothing in  
an instant, And as his words also  
created the first ray of light, So he  
makes the dead rise, The blind  
see and the lame walk. Gives  
new mouth to the dumb, And  
makes his power known to us.

Grace does not need coercion, it  
is rather the power of love; for  
coercion does nothing in the sight  
of Him who sets us free. Yet it  
may become mighty. That in  
heaven and on earth nothing is to  
be found, Like the word of the  
Lord Christ.

The candles of faith are burning.  
One sees the light in the light, so  
that in the sinner's heart dawns  
soon. It also awakens a joyful  
amen to the word of Jesus' name,  
so that one falls to it with joy and  
considers oneself redeemed.

G. G.

## Sermon

at the opening of the Synodical Sessions of the Western District of the Synod of Missouri 2c.  
held at Concordia, Mo. on the 13th day of October, 1880, and committed to print by resolution  
of C. H. R. Lange.

Text: 2 Cor. 10,3-5.

Though we walk in the flesh, we do not fight in the flesh: for the  
weapons of our warriorhood are not carnal, but mighty in the sight of  
God, to destroy the strongholds, that we may destroy the works, and  
every high thing that exalteth itself against the knowledge of God, and  
bring all understanding into captivity unto the obedience of Christ.

Venerable synodal comrades, beloved in Christ!

The Christian church is the kingdom of peace on earth, and yet it  
is called to constant strife. For her, peace and strife are inseparable.  
As soon as the Christian church gives out strife, her peace and her  
unity are also lost. Her Lord and Head are both at the same time,  
the Prince of Peace and Duke of Hosts. This will not be changed by those  
who complain and reproach about the constant strife of the church.

The Christian Church is not a society like others. It is the kingdom  
of heaven on earth. It is therefore the kingdom of divine love, peace,  
and unity. Every righteous Christian, from his own experience, joins in  
the rejoicing of the heavenly hosts who sang at the birth of the King of

this kingdom: Peace on earth! That it might remain such a kingdom to  
the end, this king gave to his own the keys of the kingdom of heaven.  
The gates of the kingdom will be opened to all who surrender to the  
Prince of Peace. In this kingdom, reconciled to God in the Holy Spirit  
through faith, they are to maintain and preserve unity of spirit among  
themselves through the bond of peace, through love. Those, on the  
other hand, who do not want this, should be expelled and excluded.

But how shall this kingdom be constantly increased? How can it  
keep its peace in the world? By strife. It shall be upon its king's

The king's command is to penetrate the fortifications of the prince of  
the world, the strong-armed one, into the gates of hell, which are  
strongly protected with weapons and warriors, in order to take out his  
elect as booty for the prince of peace and to introduce them into his  
kingdom of peace. By his king's command, he must destroy the plots  
and all the high places that rise up against the knowledge of God,  
wherever they may be, so that those who have already been won may  
remain in the obedience of Christ.

Nothing, therefore, must discourage or weary the Christian in the  
knighthood he has been commanded. It is only through constant  
disputes that our synod has grown into a multitude of congregations  
that work diligently to maintain unity of spirit among themselves in love  
and peace. It is precisely because of this strife that many think they  
bear witness to genuine Christianity when they revile and attack us as  
carnal people. We, on the other hand, do not want to be proud, secure,  
and defiant, as the false church is, but we want to be counted among  
the wretched and weak, but only among those who are afraid of God's  
word. This makes it impossible for us to take the side of those who also  
accused the holy apostle of carnal conduct, because he led such a  
"thorny" fight against those who also wanted to belong to Christ. So  
of heaven on earth. It is therefore the kingdom of divine love, peace,  
then, beloved brethren, let us not be despondent and sad, but let us  
and unity. Every righteous Christian, from his own experience, joins in  
fight on confidently, even though in weaknesses, in weaknesses, in  
the rejoicing of the heavenly hosts who sang at the birth of the King of  
hardships, in hardships.

Whoever, however, wishes to exercise good chivalry in this conflict  
ordained for the church, must at all times and above all pay attention  
to the weapons he uses. For it is by their weapons that the fighters of  
Christ differ from those who fight against God. Let us therefore now, on  
the basis of our text, direct our attention to

**you weapons of the Church of God, and ask:**

I. What are the weapons of which the church of God does not avail  
itself? and

II. What weapons should she need?

I.

The weapons of our knightood are  
not carnal, says the apostle. He speaks in the

In these words he gives a mark by which it is to be known whether a man may be counted as a fighter in the true church or not. But what he understands by carnal weapons we see from the preceding words, where he says: "Though we walk in the flesh, we do not fight in a carnal way, that is, not as the flesh fights, not as the corrupt nature wills and does; we do not use the means which the carnal mind and worldly prudence recommend. What comes out of the workshop of the depraved human nature and must serve it for protection and protection cannot and must not serve as a weapon for those who want to fight and win in the kingdom of God.

The world and the false church are known by their carnal weapons, for with these weapons they invade the contending church of Christ in order to repel its attacks and destroy it. In torture chambers, on funeral pyres, with clubs, stones, spears, and bludgeons, they have sought to dispose of the fighters of Christ. Where harm to life and limb is not permitted, the world and the false church seek to stop the mouths of faithful witnesses of Christ by harming property and liberty, by imprisonment and fines. And where they have no power to do this, they at least try to prevent the advancement and blessing of the struggle of Christ's contending church by damaging its honor and good name with lies and slander.

However, it is not only through such weapons of protection that the world and the false church reveal their true nature. It does so also through the weapons of protection which must help it to maintain and strengthen its power and dominion. It offers to the people what is already pleasing to them by nature, so that they give themselves captive to it. She seeks to win the hearts by worldly wisdom, by glittering self-chosen spirituality and humility, by sensuous vision, by enticing speeches of toleration of different opinions, of general brotherly love and harmony, -by granting power, honor, human favor, good days, physical peace. But since this does not suffice for all, also by burdening the consciences with human commandments, superstition, the fear of man, and the desire of man, by falsifying and distorting the divine word.

As long as the church of God walks in the flesh, it is in great danger of resorting to the same weapons with which it is fought. And indeed, in the delusion of serving the church of God, thieves have used violence and sought to enforce obedience with corporal punishment. How easy it has been for Christians to rebuke when they are scolded, to threaten when they suffer, to mistake carnal anger, which seeks to offend the enemy, for divine zeal, which seeks only to bring about fear of God's displeasure and wrath. How often has human prudence deceived Christians into harmonizing Christian doctrine with reason in order to make it more acceptable to the natural man; into producing an outward unity of the church by expounding divine truths; into creating and keeping together large congregations by broad-minded toleration of false doctrine and ungodly living; into achieving submissiveness by human commandments, and into putting down all opposition by the prestige of illustrious men!

What is the consequence of such action? The Christian who uses these and other weapons of the flesh

ceases to be a champion of Christ. For that which comes from the flesh is itself flesh, serving the flesh and resisting the Spirit. Such a Christian builds not the kingdom of heaven, which kills the business of the flesh, but the kingdom of the world, which lives in the business of the flesh. God's thoughts he takes captive under the obedience of reason. The fortifications, stops, and high places, which he is to disturb, he makes stand, strengthen, yea, he himself strengthens them. - God's kingdom can never use carnal weapons. The fighter of Christ must hate and shun them. They belong to the kingdom of the devil, and are to be beaten back, broken, destroyed.

But with what shall the church of God defend itself, protect itself, defend itself, with what shall the fortifications of the enemies disturb? Let us then turn our attention

II.

On the weapons which the church shall need. The apostle says in our text: The weapons of our knighthood are mighty in the sight of God, to destroy the strongholds, that we may destroy the works, and every high thing that exalteth itself against the knowledge of God, and bring all understanding into captivity unto the obedience of Christ. These weapons are therefore mighty in the sight of God, before whom all flesh is as grass, and all his glory as the flower of grass. They are not forged in and out of corrupt nature, but prepared and given by God and out of God from heaven by grace against sinners. They are weapons with which God Himself will contend in us and through us, and lead His holy cause. - Blessed men who are called to fight with heavenly, divine weapons! Who would not joyfully join the fray?

Only truly divine weapons can be used by the Church in her controversy. It is, after all, the kingdom of heaven that is to be built and maintained on earth by these weapons, the kingdom that is righteousness, peace, and joy in the Holy Spirit. They must therefore be such weapons by which the Holy Spirit will prove his power over the sinful heart of man, by which the works of the devil are destroyed, the carnal wisdom is recognized as foolishness, and the divine foolishness of the gospel is recognized as divine power and divine wisdom, and all self-righteousness is put down, the righteousness of faith and the obedience of Christ established, the despair of the sinner turned into blessed confidence, the enmity against God into love for him, the lust for sin into holy delight in God, men made into God's temples and adorned with the gifts of the Spirit. By these spiritual, divine weapons, therefore, the struggle of the church becomes a holy one. They themselves are a sanctuary that can sanctify all creatures. These weapons are the word of God and prayer.

The Word of God makes man a fighter for Christ. It is the armor in which he can confidently face even the most powerful and cunning enemies of his Lord. This is what it is to be used for. It is to gird our loins with truth, to make us righteous Christians who take up the cause of God with earnestness and always arouse themselves to battle. It shall clothe us with the cancer of righteousness, living blamelessly before the world. It shall make us booted, that we may pass unhindered through carnal strife, patiently and enduring all evil, through the thorny way of the evil world. It shall serve as

Shield of faith in Christ and his holy merit shall quench the fiery darts of the evil one that seek to destroy our confidence. It shall, as the helmet of salvation, keep our head above under all blows in the blessed hope of the life to come.

Thus protected by God's Word against the enemy's attack, we are now also to use it as a sword of the Spirit to attack everything that rises up in and outside us against the knowledge of God revealed in the Gospel. Wherever we see that people are entrenched in sin and security, that worldly wisdom, self-righteousness, human delusion and attacks falsify, invalidate, and suppress the only saving gospel, then we are to drive into it with the word of God, so that whoever wants to be saved will find divine truth and the right church. Wherever consciences are bound with the commandments of men, wherever right and wrong faith are united, wherever Christians are joined to unbelievers in ecclesiastical fellowship, let this sword cut asunder the cords and bonds, and make righteous Christians free in Christ. Wherever carnal prudence wants to rule in God's church, it shall be overthrown by this sword, so that the obedience of Christ alone may prevail in His kingdom.

Prayer is the other divine weapon given to the Church by God. The Spirit of God himself generates and forms prayer in the hearts of Christians through the divine Word. He penetrates our sighs in holy indwelling, precedes us, who are only babbling children in divine matters, with his word, presents our desire in the counsel of the almighty, holy Trinity, and supports and affirms it with all the majesty of his divine person. Can such a weapon be other than victorious? What carnal weapon could overcome it?

This is why the Spirit of Christ has always urged the church to use this weapon. When Peter and John returned to Jerusalem from the menacing rulers of the people, the whole church prayed, and the place where they were gathered was moved, and they were all filled with the Holy Spirit and spoke the word of God with joy. When the confessors of Jesus wielded the sword of the Spirit at Augsburg against the enemies of the Lord, who seemed to be overpowered by their spiritual weapons, Luther's fervent prayer at Coburg helped them to victory. Through the prayer of Christ's faithful fighters before us for their descendants, the pure gospel has also come down to us. Therefore, let us also be diligent to unanimously and fervently join in the prayers they have left us in our hymnals and prayer books and agendas. Let no one despise the prayer prepared in his heart by the Holy Spirit, for it is a divine weapon for the attainment of the victory of our heavenly King. Even if all we can do is to sigh miserably: Lord, have mercy and help, and we do not know what to pray for as we ought, yet he who searches the heart knows what is the mind of the Spirit, for he represents the saints according to what is pleasing to God.

Poor, contemptible, foolish the weapons of the church of God appear to the sea man, because he hears nothing of the spirit of God, and God even secretly wields his power, and wants to gain honour on his enemies through weakness. But on the day of Christ's return, when all the weapons of the sea will sink into the dust forever, the spoils won with the word of God and prayer will be revealed.

will be. She will be nothing less than the church of God's elect, adorned bride, prepared for the wedding of eternal happiness and peace. Words of God need to be taught. But there are still different ways and means how this can be done without a church school. The parents, for example, can take care of this. Most people who have gone to school in Germany have learned so much that they can teach their children themselves. Then it is not at all necessary that the children should learn so much. Those who have learned only the most necessary things are often better off than those who know a great deal. Much are harmful and hinder salvation, but reliance on them. But it is just the

Therefore it is good for us if, in the shame and contempt of the world and the false church, we fight the battle to which we have been called only with the weapons of the church of God. If then it is made manifest to our humiliation in many ways that we still walk in the flesh, we do not fight in a carnal way, since the weapons of our knighthood are not carnal. But may the Lord strengthen our hands when they are weary, and refresh our stumbling knees, that we may suffer as good fighters of Jesus Christ unto death. Amen.

(Submitted.)

## Conversation between Peter and Henry about Christian community schools.

B.

Peter: Dear Heinrich I Since we had our last conversation about parochial schools, I have been thinking about this matter even more. It has become more and more important to me. My wish, therefore, would be that, as you indicated earlier, we would like to continue our conversation on this subject today.

Heinrich: I am heartily willing to do so, especially since I have only presented to you one of the main reasons for the establishment and maintenance of parochial schools, and that is the less important one, since the other, which concerns the eternal salvation of the youth, is much more important than the one which concerns the temporal welfare of the same. Yes, this difference is as great as the comparison of time with eternity. That this is true must be admitted by every one who truly believes that man has an immortal soul, and who heartily confesses, "I believe in the resurrection of the flesh, and in life eternal.

P. That the eternal salvation of youth is a very important thing, who would deny it? But why parochial schools in particular should be so important for this, I cannot yet understand.

H. This, in my opinion, is easy to see; for for the eternal salvation of men, according to the counsel and will of God, two things were indispensably necessary, namely, first, the obtaining of it through the Son of God, our Lord Jesus Christ, and secondly, also the bestowal of this salvation through true faith. But to this also belongs necessarily a case, with few exceptions, by believing teachers and preachers, who, true knowledge of God and of his dear Son; for it is written, "This is life eternal, that they may know thee, that thou only art true God, and that thou hast sent Jesus Christ. Now both faith and the knowledge of God are not wrought directly by the Holy Spirit, but indirectly. Rom. 10,17. In order to reveal this knowledge to men, and to preserve, and spread it among them, God gave his holy word and established the holy ministry. God not only wants to lead adults to his knowledge through his word, but he also wants to do this especially with the youth. This is proved by all the commands God has given to parents and the ministers of his word, that they should take care of children, teach them, and bring them up in a Christian way.

P. While it is true that even the children in the

H. No, my dear Peter, there you have uttered quite wrong views. It is true that God earnestly requires parents to teach their children with all diligence; for it is written, "Parents, provoke not your children to anger, but bring them up in discipline and admonition unto the Lord." Not only did God command in the Old Testament to proclaim the divine wonders continually to all the people, but he also specially commanded the people of Israel that they should inculcate his law, i.e., his word, upon their children when they sat in the house, when they walked in the way, when they stood out, and when they lay down. See Deut. 6:7; God also boasts of the holy Abraham, "I know that he will command his children, and his household after him, to keep the ways of the LORD, and to do that which is right and good." A glorious example of how parents should instruct their children in God's Word is given us in the New Testament by the grandmother and mother of St. Timothy, in that the Holy Spirit himself bears witness to him that he had known the Scriptures from childhood, when it is said, "Because thou hast known the Scriptures from childhood, the same is able to instruct thee unto salvation, through faith in Christ Jesus." But it is also true that in our day few parents can sufficiently instruct their children in God's Word. Some lack the time, others the desire, still others the gift and ability. Many of them are not even able to instruct their children sufficiently in all kinds of worldly knowledge, let alone that they should be able to do so with regard to their eternal salvation. And if you think that those' parents who have attended school in Germany ought to be especially capable of this, I cannot agree with you there either. It is true that where it is held in the right way, and where there is no other way to help oneself out of necessity, it has many good things. There it is said: Something is better than nothing at all. But I do not understand how you can praise the Sunday school system here in general. The teachers, as you yourself say, have almost never prepared themselves for their profession (let's call it that). That a shoemaker must prepare himself for his trade, you understand very well. But that a teacher must prepare himself for his profession, you do not seem to see. If they were to leave it at reading, singing, etc., in their lessons, their efficacy would still be useful in many respects. But no, above all things they must still be taught in the religious schools.

H. Dear Peter, I tell you that the Sunday school is an effective means of covering up and whitewashing an old, deeply torn damage, which has also become naturalized in the Lutheran church in the east of this country, for example. Seldom has a more miserable expedient been invented to replace a good wholesome thing than has been done by beginning to replace the parochial school by the Sunday school. It is true that where it is held in the right way, and where there is no other way to help oneself out of necessity, it has many good things. There it is said: Something is better than nothing at all. But I do not understand how you can praise the Sunday school system here in general. The teachers, as you yourself say, have almost never prepared themselves for their profession (let's call it that). That a shoemaker must prepare himself for his trade, you understand very well. But that a teacher must prepare himself for his profession, you do not seem to see. If they were to leave it at reading, singing, etc., in their lessons, their efficacy would still be useful in many respects. But no, above all things they must still be taught in the religious schools.

tampering with teaching. The teachers are usually not at all grounded in wholesome teaching; indeed, they are as full of soul-destroying errors as many a field full of couch grass. They dig them up on this occasion, and the children absorb them like a sponge absorbs water. As the quack often does much more harm than good, so it is with these bunglers in the Sunday school in their so-called instruction in religion. But even if the teachers of a Sunday school are capable and pure in their teaching, it remains, in comparison with the parochial school, only a poor piece of work; for how can the few hours of Sunday school replace the parochial school, which usually comprises five whole school days of the week? It is obvious, and in the daytime and cedar, whoever wants to, can grasp it with his hands, that our train is facing great dangers. These dangers threaten it especially from two sides: one from the side of the world, the other, however, from the side of the false-believing church communities. It is therefore necessary that our children be instructed most thoroughly and carefully in sound doctrine, so that they may be able to resist these dangers and temptations. In the Sunday school, only the most superficial and the most urgent instruction of the children is possible. It is quite different in the Lutheran parochial school. There the children not only hear from time to time that the Bible is God's Word, but they hear this often and also learn to know and refute the proofs and the attacks of unbelievers on the Bible. Not only are they thoroughly instructed in the individual parts of Christian doctrine, but they are also warned against false teaching and learn to refute it. They will not only be taught the correctness of the Lutheran doctrine of the means of grace from Scripture, but they will also be shown the great comfort and benefit that, according to the testimony of the Holy Spirit, lies in it for all those who use it in the right way. That our children are thus equipped and armed with God's Word is not only good and wholesome, but also absolutely necessary. How is it, then, that many armies of war in our day, such as the German army, find themselves so extraordinarily capable? You know very well that this is because they are constantly trained in arms. The training grounds are the preparatory school for real combat. Our platoon is heading for an even more dangerous fight. If our children are not well grounded in sound doctrine and equipped with the Word of God, they will soon fall. What the training grounds are for the earthly armies of war, where the earthly fighters are trained and equipped for their profession and for battle; what the nursery is for the orchard, where the young stems are grown for it, that must be our nurseries and schoolrooms for the Christian church. There they must be educated and equipped for the struggle. As long as our dear church will not lack such schoolrooms, where the seed of the divine word, the pure wholesome doctrine, is scattered into the hearts of the children by godly teachers under prayer and supplication to God, and in which the children are trained in the spiritual weapons, so long will there not be a lack of a little group among us which rightly recognizes God and confesses his pure word. Even though the fruit may not be seen immediately, it will certainly bear some fruit.

Often this is only revealed on the deathbed. That the Sunday schools are only a makeshift for weekly or parochial schools is now recognized by many, even in the false-believing church communities. The sects see and feel it very well, which schools of war we have against their attacks in our church schools. For this reason they not only look upon them with a sour eye, but are downright hostile to them, because they see what damage they are doing to them. Whoever knows the ecclesiastical conditions of this country also knows that in many Lutheran congregations and synods that were founded in this country in earlier times, almost nothing remains of Lutheranism but the Lutheran name, as is the case, for example, in the so-called Lutheran General Synod. And it is not doubtful to me that one of the causes which have brought about this terrible apostasy, not from the Lutheran name, but from the Lutheran confession, is to be sought in the fact that their fathers did not insist with all fidelity and determination on Lutheran parochial schools. The lack of parochial schools has certainly in part produced this evil fruit. And where one is content with the makeshift of the Sunday school, sooner or later the same result will be seen.

(Conclusion follows.)

Mission Report from California.

(Conclusion.)

My second trip was south, first to Redwood City, Woodside and Menlo Park. At the first place I found a very good and friendly welcome in a family. There are many Germans here, and I visited almost all of them. At the second place, a small hamlet, almost only Germans live, about 15 families, and at the third place, as far as I know, only 2 families live, in the midst of the more than princely country estates of the Bonanza princes of our state. The Congregationalist pastor of the first place was kind enough to let me have his church for Sunday afternoon, and a German shoemaker there wrote down all the names of his countrymen for me, gave me his tongues, and we walked all over the town. I also wanted to advertise the service in a newspaper so that it would be known to all people, but the editor forgot. Nevertheless, he printed notices and sent out a tonguesman who had to carry them around and post them, all without my request and without my knowledge. So it became quite well known, and about 80 listeners came, among them some Americans, who wanted to see how the Germans hold church. I also baptized 4 children in the public service. After church I explained to the people, as we do everywhere, the purpose of our mission, namely that we do not beg, but only want to serve them and promote the kingdom of God; where God's word is loved and received, we will always return from time to time as regularly as we are able, but where people do not like to see us, we will not return. The people asked me cordially and often to come back in 14 days; they also showed me a whole number of children who were to be baptized the next time. The church could have been even better attended if all the Germans had come; but a few

did not get to know that the service was to take place, others did not want to come. -

On the following Sunday I was in the beautiful little town of Watsonville, 100 miles south of San Francisco. Here it did not go so well; for once there are few Germans in this town, then here in the country around, where a number of Germans do live, the people are still in the harvest. In these busy times, Sunday is a day of rest, or rather a day of rest for people and cattle. Furthermore, just on this Sunday there was a large, rare festival in a nearby town, where some had already planned to go; and finally there was the circumstance that just on the same Sunday a Danish preacher held service, otherwise a number of Danes, who are strongly represented here and almost all more or less know German, would also have come to our church. We held services in a Mormon church. I had the advertisement put in a newspaper and went around to all the Germans myself. One finds quite a variety of receptions from time to time; a cobbler, for instance, answered my invitation: "Geb' nir um Kirch'!" "Adieu," I said to him, thinking: then you'll just stay with your last! Here I also met a family from Mr. ? O. O. Hanser's former congregation in Boston, by the name of Pfau, who inquired about him and saluted him warmly, and to whom I was able to tell a great deal about him. (In Redwood City I had also met a former member and family of Mr. P. Z. v. Brandt in Minnesota). I had about 30 listeners here in Watsonville, yes 2 men, 2 women and 2 children came even 20 miles away, after they had heard about it through the mail on Saturday evening, - they came already at 9 o'clock in the morning and waited until the time appointed for the church, in the afternoon 3 o'clock!

After I had returned from here, we decided to begin regular services in Oakland, the city opposite San Francisco, where several of our church members live and where many Germans live. When it had been announced in the newspaper and orally, Mr. ? Bühler opened the service there on the 12th Sunday after Trinity. There were 125 listeners at once! Our house of worship is a church, but at present it serves school purposes, - a very nice local. On the second Sunday, when Father Bühler preached there again, he also opened the Sunday School at the same time, and behold, God sent us 75 children! Since that time I have now been preaching in Oakland and holding the Sunday School, and God has given us His rich blessing. But now we also need to hold regular worship services in Oakland! This city, although one of the larger cities, which we did not want to visit, because we cannot serve them enough, we had to serve, because we not only have some church members and a number of guests there and in the nearby Alameda, but also because the Methodists are now working hard there and would otherwise probably get a lot! But how are we two pastors to serve the other places and to seek out the many, many Lutherans who are to be found elsewhere in this state as well as in the state of Oregon - from which we have also received the most urgent calls for help, especially from the two most important cities, Oregon City and Portland - and to preach to them the powerful, beatifying word? It is impossible if we do not get help soon! We ask and plead for it:



Come over 6 or 12, and help us! The Germans here - we often found afterwards they don't want to leave again! Then there are many vagrant pastors who spoil everything. O dear Christians far and wide, pray the Lord of the Gentiles to send faithful labourers into this farthest West! The Lord give his word with great multitudes of evangelists! (Ps. 68,12.)

O that thy fire would soon break, O that it would go forth into all the earth! Oh, Lord, give into thine emte many servants who are faithful in their work! O Lord of the harvest, beseech thee: The harvest is great, the number of the servants No!

Amen.

San Francisco, Sept. 8, 1880.

C. Louis W. Wagner.

(Submitted.)

The Evangelical Lutheran Schools in

The rapid growth of Lutheran parochial schools in the city of Chicago has few equals- 34 years ago, the first small school of the then only orthodox Lutheran congregation of St. Paul's was established. The number of pupils did not exceed 40 from 1846-49 and until 1852 there were only 58 pupils. Then in 1854, when the second small Lutheran school of the Immanuel congregation, which was being established at the same time, was founded, a rapid growth became noticeable for the conditions of that time. Already in 1857, the synodal report of the Missouri Synod lists 379 Lutheran school children in Chicago, namely 189 children in the first and 190 children in the second school. For nearly 20 years, until 1865, it was only those two Lutheran congregations that provided for parochial schools. Both competed in the sixties to provide schools for the then rapidly burgeoning new parts of the city. St. Paul's parish founded two and Immanuel's three new school districts. Already in 1865 we counted 1020 school children. Wherever schools were founded, new congregations arose, sooner or later, which, like their mother congregations, were inspired by the same, if not even greater zeal to maintain and expand the schools and to immediately take possession of every new part of the city with a Lutheran congregational school. From 1865-67, one congregation was established in each year; these were the congregations of Trinity, St. John and Zion. Hence, in 1867, the number of children in all the schools of Chicago was 1822. In the early seventies, 4 new congregations were added, namely, St. James' in 1870, and St. Peter's, Bethlehem, and St. Matthew's in 1871. The dear reader will certainly find it interesting to look at the growth of the schools in the seventies. Here is the overview:

In 1871 visited		the Lutheran schools	2562 children.
" 1872 "	"	"	2800 "
" 1873 "	"	"	3603 "
" 1874 "	"	"	4313 "
" 1875 "	"	"	4212 "
" 1876 "	"	"	4247 "
" 1877 "	"	"	4284 "
" 1878 "	"	"	4482 "
" 1879 "	"	"	4708 "

And the growth does not stop yet. This year we count 4801. These children are housed in 49 "school rooms"; 48 teachers and 1 teacher if their children attend a private school where only religious instruction is given? Answer: The purpose of the law is only to secure a minimum of secular instruction for each child. Therefore, the fact that a child receives religious instruction does not replace the complete omission of secular instruction. Question: Does it serve the purpose if a child attends a private school and receives secular instruction but not in English? Answer: It does. The law does not intend to enforce instruction in only one language, although it must be given in English in the public schools. Since, therefore, instruction in secular knowledge and skills is also given in our parochial schools, the law is fully satisfied by attendance at them.

The question: Have parents complied with the compulsory *education* law if their children attend a private school where only religious instruction is given? Answer: The purpose of the law is only to secure a minimum of secular instruction for each child. Therefore, the fact that a child receives religious instruction does not replace the complete omission of secular instruction. Question: Does it serve the purpose if a child attends a private school and receives secular instruction but not in English? Answer: It does. The law does not intend to enforce instruction in only one language, although it must be given in English in the public schools. Since, therefore, instruction in secular knowledge and skills is also given in our parochial schools, the law is fully satisfied by attendance at them.

The Pilgrims' Calendar. In the issue of Nov. 1, we also made an exhibition of this calendar in a recommendatory advertisement. Thereupon the "Pilger" bookstore wrote in the Nov. 20 issue of the "Pilger": "We are pleased that the Pilgrim Calendar for 1881 has been so favorably evaluated and recognized. We are sorry, however, that in our unbounded confidence in the dogmatic standpoint of the writer of the Schubert article, we have allowed a disgusting clex to go unnoticed by the press. This 'universal brotherhood', which appears at the end of the article, certainly affects no one more unpleasantly than the publishing house itself. It will be eradicated in the next edition." Honor to a man who can not only accept friendly rebuke without becoming disgruntled by it, but is also willing to correct himself!

[Walther]

A strange baptism. In Dallas, Tex., a criminal sentenced to death desired to be baptized. A Baptist preacher was sent for. The Baptists, however, as is well known, only consider baptism by immersion to be valid. Since the sheriff suspected that the criminal would use the opportunity to take his own life and thus escape the death penalty, he tied a rope around his body so that he could be pulled ashore if his suspicions were true.

There has never been a lack of many and great enemies of just such schools, which are despised by the world, in Chicago at any time, but especially not at the time when they were spreading wonderfully fast. The great mass of the German population of Chicago has fallen into unbelief and is vying with the American people for the establishment of many large and stately *public schools*. Each Lutheran school district is surrounded by 3 to 5 such "Public schools", each of which has a capacity of 800 children. These public schools offer free tuition and their curriculum does not include any religious instruction (as cannot be otherwise in our states). To some extent these schools also do a good job in their subject. Nevertheless, God leads thousands of children into the Lutheran parochial schools, which cannot exist without school fees; he brings in children whose parents are mostly poor day laborers, and some of them are even spiritually neglected and degenerate. But after the children have grown fond of the Lord Jesus and his Word, they often drag their parents to the public services of the Lutheran churches. Who does not see here the searching pastoral faithfulness of Christ? Who does not see the governing hand of the almighty Son of God?

Nor is there a lack of many sectarian schools in every city, some of which are not small. What efforts, tricks and whistles are used by the sects to fill their schools full of children! They still hold so-called Sunday schools and try to lure the children to themselves by all kinds of gifts. Nevertheless, the almighty and merciful Lord preserves his Lutheran schools and increases them from year to year.

Now, in conclusion, a brief application for use: You Lutheran congregations of this country, let this example inflame your hearts for congregational schools and spare no sacrifice. The blessing is unspeakably great for children and children's children.

J.T.G.

How the Methodists are becoming more and more

**worldly is** also proved by the advertisement which fell into the hands of the editor of the 6th "Rsviev" and which thus reads: "Bigest party! Fun for everyone! The Methodist Episcopal Church at Danvtlle (Knox Lo., O.) will have a big dinner Friday evening, Nov. 12: First big sale of 50 ladies! They are to be sold to the highest bidder, as every present will then have an opportunity of buying a companion for the dinner. Come one, come all and join in the fun! Price of dinner 50 cts. for the pair." -

The Campbellites, who

also call themselves Disciples of *Christ*, desired to build a larger church in Washington some time ago, but now hope to carry out their project, as Mr. Warfield belongs to them, and indeed has already ministered among them as a preacher. - This reanabaptist sect arose at the beginning of this century. It does not want to know anything about any ecclesiastical confession, and therefore there is great doctrinal freedom in it. It rejects the expressions used in the Church of God: "Trinity," "eternal generation," "eternal issue," "person," "consubstantial;" indeed, a large part of its members cherish rationalistic and unitarian principles, that is, they follow their reason in matters of faith and deny the mystery of the Holy Trinity. It numbers about 600,000 members; of these, 78,950 come from "Indian" alone, 45,500 from Ohio, 8h,250 from Illinois, 79,525 from Kentucky.

To the

I. America.

**School coercion.** In the previous issue, P. Rademacher reported on a form of compulsory school attendance that also occurred in America. Among the states in which such coercion could be exercised in accordance with a law, one counted up to now also Wisconsin. However, the "Gemeinde-Blatt" of the Wisconsin Synod of November 15, under the heading "Schulzwang und Gemeindeschule" (compulsory schooling and parochial schools), reports the following: The following questions and answers, which are of particular interest to us who do not attend the public schools, and yet live in a state with compulsory schooling, should be answered.

# Der Lutheraner

**Masses.** A Roman paper, "*Freeman's Journal*," points out that in this country very little money is received for masses for souls, and that almost nothing would be received if the immigrants did not pay.

## II. foreign countries.

**Confirmation Dress.** A German newspaper writes: In Hanover many efforts have succeeded in bringing about that even the children of rich people come to confirmation in a simple black dress without jewelry.

**In Saxony,** the Saxon Consistory recently admonished the preachers to take care of the emigrants, whose number was especially large this year, and to "see" that they take their Bible and catechism with them across the sea. Certainly a laudable care. W. [Walther]

**"Because I call, and ye turn away, I will laugh also at your calamity, and mock you, when there cometh that ye fear."** (Proverbs 1.)

In the Thirty Years' War, the Austrian general Holk was the terror of the Protestant countries, even of the imperial ones, because of his relentless violence and his cruelty. Thus he penetrated from Bohemia into Saxony, took Zwickau and the Voigtland, where he devastated everything with fire and sword. He had the town of Weida completely burned by his horsemen in 1633. It never regained its former prosperity and the number of its inhabitants at that time. At Freiberg in Saxony, Holk's soldiers seized a Lutheran preacher; he was cut to pieces and these were thrown to the dogs to eat! - Who was this Holk? He was actually a Dane and a - Lutheran, but considered himself backward and offended by his king; therefore he went over to the enemies of the Lutherans, the imperials. However, when Holk withdrew to Bohemia in consequence of a truce and returned to Zwickau, a plague broke out among his soldiers. He himself was infected and only got to Türschenreith near Adorf, where he died. But Holk, in the sight of the terrible plague and in the foreboding of his end, had beforehand urgently demanded absolution, and that from the mouth of a Protestant preacher. He sent men to bring one; but they found none. For the preachers were displaced, hidden in towns and forests with their poor people, where they had not yet succumbed to the tribulations of war. Holk offered a thousand thalers to anyone who would provide him with a preacher, but in vain. Finally, the town preacher of Adorf had to make arrangements to find a Lutheran preacher. He indeed found one in the woods, who could be persuaded to go along. But he could not wait any longer for Holk. For before he came to the sick man, he had breathed his last under the torment of his conscience.

## Ordinations a "d introductions.

I" discharge of the high". Pres. Northwestern District, Candidate Frederick Pfotenhauer was ordained by me on the 24th Sunday after Trin. and introduced into his "both" congregations in Lac- qui-parle County, Minn. and Graut County, Dakota Terr. H. Cousin. Adreffe: Rsv. V. Dkotsalmusr, Oäeso", öixstovs 6o., Llinv.

On the 24th Sunday after Trinity, by order of the Reverend President Wunder, Prof. I. Merkel was ordained by me in Genoa, De Kalb Co., IIS. and in the evening was likewise inducted in Sycamore, the county seat of the same county. Prof. Krauss was kind enough to assist. I "founded" the former parish 24 years ago, and have been "serving" the latter every fortnight since New Year's Day. Of course, Hm. Prof. Merkel retains his principal position at the Addison Seminary. Addison, the 10th Rov. 1880. L. ". T. Selle.

In accordance with the commission received, Pastor G. Barth was introduced into his "new" congregation on the 25th Sunday after Trinity. ". E. Winter. Address:

By order of PrLses Beyer, Rev. Bro. Weidmann was installed in the Lutheran congregation at Town Ashford, LattarauguS Co, N. D., on the 25th Sunday after Trin. byH. L. A. Kanold. Address: Rsv. Msiärnaov, Spring vMs, Lris 6o., X. 17.

## Church dedications.

On the 24th Sunday after Trinity, the Lutheran Trinity Parish of Floradale, Ontario, Canada, consecrated its newly built church to the service of the Triune God. Mr. Ernst, the former pastor of the congregation, preached the sermon, and the undersigned said the consecration prayer. In the afternoon Mr. k. Schröder preached in English. The church is built of bricks, provided with a gallery and also otherwise, as far as pews, pulpit and altar are concerned, quite tastefully executed.

The Trinity Lutheran congregation at Monitor, Bay Co, Mich, had the joy of dedicating their newly built frame church to the service of the "Triune" God on the 24th Sunday "ach Trin. The principal sermon was preached by Father F. SieverS ksn. An English service, which was scheduled for the afternoon, had to be cancelled due to the very bad weather. F. SieverS jun.

On the 24th Sunday after Trinity, the new church of the Lutheran congregation of the Rev. Hüschen, on Second Creek, GaSconadr Lo., Mo. a beautiful brick building, 42X28 feet, was solemnly dedicated, undersigned Bor- and Rev. W. Mueller preaching in the afternoon. W. Matuschka.

On the 25th Sunday after Trin. the Lutheran congregation of St. JohanntS at Ehester, III. had the great joy of consecrating their new church (a brick building, 44X76 feet) to the service of the Triune God. In the morning and evening the kk Demetro and Fra "ck preached" in German, in the afternoon Father Kleppisch in eug- lish.I. A. F. W. Mü ller.

(belatedly,) On the 19trn Sunday "ach Trin. my dear congregation 1" Hamltton County, Nebr. celebrated their annual mission feast. Morning- Mr. P. G. LndrrS preached on missions in general, afternoon- undersigned on internal missions. The Collecte was 012.54. G. Citizens.

## Roch a JuLeldenkmünze.

To commemorate the double jubilee celebrated in June the Synod of Pennsylvania has also had a commemorative coin struck" and that "do very beautiful. On the obverse is Luther's bust after a design by the Berlin Mint. The inscription reads: Nomen vomini turris kortissim" 1517. (The name of the Lord is the strongest castle.) The reverse side shows Luther's coat of arms (an open rose with a heart and cross in the middle\*), with the inscription: LeelWi" iutdsrao" "meri- oan" xnuäsn, 1880 (the American Lutheran Church sistj merry 1880) - and with the upper marginal inscription: ä. 25. ^unu 6on- kessio ^.ugustnn" 1530 (the 25th of June Augsburg Confession 1530) and the lower: ä. 25. 3uoi Oooeoräi" 1580. The coins are of the size of a silver dollarS and cost the piece: Jmmtationsilber 25 Cents, Bronze K1.00, Gold plattirt \$1.50, Silver O3.00. Da- Hundred of the former variety \$12.50. To be obtained from

\*) The Lhriften Her, on Rose" goes, Od< in the middle of the cross stands.

## Conference display.

Coucordta Teachers Conference held December 28-30 in Cleveland, east side. Registration 14 days in advance at F. Leutner, M Bolivar Str. H. Hölter.

Income into the coffers de- Illinois" District:- To the synodical treasury: by P. Warnke in Bethel, part of the MWonSfest - Toll, \$6.20. By P. DetzerS congregation in Des Plaines 14.50, Reformationfest- Collecteu: by P. Großes congregation in Addison 35.41,? Lochner's congregation i" Springfield 17.11, D. Hahn's congregation in Staunton 13.00, P. Lochner's congregation in Chicago 13.65, P. Gross's congregation in Harlem 12.00 (d. half), P. TraubS congregation in Peoria 14.11,?. Brewer- Ge", in Brecher 11.77, k. Krebs' Filial Gem. in Willow Creek 7.30, P. Schroeder- Gem. tu South Litchfield 9.25. Au- Chicago: by D. Bartltng of C.

Schröder 1.00, L. Bräm (on teachers' salary) 1.00, von der Gem. 30.49, Fr. Strecker 1.00, R. Pekie .50, B.Küpker, C.Labahn 1.00 each; P. Wunders Gem. 25.00, P. Wagners Gem. 48.00, Engelbrechts Gem. 34.00, k- HölterS Gem. 40.00, P. SuccopS Gem. 34.00, P. Lochners Gem. 3.50. By P. Flach-bart in Dorsey, CommunionS-Coll., 4.30.?. Wangerin- Gem. in Town Sumner 4.00. k Schalter- Gem. in Red Bud 20.00. Harvest Thanksgiving Coüecte": by Fr. Schmidt- Gem. in Schaumburg 44.70, k. Liebes Gem. in Wine Hill 29.00, Fr. Steeges Ge", in Dnrndee 14.28. p. TörmannS Gem. in Yorkville 12.16. by Prof. Selle of d. Gem. tu Genoa 12.63. by F. Block of d. Ge", in McHenry 2.00. p. StreckfußS Gem. t" Grand Prairie 16.00. (Summa \$533.86.) To the building cashier: Communion loll. by?.Döderlein- Ge", tn Homewood 6.51.

For inner dissonance in the West: By DWanck in Bethel, part of the Mission Festival Loll, 5.00. By P. Merbitz ta BeardStown, part of the Mission Festival Loll. St. John's congregation, 20.00. By Count in Vlue Point, part of the Mission Festival, 23.75. (p. \$48.75.)

For inner mission: By Fr. Zahn in Nokomts of St. Paul's congregation 11.50. By Fr. Lehman" ia Chicago of Chr. Zum Mallm 2.50. By Fr. Frauck in Steeles Mills, MistoaS- ststcoll. of the congregations of "t" Ehester, Wine Hilf, Randolph, LoSt Prairie and Steeleville, 15.00. By Fr. Schuricht in St. Paul, 3 beer- parts of the Mtssionsfestcoll, 36.00. By Teacher Reifert 1" Chicago of the "Singverei" 5.00. By Fr. Schalters Gem. in Red Bud 15.00. By Fr. Döderlein in Homewood of H. Beerman" 3.00. By Fr. Lußky in Sterling of H. Großmann 1.00. By D. Schroeder in South Litchfield, part of the MifisionStfst Coll, 13.50. By Fr. Dunsing at Strasburg, Tbetl of theReformattouSfest-Loll., 5.00. By Fr. Nachtigall m Waterloo by sr. Kreuz-Ge". 10.00. (S. O117.50.)

Zür Heidenmission: P. HeyerS Gem. in Colehour 1.15. Through P. Döderlein in Homewood by H. Brermann 2.00. Through k. Traub by d. Gem. in Limestone 3.00. (S. \$6.15.) To the Negermtssiou in Little Rock: By k Lochner i" Chicago by H. Peterse"

For the Nearr School in Little Rock: By P. Wunder iu Chicago from F. Fink 3.00. Loll. at the 25th Anniversary of the School in the North District of the Comm. at Addison 24.87. (Summa \$27.87.)

For the Negro Mission: Through k Warnke in Bethel, part of the Mission Festival Loll, 5.00. Through Fr Lehman" in Lhicago from Ehr. To Mallm 2.50. By Fr. Franck, part of the MissionSfeft- Lollette of the Gemm. at Ehester, Wine Hill, Randolph, LoSt Prairie & Steeleville, 15.00. By Fr. Schuricht at St. Paul, >1 quarter of the Missionfest Loll, 12.00. By Fr. Count i" Blue Point, part of the MissionSfrst-Loll., 10.00. By Fr. Dunfing in Strasburg, part of the ReformationSfeft-Loll., 3.W. By Fr. Nightingale in Waterloo of sr. Cross-Grm. 10.00. By Fr. Merbitz tn BeardStown, part of the MissionSfest-Coll., 10.00. Fr. SchallerS Gem. in Red Bud 15.00. (p. \$82.50.)

To the Emigrant Mlsston: By D.Warnke ia Bethel, part of the MissionStfstcoll., 5.00. By?. Merbitz in BearvS- tow", Tbn1 of the MissionStfstcoll. of St. Joh.-Gem. that., 10.00. k. SchallerS Gem. in Red Bud 10.00. By Fr. Traub of the Gem. in Limestone 4.00. By Fr. Schroeder in South Litchfield, part of the Missionary Feast Loll., 13.50. (S. \$42.50.)

To the emigrant mission in New York: Gem. in Addison 15D0. By P. Franck, MissionSfest-Loll. d. Gemm. iu Lheller, Wine Hill, Randolph, LoSt Prairie ". Steelville, 10.00. H. LührS in Addison 2.00. By P. Gräf in Blue Point, Theil of Mis- siouSfestcoll. 10.00. (S. \$37.00.)

To the Emtgranteu-Misston in Baltimore: By k. Franck, part of the MissionStfttcollecte of Gemm. at Ehester, Wine Hill, Randolph, LoSt Prairie and Steelville, 10.00. By k. Gräf at Blue Point, part of the MissionSfeft-Lollete, 5.00. (S. \$15.00.)

To the Tollege household in St. LouiS: By P. Merbitz in BeardStown, part of the MifisionSfeft loll, 20.00. By JevS Johnson of P. Kaththain's congreng. in Hoyleton 19.00. By k. Schroeder t" South Litchfield, part of the Missionary Festival Collecte, 20.00. (S. \$59.00.)

For poor students in St. LouiS: By Fr. Schuricht in St. Paul from the Women's Association 5.00. By Fr. Lußky in Sterling So" Hetnr. Großmann 1.00. D. Kornhaassin Harlem 1.00. By Fr. Wunder in Chicago from the women in sr. Congregation for F. Herzberger 6.00. By?. Succop the. of the "Jüngl.- Berei" str Martin Lücke 12.50. (p. \$25.50.)

To the Colleg r household at Springfield: By Fr. Warnke at Bethel, part of the MissionSfest Collecte, 6.50. By Fr. Merbitz at BeardStown, part of the MissionSfest Collecte, 20.00. By k. Schröder at South Litchfield, thell d. MissionStfttcollecte, 20.00. (S. \$46.50.)

For poor students in Springfield: From EHTcago: by k. Engelbrrrcht of the Women's Club 10.00, by P. Wagner of the Women's Club 10.00. P. BurftindS Parish in Rich str I. H. F. Hoyer 9.65. By P. Steege in Dundee from the Communion Fund str Golssche 10.00. (p. \$39.65.)

To the Lollege household in Fort Wayne: By k. Schroeder in South Litchfield, Theil of the Mission Festival Loll, 20.00.

For poor students in Fort Wayne: by Fr. Warnke tu Bethel, part of the Mission-feft-Collecte, for F. Drögemüller 5.00. For the same: by Fr. Ruoffer in Eagle Lake, Loll. at L. Kiß- nerS wedding, 5.75 and by Fr. Merbitz in BeardStown, part of the MifisionStfst-Loll, 10.00. For W. Köpchea r by P. Engelbrrrcht in Chicago of Mrs. N. N. 1.00, by P. Wunder das. vou F. Fink 5.00, by P. Lokner in Lake Zurich of Mrs. H. H. 1.00. By k.Röder in Arlington HightS, weddingS-Loll. bet I. Torg- ler 10.56 str pupils from Eanada. By P. Nuoffer at Eagle Lake, Toll, bet L. KtißnerS wedding, str M. Herrmann 5.75. (S. \$44.06.)

To the Seminary-Hau stop in Addison: By P. Schroeder at South Litchfield, Theil of MiffionStfst Toll, 20.00.

For poor students in Addison: AuS Addtson: by d.Ge". 25.00, Hermann LührS 2.00 and by F. Ghrke, Collecte at H. Mumms Hochz., 18.10. By P. Wagner in Chicago from Frauenverein 10.00. For C. Kam beiß: by P. Engelbrecht ia Lhicago from Mrs. N. N. 1.00; by D. Loßner in Lake Zurich from

For the Lutheran orphanage for the "Kin-lei" JEsu  
hei St. LamS receivem

since 4 Sepbr: 1880: Bon Mrs. N. N. in Baden. Mo., 44.00. Th. Guenther in St. LouiS .50. Mr. Huning the .85. Mrs. E. Paterachi in MemphiS, Tenn., 4.00. Mr. Stein in St. LouiS 3 hand brooms, 6 scrub brushes. 5 jerk-off brushes. From Des PereS Mo.: from Mr. Elamor 1 sack of apples: G. Mertz 1 bu-bel

ditto. Dom Frauenveein in Cape Girardeau, Mo., 4 pairs of stockings, 7 shirts, 2 skirts, 2 jackets, 6 dresses, 3 aprons. Au velvet LouiS: from H. Hehman" 17 linen skirts, 1 pr. trousers: E. H. Moritz 1 dtdz. Forks 1 Dtdz. Theel spoons

4 mirrors, 2 sugar bowls, 1 Theekanne, 11 vegetable bowls, 6 small BowleS, 1 Ptzd. deep. 1 Ptzd. flat plates. 1 Ptzd. Cups. 1 Ptzd. glasses. 2 salt bowls.

4 butter dishes, 3 no plates, 2 presr "ti plates, 1 waffle pitcher, 1 meat fork, 2  
skimmers, 4 pots; from the Dreieiuig.-Distr. by Noack 3.00, by Brockmeyer  
7 M; from the Imm Distr. by Willhardt 2.00; from the ZionS Distr. by Goehmann

7.00. Mrs. S. Wefermann at Wright City, Mo., 2.00. Woman's Club of Bethlehem's Commun. at North St. Louis 11.00. Toll. of k. Baumgart's Ge. in

Darmstadt, Ill. 4.30. Mrs. Louise Westerman in St. Louis 3 pr. wool.

Stockings. Mrs. Otto and Mrs. Hermann in Bremen, Mo , 1 partbie each of dresses. Teacher Seebold in Millstadt, Ill, 4.00. By P. Mertner of H. LückenS in West Berlin, Ill, 10.00. P. Bopp in Kirkwood, Mo, .50. Lurch P. Winker of Trampler 50. Btschoff in St. LoutS 1 sackful of trouser patches. Don Mr. Kölling 11 hats. 1 dress. Mr. Walthe 21 boxes of soap. AuS Des PereS, Mo. from G.

Mertz 3 Bush. Apples, G. Greb 20 Bush. Apples, Ebr. Kirchhof's 2 sack of apples. 2 sack potatoes, Hetnr. Löhr 16 B". Apples, 2 B". Peaches, 2 Bu. potatoes. School children de- Fräulein A. E. Schieferdecker at Seward. Nehr

4.00. From the Gem. de\* P. Schieferdecker at New Gehlenbeck, III, Thanksgiving fell 10l. 16.0l). From St. George Sewing Society in St. Louis 4 by calico shirts for Ernst Holm; from Imm.-Dist. by Collector Günther 4.70 by Eoll. Huning 8.95; from the Kreuz-Distr. by Coll. Schumann 8 30, by Lehrers Körner 3.00; from the Dreietnig-Distr. by Toll. Senf 2.50; from Zion-Distr. by Coll. Goehmann 10.60. by k Lehman" in Sandy Creek, Mo., weddingS-Loll. bet W. Wolf 6.25. SundayScoll. in the congeg. of Bro. Dittmer at Farley, Mo., 12.25. by Bro. Volkert in West St. Paul, Minn. for the asylum, H. W. Franzmeier

5.00. Thanksgiving offering for happy delivery of Mrs. Magd. Fiemeier in St.

Louis 5.00. Child Aufcoll. at H. Jenkamp in Philkpsburg, Mont., '1.60. Wittwe Körner in St. Louis 1 carriage. By Mrs. M. Harms 20 pairs of Ainderstrümpft. Bon P. G. Barth in Pella, WiSc., an oil painting depicting our first orphanage.

and a parld of clothes. Wittwe Trampe at Neubtrlefeld, Mo. a brl. Apples. A. Schäfer in Augusto, Mo., 1.00. Mr. Krome in St. LouiS 2.70. Mr. Jul. Dietrich in Uniontowv, Mo., 1.00. orphanage box at the orphanage 1.26. From Des PereS. Mo.: from G. Mertz 4 Bush. Apples. LochhaaS 5 Bu. Aepfel. M. Mertz

9 Bu. Aepfl. Mr. F. Leonhard in Kirkwood, Mo. 2 S. flour. Mrs. P. Sandvoß in August", Mo., 1 dress, 1 remainder calico. AuS St. LouiS: Mr. Gelde 10 lbs. of sugar: Mr. Vienup 1 sack of flour; Mr. Strecker several lots of bread; Herm Wurmb 1 lot of spices and 15 pencils: Mr. F. Schwarz 2 p. of flour: Mr. L.

Schulz Z p. of flour; Mr. J. H. Juch 6 p. of roasted coffee and some children's clothes; Hm. Ehr. Dom 1 p. of flour; Mr. H. Rrler a parbie of sugar, coffee, rice, pearl barley, starch 2 hams, 1 piece of meat; Mr. Oberheide a few

rice, pearl barley, 2 hams, 1 piece of meat, Mr. Eschmole a few pounds of meat; Mr. Twietmeyer 1 p. of flour, 2 washboards, 2 packets of furnace black, 1 packet of starch; Mr. Kesfing 1 sack of flour; Mr. A. Reller 6 lb. coffee, a pair of shoes, a large package of worn clothes; Mr. Kuhlmann 1

p. of flour; "Hauweise" L Lange 1 Brl. Potatoes, 2 Brl. Apples. L. Büttner, H. Büttner and W. Büttner weiped several rooms of the orphanage free of charge. Through Hm. L. BehrenS, Ueberschuß vom 350- jähr. Jubiläum der Gem. in St. Louis 792 31. Aus der Gem. de-2. Brandt in St. Louis by the

Genl. in St. Louis 92.31. Aus der Genl. de-? Brandt in St. Louis by the collectors Bachman, Busse, Rodenberg and Messet 28.00. From Messrs Brockmeyer L Sieving 4 sacks of best- flour. Bon Mrs. Hoge in Saint Louis 3.00. Women's Association of the Genl. of? Grimm in Washington, Mo., 7.00. Wittus B. Schmidt in Altenburg, Mo. 2.50. Hedwig Kühn in Shobersburg

Wittwe R. Schmidt in Altenburg, Mo. .250. Hedwig Korn in Sneyboyan, WiSc., 1.30. Nähverem in Collins- vtle, III, by Mrs. P. Wüstemann 12 calico shirts, 1 pair of Stümpfe. L. Westphal at Lenrralia, Kansas, .25. G. Rah" at Pilot Knob, Mo. .50. E. Selber the. .25, A. Werner the. .25, F. Keckeritz the. .25. F. Kopp at Lish Hill, Tex. 5.00. L. K. at St. Charles, Mo. 50. N. N. by

25. F. Kaase at High Hill, Tex., 5.00. I. K. at St. Charles, Mo., .50. N. N. by v. Köstering at Altenburg, Mo., 5.00. From the parish of Bro. Berg in Prairietown, Ills. by the children of Mr. Jusewelle 3.00, by parishioners 19.00. Emtedankfrft loll. of the parish of Bro. Grubel in California, Mo., 6.85. Ge<sup>n</sup>, de-?. Michels in Franklin Co., Mo., 5.00.

Franklin County, Mon., 5.00.  
St. LoutS, Nov. 6, 1880. i. M. Estel, Cassirer^  
6or. 3ck Üudxsr 8ts.

For poor students received "with" heartfelt thanks through Hm. P. Brandt in Llarinda, Iowa, from the worthy Women's and Virgins' Association in his parish 44.32. Through Hm. k Pröhl (spec. fiir Stud. Otto) from sr. Ge", in

Augusts, WiS., 18.20., vo" sr. Ge", a" the BearSgraSS Creek 8.40. and vo"  
Hrn. k. Hoyer 1.40. by Mr. Imm. Lorenz of the Lutheran Young Men's  
Association at Salem. Perry Co. Mo. (spec. for Stud. Pfotenhauer) 10.00.

C. F. W. Walther.

For Herm kastor vmsritus Fr. Brunn in Steeden undersigned received from the pastors: E. Lehmann 42.00, E. L. Wuggazer 2.00. A. Lohr 2.00, M. Claus 10.00, A. Rohrlack 3.00, P. Hansen 2.00, I. Nachtigall 2.00; by the same "M. F. Voller" 5.00. From the teachers: D. Meißner and A. A. Gehl 2.00.

North St. Louis, Mo, Nov. 2, '80, E. L. E. Brandt.

From the Women's Association of Trinity Parish at St. Louis, Mo. for poor students received 6 dozen bust shirts, 6 quilts, 6 pairs of woolen socks, 1

dozen underpants.

C. I. Otto Hanser.

For the needy brethren t" the western counties of Kansas the following gifts have been received by me Voa H.Rvack in Darmstadt, Ill., -1.00. Unlike Hering 2.00. by P. A. Lohr from F. Nothdurft 5.00. by P. F. v. Strohe from Frl. M. Löschen 2.00, H. TiarkS 2.00, D. Tönjes 1.00, W. Hanken 2.00, H. Hanke 1.00, by ibm himself .50. unnamed 2.00. F. Rank in St. Paul 1.00. P. W. Bombof 3.00. Valadu 1.00. H. Oldseu 1.00. N. R. by Prof. A. Erämer 1.00. I. Strikter 2.00. Li. Martini 1.00. P. A. Rohrlack 2.00. P. B. E. Winter 1.00. By P. I. P. Bever of sr. JohS. parish 28.00, collected by the children's paper 22.00. G. I. E. from Fr. HuSmannS Ge". 2.00. congregation at Lincoln, Mo. by I. Meuschke 16.60. congregation of P. Biltz 5.00. congregation of P. WeselohS 32.50. by G. Heintz from Kath. Pfeitner, G. Knopf, G. Gösch each .50, Marg. Schäfte, W. Sttübüg, I. Bottes each 1.00. D. M. in Baltimore 5.00. E. M., 1630 Bentor" Stt, 1.00. By P. B'ewrnd of Mrs. M. Knobel 1.00, Mrs. P. Btewend 1.00, P. Ph. Wambs- ganßs ft. Ge", 10.55. P. Büngers jr. JobS-Grm. 4.00. whose Ehrst "S-Ge". 5.60; through him by Mrs. Lutz 1.00. Bernhard ReiSwtg 2.00. Fr. Brandt's Gem. in St. LouiS 15.00. through k. Dornseif by Frl. M. Lösch, D. Schmalz, E. Wüß, F. Meland ft.50, G. Wiedmer, H. Lemke, D. Mauert, I. Wieaand jr 1.00, Fr. Kmse, P. Wiegand, H. Schäfer jr .25, M. Drankhahn .10. By Fr. Sandvoß 3.00. By Fr. G. I. Mueller's Gem. in Randolph Lo., Ill, 9.50. By Fr. P. Hansen of sr. Gem. in Worden 10.50, Mrs. Gerdam 1.00. By P. Th. Schöch of sr. Grm. 12.00. part of a missionary feast loll. by Fr. O. Spehr 12.50. k. I. SieckS Grm. 11.00. By Fr. H. Kretzschmar from L. Hoppe ". H. Sylvester 2.00 each, Lh. Marth 1.50, F. Rohe 1.00, F. Abraham, Father Rote, L. Grochow, H. Krüger each .50, Lh. Töpke .28, Radmann, Träger, H. Abraham, I. Heß, Retz, Grvve, Lentsch, W. Abraham, W. Polzi" each .25, by P. F. Merbitz of R. B. in sr. Gem. 7.00. By Kassirer I. T. Schuricht from H. Bartltng 68.60, G. Rens" 5.00, E. Roschke 13.50. By?. F. H. Reich, man" from I. Luuz 2.0it, Mrs. Barb. Ruck 1.00, by himself 1.00. By Fr. Lhr. Bock by sr. Gem. 5.00. by P. JohanningsS Gem. 9.M. Marie Hrdde 1.00. by Kassirer I. P. Rademacher 22.75. by Kassirer Schuricht 19.00. Dmch k-'. B. SieverS by Ehr. Waldmann .50. by P. P. Wille from U. H. Dankenbring, H. Herrmann sr, I. Führung, Ph. Pinkepank j. 5.00, L. Pragmanu for Joh. WilShusen 5.00, W. Schrlp for Fr. Krenzel 5.00, F. Schelp se". 4.00, W. Weber 3.00, I. F. Dierke, Lhr. Bredehöft, F.Beermanu, Lhr. Brandt, H. PostelS, F. Bruns each 2.00, H. Henne sr., I. Paper each 2.50, H. Wehrs 2.00, H. Pri. "an", G. H. Dankenbring, F. Häsemeyer each 1.50, I. Bredehöft, H. Hetdom, I. Saß, R. R., H. Schelp, I. Wellner, I. Lckhoff, I. Meyer, D. Oetting, H. Oerdtna, J.H. Bredehöft, I. Sylvester, I. Steffens sr., N. N., W. Oehlschläger, H. Häsemeyer, F. Tegt-eyer jr 1.00, G. Häsemeyer, Kurt Wienberg jr .75, A. StrffenS, H. Lckhoff each .50; Sunday Collecte 6.30.

Heartfelt thanks to all dear donors! Through this rich donation, many anxious worries have been lifted from the hearts of our brothers and sisters. Not only have those ten "families" and others in need of help been provided with the necessities, but there is also -240.00 in the treasury which can now be used to relieve the distress in Ford, Rush and Hodge Counties. County. Llinwood, Nov. 12, 1880. G. TönjeS, Traveling preacher in Kansas.

For the Hospital at St. LouiS with thanks receive"" Boa Mrs. Anna widowed Ranft at Pilot Knob, Mo., -.500. Bon of the parish of Fr. Hosts at Lentreville, IlliS., 6.50. Bon Mrs. Bolm at St. LouiS 5.00. Bon Mr. W. Franzmeier at West St. Paul, Minn, 5.00. Bon the St. PanlS parish of k. Brandt in Lowell, St. LouiS, 10.00. Bon Heinrich AlmS in LvanSvkille, Ind. 1 quilt, 2 sheets, 6 towels, 6 head cliffn covers. Gt. LouiS, Nov. 22, 1880. F. W. Schuricht, Kassirer.

New printed matter.

Luther's Sämmtliche Werke, Vol. I.

is now ready for shipment. The price is 3.50. The cheapest way to get individual copies is by mail. The postage is 40 lent. Since the price of the vnche- ei" is so low" that no monetary profit can be made" with the publisher, the honored subscribers "and purchasers will find it well in order that we "give nr against cash payment. "echt diele orders erbittet "Luth. Concordia Publishing." St. LouiS, Mo., Nov. 1880, M. L. Barthel, agent.

**Catechism Interpretation**, compiled from Dr. Luther's writings and the symbolic books by Ernst Gerb. Wilh. Keyl. 4 vols. We are pleased to be able to announce that this formerly much bought and used work is again available in its entirety. The first part, published in Germany in 1853, and the second part, published in New York in 1857, have been reprinted in our "Lourordia-Berlag". To the "older" readers of the "Lutheran" this work is sufficiently known. To the new readers we would like to say that a work of a very special kind is offered to them here. The same author says in the preface: "Until the year 1726, at least such a clarification of the Catechism was not yet available, otherwise a theologian, such as Vfr. Löscher was, would have known it without doubt, and would not have expressed the wish 'that all that is to be read in Luther's writings on the Catechism (as of which he had the most glorious thoughts') should be brought together.'" In this work, not only that "which is found in Luther's catechetical writings, but also that which is found in his other writings concerning the Catechism, "is compiled.

This is a question and answer session. There is no better book to prepare you and "recommended" Postille of our "blessed" Brother Ruhland, the second issue has now followed the "first". Ruhland was a faithful student of Luther and has had the grace to reproduce Luther's sermons, which he studied diligently, not only in his own style, but also according to the needs of our time. May now in order to be relieved of the time-consuming search for them. To the quite a lot of people enjoy the heart-healthy food that he serves up in his book of sermons! This 2nd booklet contains on 250 pages 15 sermons, first of all on the Gospel of the Sundays Sexagesimä, Quinquagesimä, Invocavit, Charfritag sermon on Joh. 19, 30, and a Confirmattonsrede on 1 Ti". 6, 12. Without a doubt, Mr. P. Willkomm, the editor, in order to give only the most important from the estate of the blessed Ruhland, has given two excellent sermons on the Gospel of the Sundays of Laetare and Palmarum. In any case, the sequel, which will begin with the Sunday Misericordias Domini, will appear before this Sunday. The price of this second booklet, which is considerably stronger than the first, is only 1 Mark 50 Pfennige, and it will shortly be ready for dispatch from our agent, Mr. M. L. Barthel. W. [Walther]

The I. volume includes the first main piece, the II. the second, the III. the third and fourth, the IV. the fifth and sixth main piece, the house prayers, the house table and Christian questions. Price of all 4 volumes, bound in half-frank, -4.00.

Each volume is also available separately at -1.00. DaS Port" shall be borne by the customer.

**Proceedings of the fourth annual meeting of the Synod of the Evangelical Lutheran Free Church in Saxony and other states.** ^ouo Domioi 1880. Zwickau in S. Printed by Johannes Herrmann. In Commission hei Heinrich I. Naumann in Dresden.

It is true that we are blessed here every year with so many "extensive" "annual reports" of our "own" Synod that some seem to want to become too much of a good thing; nevertheless, we cannot fail to "recommend" this year's Synodal Report of our "transatlantic" fellow believers and confessors not only to our worthy readers, but also "recommend" it with all our hearts in the most urgent manner. This report contains a truly excellent presentation of the Synod's deliberations on the doctrine of the "Holy" Scriptures, based on 7 "theses" presented by Father Hübener in Dresden. The 1st thesis deals with the divinity of the "holy" Scriptures, the 2nd with their inspiration by the "Holy" Spirit, the 3rd with their clarity, the 4th with their perfection, the 5th with their normative authority, the 6th with their divine power to work, "as they teach and for what they are intended, and finally the 7th with their necessity "and their incomparable" value as the most indispensable means of grace. The Since a disputation demanded by Mr. W.'s congregation had to be "broken President of the Synod, Mr. k. Willkomm, says in his speech to the Synod thatoff, "and Mr. W. declared himself al- "not overcome," the author's congregation this very doctrine was chosen as the subject of discussion, because the Synoddemanded that the^Wesmtlichr of the proceedings be handed over to the recognized "that in this point lies one, indeed the main cause of the deep gulfprienter, "so that everyone who wishes e- "och once could examine who stands which unfortunately separates it from all other church communities inon the Scriptures and the Confession and who does not."" Accordingly, the Germany. The consequence of this is that the doctrine is so vividly discussedreader will find in the present pamphlet of 80 pages the theses "worked out" here, taking into account the aberrations of the "odem-believing theologians," for the disputation, together with explanations, refutations of Mr. W.'s sermon, so sharply justified "and so valiantly defended against the objections raised;illumination of various objections to the doctrine of absolution. The pamphlet although" naturally not every point in question in this doctrine could be discussed in equal detail, e.g. that of the collateral power of the Word, the treatment of which is, unfortunately, usually "all too scanty" even in our dogmatics. The Synodal Report is very extensive, it fills 116 pages, of which the doctrinal discussions alone occupy 98 pages, so that the reader has in it a whole booklet on the locus of sacred Scripture, and that in a thoroughly practical manner, calculated precisely for the needs of our time. Unfortunately, we cannot state the price of the report; in any case, our agent will soon be provided with a supply of copies and will then make the price known. W.

**Sermon on the Gospel** on the holy third day of Christ by Dr. Martin Luther. (Taken from the church postilion.) Dresden, Heinrich I. Naumann. 1880.

We have just received this new reprint of one of Luther's "most wonderful" sermons. It interprets the first 14 verses of the Gospel of John. Luther himself calls "this" text "the highest Gospel of all," but immediately adds: "But not, as some of mine, dark or heavy." And in fact Luther shows that this text, "full of deep mysteries, is nevertheless in itself quite clear and plain to everyone, and has only been made obscure by human interpretation. Whoever does not yet have Luther's Church Postil, should buy this sermon - it costs only 50 pfennigs, although it occupies "44 pages" on beautiful paper and "beautiful" printing - he will not regret it"; it contains a good appetizer for the rich table that Luther has laid in his Church Postil for readers who long for growth in wholesome knowledge. W. [Walther]

**The biblical doctrine of absolution** defended against the attacks of the false Lutherans. Only at the urgent request of his congregation, this book was published by C. F. L. 1880. Some time ago, a pastor of the so-called Lutheran General Synod, W., who lives near the author, attacked the biblical Lutheran doctrine of absolution in a sermon that was also published. The author of this paper felt compelled to refute the sermon in a public lecture. Since a disputation demanded by Mr. W.'s congregation had to be "broken President of the Synod, Mr. k. Willkomm, says in his speech to the Synod thatoff, "and Mr. W. declared himself al- "not overcome," the author's congregation this very doctrine was chosen as the subject of discussion, because the Synoddemanded that the^Wesmtlichr of the proceedings be handed over to the recognized "that in this point lies one, indeed the main cause of the deep gulfprienter, "so that everyone who wishes e- "och once could examine who stands which unfortunately separates it from all other church communities inon the Scriptures and the Confession and who does not."" Accordingly, the Germany. The consequence of this is that the doctrine is so vividly discussedreader will find in the present pamphlet of 80 pages the theses "worked out" here, taking into account the aberrations of the "odem-believing theologians," for the disputation, together with explanations, refutations of Mr. W.'s sermon, so sharply justified "and so valiantly defended against the objections raised;illumination of various objections to the doctrine of absolution. The pamphlet although" naturally not every point in question in this doctrine could be discussed in equal detail, e.g. that of the collateral power of the Word, the treatment of which is, unfortunately, usually "all too scanty" even in our dogmatics. The Synodal Report is very extensive, it fills 116 pages, of which the doctrinal discussions alone occupy 98 pages, so that the reader has in it a whole booklet on the locus of sacred Scripture, and that in a thoroughly practical manner, calculated precisely for the needs of our time. Unfortunately, we cannot state the price of the report; in any case, our agent will soon be provided with a supply of copies and will then make the price known. W.

**Two discourses against secret oathbound Societies or Lodges** by H. C. 8. Cleveland, Ohio. Translated from the German by J. H. Tract No. 7...

These are the "speeches against the secret "sworn" societies or lodges" which appear in No. 7 of this "Blatte". Many will be pleased to find them also in English. They can be obtained from Kov. 3. D. Druuger, kvtorodurx, Lindoniox Oo... O., O 10 Lt.", at the dozen -1.00, as well as from the "Concordia-Verlag".

Brobst's calendar for 1881.

This Kalmder, 48 pages strong, contains beside the Kalenda- rium and the well-known popular" statistics also quite good" reading material, beside shorter things among other things a bedachtung over the months of the year, and ttn interesting life description (together with picture) of Dr. I. H. Lhr. Helmuth, ev. luth. pastor ü" Lancafter "nd Philadelphia, born in Helmtfädt (Braunschweig) on May 16, 1745, died in Philadelphia on Feb. 5, 1825. price 10 LtS., to be obtained from Brobst, Dtehl Sd Lo., Allmtown, Pa.

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view of the 31st of October at the end of  
the jubilee year 1880.

Countless laurels, heroes once woven To the triumphant  
march after colorful battle turmoil, Rotten, did not like to vomit  
to the state. Scarcely sung of by the singer's play! And great  
spirits, who insisted on deeds, In the mute hill found gloriously  
aim: As brook and river are swallowed up in the sea, So has  
the stream of time vanquished you all!

But all the years that the sun looks... Since once on Golgotha  
it is veiled. A manger is always built anew, A Christmas tree  
filled with the glow of lights; And always anew an Easter  
morning dawns. A day of Pentecost full of May again springs!  
The great deeds of God never grow old, The church will keep  
them in remembrance!

So we greet you, day full of great graces, Since God with  
creative call, To heal Joseph's sore damage to the church,  
Through Paul's son created a miraculous help, Who by  
himself on the plan loaded, From dark shaft shall lift gold  
shafts: The pure doctrine, free from man's statutes, According  
to God's revelation in the Scriptures!

The Antichrist trembles on his throne, The truth's morning ray  
unmasks him; The Father draws men anew to the Son, The  
Holy Spirit's flaming tongues glow; Awakened by the Word's  
trumpet sound To the holy battle our fathers go, Heaven's  
ransom booms the wide earth: Man alone through faith be  
just!

In the Word of God alone springs the fountain Of faith,  
doctrine and knowledge pure; The cherub at Paradise's  
threshold Banishes false doctrine's "hypocritical" glow; His  
spiritual sword flashes through the land Bright in spirit-  
anointed books, great and no; Pentecostal roar has seized  
Christendom. For the bridge fight the weapons are  
sharpened!

Who restrains the wind-bride on the stormy wings, Who bends  
the oak forest like the rush reed?  
Who controls lightnings that pierce the air With thunderbolts  
from the cloud gate? Who dampens the floods that subdue  
the land And hiss loudly up to the heavens? Who dampens  
the fiery course of God's truth, When God lets it shine in the  
clarity of the sun?

Satan, startled from the depths of hell, Jumps to the Roman  
vassal in flight; Two swords they called to the hot battle, The  
emperor's power and the pope's clergy; With anti-Christian  
mighty letters of banishment The Roman lion hopes to  
frighten; By Jacob's Mahanaim faithfully led. In Worms St.  
Paul's son like David contends!

Goliath, full of poison and gall, snorts in Augsburg against  
noble princes; The stone from David's shepherd's bag robs  
the blasphemer of his senses; In wide lands is taught,  
believed. What apostolic pure doctrine was: O victorious day  
of Augsburg like no other, Your testimony will reach the last  
day!

Despite ban and eight the truth witness teaches.  
Unapproachable to all enemies", peacefully teaches;  
In battle armor victoriously defensible, The swarmers new  
cunning he mightily "honors; Da- Volk mit LebenSbrot  
versorgt he nutritiously, From his table he nourishes whole  
peoples: This is a miracle, kaun, before men's eyes, Richt  
Liedeslob may here to the sacrifice suit!

In the flesh often in the dragon of death, As in Daniel's lion's  
den, He treads the fierce dragon bold as death, Who once  
ruled the world with command of power; But around the  
hero's dying bed The angels watch, waiting for his weary  
soul.  
And carry them with a soft rustle of wings, Where blessed  
ones listen to the eternal hallelujah!

O Zion here in the steady evening land, Where Luther's spirit  
and work is "e" awakened, O shake off the weak band of  
slumber, The last afflicted time's stupefying power; You truly  
stand in the confessional state And are made by God a  
mountain city; Faithfully keep what you have received, Soon  
the short time of grace is past!

Let not a jewel break from thy crown, Nor a single link from  
thy gallant chain, Whether unbridled spirits stab themselves.  
To mock the courage that burns for truth... Whether enemies  
to thy witness now take vengeance... As if the truth itself  
should escape...;  
O Zion, in faith hold thy crown To the glory of God, - Satan's  
to scorn!

Hasta.

**Christmas,**

one would think, would have been celebrated first and foremost among  
all Christian feasts, since on this feast the birth of the Saviour is festively  
celebrated. But this is by no means the case. The first annual feasts  
which the Christian Church ordered to be celebrated were the feasts of  
Easter and, soon after, Ascension Day and Pentecost. To celebrate  
Christmas on the 25th of December seems to have become the custom  
only at the beginning of the fourth century, and that first in the occidental  
church, from where this custom then spread to the eastern church. The  
Bishop of Constantinople, John Chrysostom, who died in 407, is a  
witness to this. He left behind a Christmas sermon preached in Antioch  
on December 25, 386, which he begins with the following words:

"What the fathers of old desired with such fervent desires, what the  
prophets prophesied and the righteous longed to see, has been fulfilled  
this day; God has appeared on earth in the flesh and made his dwelling  
among men. Let us therefore rejoice and be glad, beloved. For if John,  
while still in his mother's womb, leaped because Mary came to  
Elizabeth, his mother, how much more must we rejoice for joy, since on  
this day we see not only Mary, but our Lord, the Redeemer Himself!  
How much more must we be filled with admiration and wonder at His  
birth and the great mystery of His Incarnation, which no thought can  
comprehend! What astonishment would we not be filled with if the sun  
left heaven and walked on earth, and from there sent forth its rays to all  
men! But if all the inhabitants of the earth were justified in being  
astonished when such a miracle occurred in this earthly light, how much  
more must we be filled with the deepest amazement, since a far greater  
miracle is now taking place, since the Sun of Righteousness is pouring  
forth its rays from our flesh and illuminating our souls! I have therefore  
long desired to see this day, and that it might be celebrated by so great  
a multitude as I now see before me.



I see. I have wished that this spiritual scene should be filled as it is at to behold the cradle? Thou, being a Christian, wouldst not for this present; my wishes have come true. It is not yet ten full years that this day has been fully known to us. But you celebrate it with such zeal as if we come here with a believing heart, we shall see him lying in his if it had been known to us from time immemorial. It can therefore be cradle. This altar, as it were, takes the place of his crib." †) W. fact that it was not repeated often enough, that they did not hear and learn it often enough. If, therefore, the teaching of confirmation is to be as fruitful as possible, it must have as its basis the instruction in the Word of God in the church school, otherwise there is a lack there which cannot be deplored deeply enough. And it is sad enough that some do not even recognize this deficiency. But just as a sick person learns to appreciate health in his sickness, so some who, through necessity, have to do without a Christian church school, learn to esteem it. Would that all those who have received this good gift from above, from the Father of Light, would recognize it and thank him from the bottom of their hearts!

and also of a new, otherwise unusual, feast day. It is new because it was not so long ago that we first became aware of it. It deserves to be called old because it has become so quickly like the older feast days and has reached such a perfect age so soon, if I may speak so. Just as noble and benign branches, when planted, in a short time shoot up very high and bear much fruit: so has it been with this day, which was first known in the Occident; but, having become known also among us in the Orient, it has suddenly shot up and borne such fruit as we see at present. All the barriers are filled, and the space of this temple is almost too no for this great multitude.... Now what do you ask to hear on this day? Anything but a prayerful consideration of the very day we celebrate? I know that there are many who dispute among themselves about this day; some object to it, others defend it; everywhere people talk about this day. Some object that it is a newly instituted festival, others defend it as a very ancient one, and adduce as proof that it was proclaimed long before by the prophets, and that it was known and celebrated everywhere from Thrace to Spain. Let us therefore speak of this day. For since this day already enjoys so much favour from you, since it is still disputed: with how much greater zeal will it be celebrated by you, if it can be made still more known and distinct to you? The certainty that it is a solemn day, as you shall learn such from our discourse, will make your devotion more ardent. But I have three proofs by which it is shown that this day is indeed the day of our Saviour's birth."

Chrysostom then seeks to prove that the 25th of December was the day on which Christ was once born in Bethlehem and lay in the stable in the manger. \*)

Already five days earlier Chrysostom had sought to encourage his congregation to devout Christmas celebration in the following words, among others:

"The most venerable and holy feast of all feasts draws near, the feast of the Nativity of our Saviour. This feast is the origin of the feast of Epiphany, of Easter, and of Pentecost.... I beseech and implore you that with true zeal and fervent devotion you may gather here and clear your houses, as it were, to behold your Lord in the cradle and wrapped in swaddling clothes, which is indeed a spectacle that must fill us with the deepest astonishment and cause a holy shudder within us. How could we possibly excuse ourselves, or how could we possibly hope for forgiveness, if for his sake we did not even want to leave our homes when for our sake he was descended from heaven? as the strange and so far distant catfishes hastened to welcome him in his

\*) Steher Chrysostom's Homilies, translated by Crämer. Vol. V. pp. 441-444. dgl. Guericke's Lehrbuch der christlich kirchlichen Archäologie. Second edition. Berlin 1850. p. 194.

Conversation between Peter and Henry about Christian community schools.

B.  
(Conclusion.)

Peter: If I am to be sincere, dear Heinrich, I must confess that you have soon got me hemmed in. There is only one point I want to mention, and if you can refute it properly, I will give myself up. For I think that the pastor of a congregation should not be overlooked in the teaching of the children, for he holds the confirmation classes. There the children have to learn the catechism and many a beautiful saying by heart, and he goes through the catechism with them for months. If he does his duty and teaches the children carefully, that should be enough. In addition, they can still go to church and attend the children's classes. How a parochial school should then still be absolutely necessary, I cannot yet quite see.

Henry: Certainly the pastor of a Christian congregation is not to be overlooked in the instruction of the children in the Word of God; for our dear Lord and Saviour did not overlook him in this respect either, in that he not only once said to the holy apostle Peter: "Feed my sheep," but also, "Feed my lambs," by which evidently Christ, the arch-shepherd of his host, specially commanded the youth to the ministers of his word, and laid it to their hearts that they should feed them in the green pastures of his word. Since, however, the pastor has to feed not only the lambs of Christ, but also his sheep, and since the lambs or the children especially require much waiting, care, and feeding, the pastor needs in most cases, if at all possible, a helper to support him in this important work. It is also a mistake to think that children who have not previously attended a parochial school can be sufficiently and adequately instructed in the time usually spent on Confirmation classes. All those who have had some experience in this respect know that this is not so. There can be no doubt, therefore, that even the teaching of Confirmation, if it is to correspond only to a certain extent to its purpose, must be regarded as an essential part of a parochial school.

preparation is needed. Children who have already attended a Christian parochial school usually bring with them a delicious treasure of Christian knowledge, which then only needs to be refreshed in confirmation classes and increased by God's help. It is quite different with such children who could not attend a church school. These cost, especially the less gifted among them, a great deal of toil and labor, until they find themselves brought only to some extent in Christian knowledge, so far that they are able to

†) Chrysostom refers here to the celebration of Holy Communion, which was already then connected with the feast of Christ. (See: Crämer loc. cit. vol. X p. 380. ff. and Guericke loc. cit.).

P. You have convinced me, dear Heinrich, of the importance and necessity of a Christian parochial school, and I now agree with you on this point. With God's help, I will not only think differently about a Christian parochial school in the future, but I will also speak differently about it and act differently in this regard. It often holds hard to put this important thing into work. I tell you that I was not alone in my views. IT There are still some who, like me, do not recognize the importance of such a school and are filled with all kinds of prejudices against it. And such people can often put up with this laudable thing in a community, and even prevent it. So what is the best way to advise and help?

H. Now, if it turns out that this is the case, those who recognize Joseph's damage in this respect must take the lead and, above all, point out to the others the expediency and necessity of a parochial school and urge them to do so. If there is still a need in a congregation, which may be due to a small number of members or to its poverty, then the pastor must first and foremost take care of the children, if at all possible, by holding the school himself, as much as the duties of his office allow him to do so. school. If, however, there are no more such emergencies, then the congregation should appoint its own teacher as soon as possible, firstly so that the pastor may be able to discharge the other duties of his sacred office all the better, and secondly so that the school may become something proper; for the keeping of a pastor's school, if he is otherwise only to a certain extent able to discharge the other duties of his office, will nevertheless remain a mere piecework.

P. I know of cases where members of the congregation, who had no children to send to school, resolutely refused to contribute to school purposes, claiming that they were not bound to let other people teach their children. Others were angry about this and thought that they should be put under church discipline and, if they did not change, excluded from the Christian community. What do you say to this?

H. I think that both parts were in the wrong. The former, of course, should have recognized their Christian duty and their calling to love and should have shown and practiced it in this good work. But the others did not take the right path either. The right way is to instruct such with God's word, to exhort them and to provoke them to love. One keeps



It is best to show such people their duty and to show them that they He exhorted his fellow priests to read the scriptures of the Old and New Lutheran heresy. Because of these main crimes - others could not be also have the calling to help build the kingdom of God. This calling they Testament diligently. One should rather sell his skirt than go without found, in spite of all the searching and research - he was then have already assumed in holy baptism, and to exercise as much as the Bible. For the present times demanded it of the highest order that sentenced to be drowned by the government of Ensisheim at the they can in the wide world, as Christ indicates when he teaches his one practice diligently day and night in holy, divine Scripture. instigation of the so-called clergy.

Christians to pray the other petition, "Thy kingdom come"; or when he In 1525, during the peasants' revolt, his house and farm were One did not hesitate long to execute the Uttel. When Spengler was gives the command, "Go ye into all the world, and preach the gospel looted and destroyed by a wild horde. But even then he did not hide to the place where he was to be drowned, a barefoot monk wanted to every creature"; for this command is given to the whole church and his light under a bushel. He was no mute dog. When the peasants to do another superfluous work to earn heaven by trying to convert the Christianity for all time, and therefore undoubtedly also to every found nothing in the empty house, Spengler gave them something heretic. The martyr, however, rejected him with strong courage and individual member of it. Should then every Christian have such a voluntarily, not earthly treasures, but the word of truth from the eternal asked only for a new will. His request was granted. But because his command for the whole wide world, and should he not have it in the treasury, according to the instruction of the apostle Paul to his Timothy: hands were tied behind his back, he had someone else read it to him. place where God has just placed him to help build the kingdom of God? "Preach the word, persevere, whether in season or out of season: As the monks did not cease to shout at him, he asked them once more They are also to be pointed to the glorious reward of grace which the chastise, threaten, exhort with all patience and teaching." (2 Tim. 4:2.) to be quiet and to leave him alone with his God. "To-day," he faithful God has promised to all those who are diligent in good works. He addressed the wild mob, "Have ye also ever seen a riot come out continued, "I wager a pleasant sacrifice to my Saviour JEsu Christo. and that they would exclude themselves from it if they did not also want well and happily? Ye preach the gospel, and yet have neither in your God has given me a quiet conscience. Those who thirst for innocent to lend a hand in this matter and help to build God's kingdom. mouths, nor in your hearts, any thing of the gospel. You have not blood may well see what they do and whom they offend."-Spengler Christians, of course, must not lie in open avarice, and they must learned such foolish doings from me, who preached to you the pure was already an old man of seventy years, and lean in body, he said: "I practice love, or they are not Christians. But the measure of love and word of God. What you do is the gospel of the devil. Verily I say unto should soon throw off this skin that barely clings to my legs. I know well the manner of showing it to men is a matter of Christian liberty, and you, ye provoke the wrath of God against you by your doings." But the that I am a mortal man, a worm, and frail, even born to die. I have long must not be enforced by law, church discipline, banishment, or peasants had no ears, nay, they stripped poor Spengler almost desired from my heart to be dissolved and to be with the Lord Christ. I exclusion. He, therefore, who understands the art of teaching. completely naked, and one of them, who was particularly nefarious, have indeed been guilty of death through many and grievous sins, but exhorting, and inciting to love, is the wisest, and acts in the sense of shouted at him, "Listen, priest, you have now for a long time been Christ, my Savior, bore the cross for me and died on the cross for my our Lord Jesus Christ; and by this alone will he obtain truly good fruits deceiving us about money by mass, purgatory, vigils, and others sake. Therefore will I also glory in the cross of our Lord Christ." and righteous good works. popery; therefore we have come to take it back again. Christ also was The Romans no longer wanted to listen to such godly words -

Well, dear Peter, that will be enough for today about Christian poor, and knew not where he laid his head. But thou hast more, or we perhaps they thought they were also being deceived - and therefore parochial schools. Some other time we can talk again about some will plunder, set fire to, and burn the whole house." With a wild roar of gave the executioner orders to push the condemned man from the other matter. P. H. D. derision they departed. scaffolding on which he was sitting into the water. It happened. The

## Peter Spengler, the blood witness for Lutheran truth.

Peter Spengler was a parish priest in the village of Schlatt, at the foot of the Kaiserstuhl near Freiburg im Breisgau, and dean of the Threefold Chapter. The Bishop of Constance held him in high esteem because he was learned, pious, friendly, peaceful and blameless in his conduct. When the Gospel in the German lands was cleansed of the scandal with which it had been covered, and was preached more loudly by Luther, the reformer, and his assistants, Spengler also read the Holy Scriptures, but without really understanding them. He then traveled to the places where the Word of God was openly proclaimed. At last he was present at the disputation in Baden. At his restless and fervent prayer, the Holy Spirit opened his eyes to see the darkness in which he found himself. "Who would have thought," he exclaimed, "that the Holy Scriptures, defiled and darkened by humanity, would have been rightly understood by so few people?... Now, however, the power of the holy gospel can be seen publicly in work and deed; for the cross and persecution are now present!"

Spengler now preached the Word of God to his parishioners openly and clearly, purely and truly. He also entered into matrimony, because he found it against his conscience to live longer with a concubine. \*)

Spengler, by the way, was not the only one who had to pay for his Protestant faith with his life. The papist-minded Austrian government at Ensisheim raged on without stopping. Still in the same year, 1526, Freiburg. Here he was once again searched down to the body, 4 priests were hanged on a tree, several laymen beheaded. Others subjected to painful torture and interrogation, and then thrown into had their eyes gouged out and their tongues cut off. Felix Ulsenius, a young Protestant preacher and friend of Capito, was captured and miserably tortured. Pastor Link of Illzach, and the pastor of Brunnstadt were executed. So was the surgeon Sigmund of Basel, who joyfully confessed his faith in the midst of the most fearful smoke. Johann Rebmann, vicar of Zabern in Alsace, was taken by Count Rudolph of Sulz to Küssenberg Castle, where his eyes were torn out. Even more terrible was the raging in Breisgau and Württemberg, also under Austrian sovereignty. Here, in 1524, Peter Reichler was the kingdom's chief, especially employed to bring terror to the land. And he did not let himself be told twice. As an unparalleled ravager

\*) At that time bishops allowed the so-called clergy to live together with concubines, e.g. the bishop of Strasbourg, who had money paid for this license. The

From Freiburg he was soon taken to Ensisheim, where the seat of government was then. The charge was based on the fact that a Lutheran hymn had been found in his pocket, and that he was therefore a Lutheran; also that he had brought his fellow priests to the envoy of the pope, Cardinal Campegius, could not deny this at the Diet of Nuremberg in 1524 in the negotiations with the delegates of the Council of Strasburg. When these declared that the "clergy" in Strasburg preferred to live in marriage, according to the word of God, rather than in fornication, according to the permission of their bishop, the Cardinal declared that the priests sinned much more who entered into the marital state than those who lived with fornicators (cf. Sleidan, 4th book, and Seckendorf's Historie des Lutherthums p. 620.) - Also the Bishop Adolph of Merseburg, during a church visitation in 1522, declared to the preacher at Borne that it was better for his soul's blessedness to keep a harlot than to enter into the married state. (Seckendorf's History of Lutheranism, p. 494).

he miserably tortured to death anyone who was declared to him to be Lutheran. He had many of the preachers hanged from trees. Nevertheless, the cunning and violence of the devil and the world could not win the victory over the pure word of God and its confessors. The pure faith spread further and further, also in these countries, the more believers were executed; for the blood of the martyrs is the seed of the church. Thus, what Luther sang about the two martyrs in Brussels, Heinrich Voes and Johann Esch, came true here again:

The ashes will not cease, they are dusting all over the land. Here no brook, hole, pit, nor grave helps, They "eight the enemy to shame.

Which in life by murder he hath urged to revel. He must make them sing joyfully in all places, dead, with all their voices and tongues.

The fraternal punishment.

In many Christian congregations there is complaint that the punishment of brothers is very poor, although the word of our Lord Jesus Christ demands it so clearly and definitely: "If your brother sins against you, go and punish him between you and him alone. If he hears thee, thou hast won thy brother. If he does not hear you, take one or two more to yourself, so that the whole matter may rest on the testimony of two or three witnesses. If he does not hear them, tell the congregation" 2c. Matth. 18,15 f.

It is well known how various excuses the fletcher knows how to advance against them; how shameful they are, is not recognized by many. How shameful they are is shown by a comparison of the two, the words of the Lord and the excuses with which they are rejected.

Let's list some of the main excuses.  
001 I will do nothing for the person concerned; I fear it will be worse.

Christ, on the other hand, says: Go and punish him.  
2, Why should I invite enmity, he finds himself offended when I approach him about the misstep.

Christ: Go and punish him.  
Three. I want to let it go.

Christ: Go and punish him.  
4. I want to wait until he comes or any other suitable opportunity presents itself to me.

Christ: Go and punish him.  
5. I have to do with myself, he could also reproach me.  
Christ: Go and punish him.

6. I cannot speak like another. Christ: Go and punish him.  
7. the overseers can take it. Christ: Go and punish him.

Eight. I want to tell the pastor.  
Christ: Go and punish him.

Nine: I see not why I of all men should do it. Christ: Go and punish him.

Ten. I'm not going to do it.  
Christ: Go and punish him. "Wherefore call ye me LORD, LORD, and do not those things which I say unto you?" Luc. 6:46.

Luther's translation of the Bible and the Papists once again.

In No. 20. of this sheet we had defended Luther's translation of the Bible against blasphemies. We defended Luther's translation of the Bible against the blasphemies of the papists and also of the local "Herald of the Faith" in the service of the Roman Antichrist. To this the "Herald" has replied. And it entrusted the answer to the same man Mr. Br. - who had served up the fable of the 800 errors in Luther's Bible translation to the readers of the "Herald". And since it was necessary to refute the irrefutable, he also needed a man who knows how to fool the readers with a blue haze, who knows how to bring the greatest nonsense to light and yet present it as great wisdom to the readers of the "Herald," who seem to put up with everything.

It disgusts us to go into more detail about this wretched chatter. We only want to inform our readers that out of the 800 errors in Luther's translation of the Bible, of which he knew so much to say some time ago, he now chooses to cite three (say three).

Dear readers listen and marvel!  
First of all, Rom. 3:20 is cited as a mistranslation; here Luther is said to have added the word "only" and translated it: "Through the law comes only the knowledge of sin. Our readers now open the passage and unanimously exclaim: This is a shameful "Herald's" lie! That is not what our Luther Bible says at all!

So it's not number one.

The second wrong translation is said to be Rom. 3, 28. In this saying: "So then we hold that a man shall be justified without works of the law, but by faith alone." Luther is said to have inserted the word "alone." The "herald" and his accomplice, as well as all the papists, prove by such talk, - if they meant it seriously, - nothing but that they understand neither Greek nor German, and nothing of interpretation. Luther has spoken sufficiently as to why he translated thus. Our readers will find his splendid words in his Epistle on Interpreting of 1530, see Luther's People's Library, Vol. 17, 18, pp. 272, 277 f. It would truly be carrying water into the sea to say anything further in justification of him after this tremendous argument. To make matters worse, we will only note that in the Latin translation, which is the only authentic one in the Roman Church, the word "alone" is "inserted" in several places, and not unjustly, in order to express the thought expressed in the original language, and that in papist German translations printed before the Reformation, the parallel passage in Gal. 2:16 is translated: only through faith.

So there's no number two either.

The third and last false translation, which the "Herald" cites, is said to be that of 2 Petr. 1:10. In this saying, "Take all the more pains to establish your profession and election," Luther is said to have omitted the words, "by good works," and to have done so "because he disliked good works." Our readers will not be able to refrain from laughing at this. Luther is said to have disliked good works! Luther, who, like no teacher since the time of the apostles, so clearly, so gloriously, so powerfully urged the doctrine of justification, and thus became the right source of all good

has shown works! Of course, he could not stand the so-called good works of the papists, which they do according to the statutes of man, which are not commanded by God and are contrary to God, their self-chosen works, by which they want to earn heaven for the shame of the suffering of Christ. But neither can God suffer these wretched works; they are an abomination in his sight. "In vain do they serve me," says the Lord, "because they teach such doctrines as are nothing but the commandments of men." Matt. 15:9. Luther, of course, and this is what most arouses the wrath of the priests, even of the Lord Br., did not like the so-called good works of the priests, monks, and nuns; he proved mightily from God's Word that the despised work of a believing ostler or a believing maid serving in the kitchen was greater, more glorious, than all the self-chosen so-called good works of all the priests, monks, and nuns in a heap.

But what about the translation of 2 Petr. 1, 10. that the "Herald" calls wrong? Well, in Luther's translation the words "by good works" are not found. Did he therefore falsify the Bible? We say: No. And why not? Luther did not find the words in his Greek Testament, from which he translated. -

And what could be more foolish than to reproach Luther for not translating what was not in his Greek Testament? But if the papists want to accuse Luther of falsifying the Bible, they must also do the same to the authors of their Latin translation, which is declared to be the only correct and authentic one; for in it, for example, Rom. 11:6, the words of the apostle are not translated: "But if it is by merit of works, grace is nothing, otherwise merit would not be merit.

It is a Papist lie to say that Luther omitted the words "because he disliked good works." How shamefully the "Herald" misleads his readers is clearly shown by the interpretation Luther gives to this saying. In it he does not deny at all that we can and should make our calling and election firm by good works. He writes: "The election and eternal provision of God is indeed firm enough in itself that it may not be made firm; the calling is also strong and firm. For whosoever heareth the gospel, and believeth, and is baptized, is called, and is saved. Forasmuch then as we also are called, we ought to use so much diligence (says Peter), that our calling and election may be established in us also, and not only in God.... Therefore Peter wants us to make our calling and election firm with good works. So you see what this apostle gives to the fruits of faith. Though these belong to the neighbor, that he may be served thereby, yet the fruit is not left out, that faith may be strengthened thereby, and do good works more and more." 2c. (Erl. A. Vol. 52, 223 f.)

No. 3's no good either.  
Where's Mr. Br.'s bragging? It's over.

Will the "Herald" now tell its readers otherwise? The Pabstthum remains a vain lie until the last day. G.

The merciful God keep me for the Christian church, in which there are all saints. (Luther.)

## Celebration of Concordia - Jubilee in Australia.

In the "Lutherischen Kirchenboten für Australien" of August 20 of this year we find the description of a "jubilee celebration" in the Lutheran congregation at Rosenthal, which we cannot refrain from sharing with our readers, certainly for their joy and encouragement. It reads as follows:

Dear church messenger!

You have already brought some reports from other parishes about the jubilee celebrations, especially about the beautiful testimonies of our most holy faith, which were given on this occasion; but it might be of some interest to some readers to hear how we celebrated the 300th anniversary of our Lutheran church in Rosenthal.

On the evening before, June 24, the arrangements were already made. The virgins of the congregation decorated the interior of our St. Martin's Church, altar and pulpit, windows and walls with flowers and ribbons, foliage and green bushes, so that it offered a lovely sight as never before. The young men planted tall young pines in the four corners of the church-room, as before the Pottale. The teacher, whose wife also contributed valiantly to the decoration of the interior, made an inscription on a long board with large letters: CONCORDIA, together with the two dates 1580 -1880, which was fixed above the first pair of Pines. Benches and seats were also procured and other arrangements made.

And so the morning of the feast dawned. Although the rain made the roads poor and the prospect of a large number of participants dim, the Lord gave us quite friendly sunshine and cheerful weather for this extraordinary holiday. Soon the guests were attracted from near and far, not only from the neighbouring villages, but also from Freeling, Pinkerton Plains and as far as Lobethal and Dalkey, and filled our spacious church?

The celebration was now opened in the name of the Triune God.

After the opening hymn 1220: "Nun jauchzet Gott All in der Welt" 2c., appropriate altar service, with the antiphon: "The HErr is God, who enlightens us, Hallelujah! Adorn the feast with may to the horns of the altar, Alleluia!" - After the Collect prayer and the lection of the 100th Psalm, the festive assembly sang the spiritual battle and triumph song composed by Luther: "Ein feste Burg ist unser Gott, ein gute Wehr und Waffen" (A strong fortress is our God, a good defence and weapons) etc.

Thereupon the Parochus stepped before the altar again, holding in his arms an old folio bound in pigskin, which bears Luther's portrait on the front cover with a Latin inscription, which reads in German approximately as follows: "One meets Luther's doctrine here from this writing" and around it still some figures from the holy history: the birth of Christ, his baptism at the Jordan, his crucifixion and his resurrection. This book was the birthday child, whose 300th cradle celebration took place, namely a rare copy of the original edition of the Concordia, which was organized in 1580 at Dresden and signed on June 25th of the same year by 50 princes and 35 cities of Germany.

After introduction with Ps. 117. our dear pastor read the text Rom. 3, 22. 23. because this is the scripture passage which is the cornerstone and the

The main bulwark of the whole blessed Reformation. He greeted those

present with an emotional heart, described the reason for the celebration as a jubilee, and the purpose of the celebration as a feast with your grace" (No. 715). The uplifting celebration came to a close

of praise and thanksgiving to the all-good God and heavenly Father, who had done so great things for our fathers, and had bequeathed the

jewel of pure, wholesome teaching to us. He first brought to mind the book of all books, the Holy Scriptures, as the revealed Word of God, according to which all teachings and all teachers are to be judged and

evaluated; then he brought into consideration the Christian Book of Concord, exalted it as the best book for a Lutheran Christian among

all human books, and gave a summary report on the contents of the symbolic books of the Lutheran Church, namely, the three books of the

Bible, the three books of the Bible, and the three books of the Bible. Lutheran Church, namely the three ecumenical main symbols of news, which certainly awakens great joy here as well: "The 22nd

the Christian faith, Luther's small catechism, the beautiful children's Sunday after Trinity (October 24th) was a day of great joy for our new primer and layman's Bible, which could be had for 6 pfennigs, but could not be paid for with 6 worlds, and so on.

Here the choir of singers fell in with: Great God, we praise you" 2c. person of Mr. Carl Hempfing, candidate for the holy office of preaching.

Now the memorable story of the handing over of the Augsburg Confession from the "Memorial of Honour" was recited, whereupon the name of the Lord and in a special sense to join in the words of the

choir of singers sang: "Give thanks to the Lord, for he is kind and his Psalm from the bottom of our hearts: "This is the day that the Lord

goodness endures forever" 2c. Then, from the "Memorial of Honour", a historical report on the writing and the coming into being of the Concordia formula was shared,

congregation has been formed in Allendorf (a. Ulm) and Ulm. As was to which the main song No. 740: "Verzage nicht, o Häuflein klein" ("Do not despair, O small group") followed.

Our pastor then ascended the pulpit and preached the sermon. Beginning with the prayer of the Psalmist: "God of hosts, turn and look long from heaven, and see, and seek out this vine, and keep it in the building

Lutheran congregation through the preaching of the Gospel. \*) When which thy right hand hath planted, and which thou hast firmly chosen Schreiber first came to Allendorf on the 2nd Sunday after Easter (April

for thyself. Look thou there, and rebuke it, That the burning and the 11) and had to explain to the people that we were Lutherans and as

tearing may be ended. Let thine hand guard the people of thy right hand, And the people whom thou hast firmly chosen. Let us not depart

from them. Let us live, and we will call upon thy name. (Ps. 80, 15-20.) of joy here in October. God's grace and faithfulness are therefore to

On the one hand, the speaker emphasized the great grace and mercy be praised, that here in Ulmthal, in the villages of Allendorf and Ulm,

that the Lord had shown to his Lutheran Zion, but on the other hand which lie very close to each other, after various sightings, a

also the miserable decay into which the same had fallen in many congregation of more than 50 families has gathered, which now

places here in the country. He took Christ's words as his text: professes God's Word and Luther's teachings. It is now easy to

Whoever confesses me before men, him will I confess before my understand how it was not only desirable, but also urgently necessary

heavenly Father. But whosoever shall deny me before men, him will I for the prosperity and the firm foundation of the still so young

also deny before my heavenly Father (Matth. 10,32.33.), and for the congregation in God's Word and the right faith, to appoint as soon as

precious treasure of wholesome doctrine may also be propagated to the middle of summer his strength began to wane, and with the onset

of the unfavorable autumn weather, he was unable to continue his work.

our descendants.

The sermon was followed by an excellent church prayer from the

Missourische Agende, the Holy Our Father and the song: "Oh stay with your grace" (No. 715). The uplifting celebration came to a close

of praise and thanksgiving to the all-good God and heavenly Father, who had done so great things for our fathers, and had bequeathed the

jewel of pure, wholesome teaching to us. He first brought to mind the our Hahndorf educational institution brought in (with a small

addendum) the sum of M.

### From the Ulmthal.

In the "Ev.-luth. Freikirche" of November 15th we find the following

in Allendorf an der Ulm, because on that day the gracious God gave it its own shepherd and pastor, namely in the

person of Mr. Carl Hempfing, candidate for the holy office of preaching.

This was truly a day that gave reason enough to praise and extol the

name of the Lord and in a special sense to join in the words of the

Psalm from the bottom of our hearts: "This is the day that the Lord makes; let us rejoice and be glad in it." - Dear readers have already

been informed in No. 16 of the "Freikirche" of this year that a new

congregation has been formed in Allendorf (a. Ulm) and Ulm. As was

reported at that time, this has happened entirely without our doing; indeed, it is God's work alone by which the poor people have been led

out of the national church, brought to us in a wonderful way after a

long "wandering", and gathered and united into an Evangelical

building Lutheran congregation through the preaching of the Gospel. \*) When

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precious treasure of wholesome doctrine may also be propagated to the middle of summer his strength began to wane, and with the onset

of the unfavorable autumn weather, he was unable to continue his work.

\*) The "Lutheraner" also reported in its number of September 15 of this year, page 142, in which wonderful way God has brought this congregation out of its corrupt national church and into the Lutheran Free Church of Saxony and other states.

it became almost impossible for him to continue helping out. What was closed. Both festive services were exceptionally well attended; many to become of the Ulm congregation? If it were to be served by us other listeners from the regional church came warmly from all sides and pastors, this could only be done very infrequently and with great were not deterred by the location where we held our services. The necessity, because we have plenty to do in our own congregations. trombone choir from the congregation in Allendorf a. Lumda As urgently necessary as the appointment of our own pastor was, it contributed greatly to the heightening of the solemnity by was also connected with great difficulties and obstacles. We almost accompanying the congregation's singing with their instruments. \_ despaired and considered the appointment of our own pastor to be Yes, dear readers, the 22nd Sunday after Trinity was such a day of quite impossible, since with the great poverty of most of the joy for us as we have not been able to celebrate in this way for a long parishioners, a few hundred marks could hardly be collected for a time. Thank you then with us to the Lord of the Church, that in Ulmthal, pastor's salary, and all plans and plans for an only somewhat bearable in this remote, hidden corner, he has so wonderfully built up his dwelling came to nothing. But behold, God the Lord, who began the orthodox church. Give thanks with us to the faithful God that he has work here in Ulmthal without our help, has now helped us through the graciously visited the poor lost people in Ulmthal and given them his great difficulties and obstacles that stood in the way of the pure word. For truly it is grace, great grace, when God gives us his appointment of our own pastor; above all, he has made the heart of Word, but it is double grace when he gives it to us in this last afflicted faithful, only moves his home to some distance from his former church, our dear brother Hempfing willing and ready to accept a profession time, in this time of unbelief, doctrinal confusion and fanaticism, pure and a short time later he is a member of a church more locally convenient that opened up a beautiful, hopeful field of work for him, but referred and loud, as it is preached in our Lutheran church. This is already to him. The fact that this church is not Lutheran does not cause him any him so completely to the wonderful help of the Lord for his earthly recognized by many in the new congregation, and they therefore concern; it is enough for him to know that it is not Catholic, because in livelihood. \_ rejoice in the grace of God that has befallen them. May the Lord his estimation everything is the same with the others. We must refrain

After Candidate Hempfing had already moved into Allendorf on preserve and maintain such a precious treasure of pure doctrine for October 20, his ordination and introduction took place on Sunday, all of us in the future. \_ May the Lord Jesus Christ, the Archpastor and Bishop of His holy Church, give to His newly called servant in the Ulm Valley His Spirit, reason to bear witness to this; but from other negotiations and private much wisdom, patience, perseverance and courage as a witness; conversations we have gained the impression that the Council will be may He make him a rich blessing for the new congregation, which completely serious about this at its next meetings." God grant that such received him with joy and love, as well as for many souls in the sentiments may prevail generally in the Council. \_ F. P. surrounding area, so that he may produce much fruit for eternal life! [Beeper].

Steeden b. Runkel, November 1880

C. Eikmeier.

Address: Reverend Carl Hempfing, Allendorf a. Ulm, b. Stockhausen, district of Wetzlar.

After Pastor Hein from Wiesbaden had preached the sermon based on Matth. 6, 33. and a few verses of a suitable hymn had been sung, Candidate Hempfing was ordained by the undersigned on behalf of the Synodal President and inducted into his office and solemnly committed to the Holy Scriptures and all the confessional writings of our Evangelical Lutheran Church. The pastors Hein and Stallmann assisted.

In the afternoon, Pastor Stallmann from Allendorf a. Lumda preached on the Sunday Epistle, after which the newly installed pastor performed a baptismal ceremony and then conducted the service in the usual manner.

To the

I. America.

The Pennsylvania Synod had recently formally imposed on the Reformed Synod the change of delegates that had hitherto been not! After all, Thomas has set up his "church" in Hooley's theatre for the customary between the two. The reformed synod took this very badly time being. When one feels like going to the "church," he buys an and, in the manner of the un-minded of old, considered it a violation of admission ticket (free admission is only on the top gallery) and lets Dr. Christian love. One even refers to St. John 17, on which "Herold und Thomas preach to him that - there is no hell. \_ F. P. Zeitschrift" writes well as follows: "We merely want to refer to the false [Beeper] interpretation of John 17, by which passage the outward making of union \_ The political papers now have much to say about Jew-baiting in by change of delegates is to be proved. It is not an outward holding Germany. In Germany there are serious misgivings about the increasing together, but an unfeigned, hearty, inward fellowship on the ground of number of truth, that the Lord Jesus implores in His high priestly prayer. An outward, feigned union, which does not rest in real unity on the sole, unmistakable ground of the full truth of the Word of God, would be decidedly repugnant to the heart of Jesus, as it pours itself out in this prayer to His fine Father. " \_ F. P. [Pieper].

Serious urging for a decidedly Lutheran doctrinal position in the General Council. At the last meeting of the General Council, the main subject of discussion and decision-making was a new congregational order. The remaining time was taken up with ordinary business. On the occasion of this, "Herold und Zeitschrift" wrote the following: "As much as one must be tempted to various practical undertakings and explanations, and as much as one must have a so

Although they form an important part of church life, they can only be considered secondarily in the case of a church body such as the Council: here, the first goal and striving must be a firm doctrinal unity, which for the Council means that it must seek to gain a doctrinal position that is decidedly Lutheran in all respects, and it must insist that this doctrine be steadfastly implemented. The more we have paid attention to this point, and the more we have looked at the church life around us, the greater and more urgent this need seems to us. Our congregations are more soured by all-world Christianity and the most extensive unionism than one is often inclined to believe and admit, although there is no lack of the saddest experiences of this kind. It is truly saddening to see how often old members can turn to an un-Lutheran church system without any qualms of conscience on the slightest occasion. It may happen that a member, who has hitherto been counted among the most steadfast and faithful, only moves his home to some distance from his former church, and a short time later he is a member of a church more locally convenient to him. The fact that this church is not Lutheran does not cause him any concern; it is enough for him to know that it is not Catholic, because in his estimation everything is the same with the others. We must refrain here, on account of the scant space allotted, from "vain elaboration on this old Union leaven; we can only hint at it here, and vigorously urge that it be swept out. And here it behooves the Council above all to go ahead and first clean the pulpit and altar. At its last meeting it did not find any reason to bear witness to this; but from other negotiations and private conversations we have gained the impression that the Council will be completely serious about this at its next meetings." God grant that such sentiments may prevail generally in the Council. \_ F. P. [Beeper].

Celebration of the Reformation feast among the enthusiasts. From a letter to the "Lutherische Kirchenzeitung" we learn that in Cleveland, Ohio, Methodists, Baptists, Unirte 2c. celebrated a common Reformation feast on October 31. Bishop Dubbs of the Albrecht Brethren was one of the festival speakers. Think of it: the people who do not want to accept the Word of God and the sacraments as a means of grace, and thus "reject" a truth for which Luther fought to the death against the enthusiasts of his time, are celebrating a Reformation festival! The reporter of the church paper is not wrong when he says: "Would not old Luther, if he had come to it, have taken a scourge, as Christ did, and driven out the whole assembly?" F. P. [Pieper]

It appears that Beecher and Talmadge have obtained a worthy companion in Chicago. A certain Dr. Thomas, hitherto an Episcopal Methodist, has been taken into chastisement by fine fellowship for denying the vicarious suffering and death of Christ, and the eternity of the punishments of hell. He was, of course, far from being instructed, but proceeded to set himself up independently. And he seems to have "succeeded." Not only did a part of his former congregation follow him, and not only did heaps of people flock to him from other ecclesiastical communities, but he also found followers among the unbelievers. Why not! After all, Thomas has set up his "church" in Hooley's theatre for the time being. When one feels like going to the "church," he buys an admission ticket (free admission is only on the top gallery) and lets Dr. Thomas preach to him that - there is no hell. \_ F. P. [Beeper]

The political papers now have much to say about Jew-baiting in Germany. In Germany there are serious misgivings about the increasing number of

the power of the Jews. They not only want to "stand there" as equal citizens, but they also want to use all their power to publicly ridicule the Christian religion, which the German people still profess, and to snatch it, as much as there is in it, from the German people, and to plant the most naked unbelief in it. - One may think what one will of the measures proposed against them up to now, but the fact cannot be denied that the Jews are trying to spread themselves more and more. This is also the case in our America. Recently a Jewish rabbi frightened the governor of Pennsylvania. To please this Jew, he changed his proclamation of thanksgiving. In it he had called the state of Pennsylvania a "Christian" one. Rabbi Morris of Philadelphia protested against this. As a result of this protest, the governor quickly had an amendment made and instead of the words: "Christian State" he put the words: "State of Freemen". At the same time he gave the explanation that he had not used the word "Christian" with regard to "religion" but to "civilization".

G.

**The English preacher Talmadge** in Brooklyn, N. A., belongs, like Beecher, to those who disgrace the Christian name. How shamefully this man abuses the pulpit is also shown by his "sermon" on Thanksgiving Day. From a political paper we get the following description: "The whole church was decorated with corn gardens, sugar cane, melons, potatoes, sweet potatoes, pears, apples, bananas and grapes. From the pulpit hung apples on wires, cotton and moss, and pieces of iron ore, and its interior was transformed into a sort of sheaf of wheat, from which Talmadge preached. A large audience had gathered. First he preached on wheat and cotton, which he called the gold of the West and the snow of the South; then he plucked a flower from his of the cotton bushes, and, opening the same, said, "Whence comeest thou? From Georgia, the great cotton belt of the South. During the war thou wast sent hither to stuff our ears with thee, but now thou art sent hither to clothe us. You come from the One South and voted for Hancock, but now that Warfield is chosen you are for him and his administration. At this moment a corps of music passed outside with tinkling music. Talmadge therefore suddenly spoke of music and the justification of jubilant music on thanksgiving day; then he seized here an apple, there a piece of iron ore, and attached to everything more or less amusing remarks; then he also came to speak of the thanksgiving meal, making the joke that the people had acquired an excellent appetite in the morning by the long and tedious prediates; on that occasion he also spoke of the various dishes and favorite foods. Then he suddenly came to talk about divorces, libraries, financial policy, the presidential election, and a dozen other subjects and questions, and at last dismissed his 'devout' listeners and spectators with a hearty: 'Wish you all a good appetite.'" This Talmadge also knows how to collect treasures. From his over and over indebted congregation he continually demands pay raises! His reading tour last year netted him -42,000. He has a net worth of at least \$150,000.

II. foreign countries.

**Australia.** In the "Lutheran Church Messenger for Australia" of August 20, a report is given on the doctrinal negotiations of our Synod of the Eastern District this year, which the editor concludes with the following postscript: "Where Synodal Negotiations are held annually

If such synods are held, at which the wholesome pure doctrine is so thoroughly and clearly dealt with, as is the case in the district of the Missouri Synod, then beneficial fruits for the synodal congregations must surely arise from them. Unfortunately, our Australian Synod has not yet come to the point of holding such synods, and yet how useful such would be for us!"

**Saxony.** The "Ev. - Luth. Freikirche" of November 15 of this year reports: Pastor Scholze in Oberpfannenstiel near Aue has been suspended by the Saxon Consistory because he has exercised the right of so-called private suspension, i. e. that is, that a communicant who is known to be unworthy to go to the Sacrament is privately rejected for the time being, while the Consistory, as is well known, denies this right to the pastors; he also refused to give notice of a collection for the Gustav-Adolf's-Verein (which favors the Union). Because of such twofold "disobedience" he was suspended and threatened with dismissal. This, of course, must be the fate of all pastors in Saxony who want to faithfully administer their office according to God's Word. But the fact that such a case occurs so seldom only proves how much e- lacks the right faithfulness.

**The Cologne Cathedral,** one of the greatest works of art of our time, was completed on October 15, and this feast, as can be read in all the newspapers, was celebrated very solemnly. As is well known, it is a Roman church in the service of the Antichrist, in the interior of which the god-stattholder, as well as the goddess Mary and other gods used goddesses are worshipped. From the outside, however, the work has been consecrated to the goddess Germania. The two goddesses: Maria and Germania, will probably have to fight over the honor, as long as the unfortunate "Culturkampf" lasts. But we know that on that day, when all temples, made by hands, will be joined together, the right, one, true Christian Church, the temple of God, will be revealed inwardly in the hearts of all believers, now still invisible and hidden, with great splendor and glory, and, as the greatest miracle work, not of men, but of God, will remain forever. (Saxon Freik.)

Inaugurations.

At the conferring of the Presidency of the Middle District- Mr. k. T. Gross, formerly of Buffalo, was installed as pastor of the ImmanuelS- congregation at Fort Wayne, Ind. on the "first" Sunday de- Advent- byW . Sihler.

Since Pastor Johann Zimmermann, who had to resign from his office for a "longer" period of time due to illness, has been restored to such an extent that he was able to respond to the call of the Lutheran congregation in Columbia City, Ind., he was installed in his office in the midst of his congregation on the Sunday after Trinity. H. G. Sauer.

The Rev. G. Wildermuth having received a regular call from the congregation of Edgerto, Rock Lo., Wis. and having accepted the permission of the congregation of Whitewater, which he will continue to serve as a branch, he was installed in his office on the 26th day of Trin. in the Presidency of the Northwestern District by the 3rd Scholastic District.

Address r Lsv. Q. ^VUäsrnruTd, Läsxrtoa, Look Oo., IVis.

On the 2nd Sunday of Advent (December 5) Mr. k. L Pouitz, after having received his resignation, was introduced by the undersigned to his new parish in Sigel, Ill, with the assistance of P. L. Krese. H. Kowert.

Address: Rsv. H.. 0. H". DoaitL, S.xsl, Sttsld? Oo., Ill.

Church "consecration".

On the first Sunday after Trin. the newly built church of the Lutheran St. Johannis-Congregation II. A. L. in Jonia, Mich. was dedicated to the service of the triune God. It is a frame building, 56 X 30, with a 72 foot high steeple. Praise God! the whole building is paid for. Besides the local pastor "fungirt" the pastors I. H. Witte, H. Bauer and Mr. Vicepräses Rohe. I.

The new church of St. Paul's Lutheran congregation at Jellowhead, Kankakee Lo., Ill, built on the site of the "old" house of worship which burned down on January 1st of this year, was solemnly dedicated on the eighth Sunday of "ach Tri". In attendance was" the Rev. E. Brauer, I. F. Ruoffer, A. Brauer and A. Wangerin. P. Count.

Conference - Display".

The St. Loui Ekutag Conference is cancelled for January. The next one will be held on the "first" Wednesday in February.

The Cleveland Spectalconfreuz assembles on the 4th and 5th Jaa "ar 1881 iu Eleveland at Her" P. H. E. Schwan.

E. Gttzmau".

The New York Lhrerconfreuz will meet, s. G. w., from December 28 to 30, at the congregation de- Her" Präse-Beyer in Willis m-burgh, N. I. It is requested to register early bet Her" teacher W. Grützemacher.

L. Wedekind.

Ui "geka" "aa into the coffers de- Western" District:-

To the synodical treasury: Bom Dreteinigk.-Diftr. in St. Louis H8.40. Bon?. Roschke- congregation at Pierre Lttv, Mon., 6.40. Coll. vo" P. GriebelS congregation ia California, Mon., 3.80. From the Im "-Distr. ia St. LouiS 17.05. P. LeuthäuserS congregation iu Norfolk, Nebr., Coll. 7.00. Fr. MaischS Gem. ia GibdiagS, TeraS, 12.00. Fr. Senne- Gem. in Alma, Kansas, 12.00. Fr. Brandt- Gem. in Lowell, Mo., 8.00.?. Lenk- Ge", in St. LouiS 5.00. k. GermanuS Ge", ia Fort Smith, Ark, 7.25. Fr. Zimmermann- Gem. in Columbia Botto", Mon, 5.55. Fr. Tisza- Gem. ia L-ne Elm, Mon. 12.10.

To the College Unterh'alt:?. JanzowS Gem. i" Frohna, Mo., 57.00. For inner mission: Fr. LükersS Gem. in Aroma, Kansas, 4.00. G. M. Beyer in Altenbnrg, Mo., 1.50. Fr. Hilgeudorf 's Gem. in Belle Creek, Nebr., 4.00. k PolackS Gem. in Paitzdorf, Mo, 8.15. dessen Salems Gem. 7.05. Fr. Adam- Gem. in GlaSgow, Mon., 11.40. Fr. Menke's Filial Gem. in Richkaad, Mon., 5.57. Fr. SvehrS Gem. in Lake Creek, Mon., 10.00. k. LeakS Gem. ia St. LouiS 10.00. Fr. Hoffman"- Ge", at Madison, Nebr., 11.50. Fr. Guenther- Gem. at Lole Camp, Mo., 6.50.

For Negro Mission: Her". Urban by P. Maisch in Lee Co, TeraS, .50. Peter Urban das. 1.00.

For the deaf and dumb: P. Mueller- Ge", at Beaufort, Mo., 3.00. P. Winker- Ge", at St. LouiS Lo., Mo., 6.55. I. Meuschkr by?. Nothing at Lincoln, Mo., 2.00. P. Wille- Gem. ia BrownSville, Mo., 1.00.

For poor kraake pastors: Christmas gift from L. F. G. in Accident, Mo., 2.00. I. Meuschkr by?. Nothing in Lincoln, Mon., 2.00. k Wille- Gem. in BrownSville, Mon., 1.00. P. MtrßlerS Gem. in St. LouiS Lo., Mon., 3.70.

On the Emigr. - Mission: Wedding--Loll. at L. Thauwald by P. Peanrkamp in New Wells, Mon., 5.00.

For poor students in St. LouiS: Fr. Scholz- St. Jo- hanniS congreg. in Lornmg, Mo., 4.71.

To the WaijsenhauS in Boston: k.Müller- Ge", in Beaufort, Mo., 3.25. I. Sautter in Omaha, Nebr., 5.00, Mrs. Frese the. 1.00. Kindtauf-Loll. at Wettengel by P. Lohr in Jackson, Mo., 2.35. F. Nothdurft the. 5.00. Teacher Braun in Serbin, TeraS, 1.05, whose school children 1.95.

For poor students in Springfield: I. Meuschkr by k. Nothing in Lincoln, Mo., 2.00.

For the needy in Kansas: F. Nothdurft by k. Lohr in Jackson, Mo., 5.00. F. Schuricht in St. LouiS 1.00. G. Weinhold in Frohna, Mo., 5.00. Father Borchrrding by k. Mießler in St. Louis Lo., Mo., .50. Toll, the comm. of k. Gräbner in St. LharleS, Mo., 32.20. (The latter amount has been ta No. 22. de-"Lutheraner"- erroneously receipted for inner mission).

For the Engl. ZiouSge". in Lima, O.: P. LehmannS Gem. in Jefferson Lo., Mo., 1.70.

For Fr. Krause's Ge", in Kansas: H. Blakemeier through ?. Gräbner in St. LharleS, Mo., 1.00.

For Bro. Fackler- Gem. in Lanton, Mo.: G.Weiuhold in Frohna, Mo., 5.00. Bro. LehmannS Gem. i" jefferson Lo., Mo., ' St. LouiS, Mo., Dec. 9, 1880. E. Roschke, Kassirer.

"asekammea iu the cashier de- Illinois "District:-

To the synodical treasury: AuS Lhicago: by P. Reinke, Reformation Feast - Lollecte, M7.85 and by Mrs. H. N. 5.00, by P. Wagner subsequently to the Reformation.-Loll. .50 and by k. LehmannS congregation 5.00. part of the Ermrtdankfest-Loll. by k. HeyerS Ge", in Lrystal Lake 8L1. Reformation Feast-Loll. by k. WolbrechtS Gem. in Okawville 17.85. k Löber- Gem. in Niles 11.75. By Fr. Burfeiid of sr. Gem. in Rich, Refor- mationSftst-Loll. 9.25 and CommunioniS-Loll. 9.55. Fr. GiesekeS Gem. in Seror 4.10. Loll. on the 1st Sunday of Advent by the Gem. in Addison 22.38. Fr. Eirich- Gem. in Minden 21.00.?. Loß- nrr- Gem. in Lak Zurich 12.60. Reformattionsftst-Loll. by k. DöderteinS Gem. in Homewood 10.34. P. KatthatnS Ge", in Hoyleton 6.00. (Summa \$181.98.)

For inner mission: Fr. LehmannS congregation in Lhicago 5.00. Fr. MartenS' congregation in Danvtile 10.00. F. LührS in Addison 10.00. (S. \$25.00.)

On the Gentile mission: P. HeyerS Gem. in Lolehour 1.40. On the negro mission: P. Kollmorgen- Gem. in Rashville 3.00.

# Der Lutheraner

To the building fund" Rbendmahls-Toll. of?. Dödrleins Gem. 1\*Festcommittee at the Waiseufst 2 hams, 2 brl. Cake, 25 Pf. coffee, 6 dozen cups; from I. Brockmann 2 skirts, 1 pair of trousers, 2 shirts, 1 waistcoat, 1 Brown 5.00. I. Runner 1.00. Wittwe Arnwll.50. Dnrch?. K. W. Reichmann in Homewood 10.16.

For the Negro School in Little Rock: By?. Hansen in Worden, Aindtauf-Coll.hat, 1 pair of haut shoes, 1 pr. stockings, 1 pr. boots, 1 pair of shoes, 1 borFreyburg, O., Toll. sr. Gem. 14.00. By?. I. G. Kunt 1\* Julietta, Ind. supplement bet K. Finke, 2.50. By?. Loßner tn Lake Zurich by Mrs. H. H. 2.00. (S. -4.50.) with collar, 1 shawl. - From?. Great- Gem. in Addison, Ill, by Wm. Buchholz 3to the Tollecte, 1.00. By I. Gtmon in Monroe 227.00. By ?. Schröder von der r'uligr-Missi onr?. Bartling- Gem. in Thtcago

To the "Mtssio" in New York from Thteago r By?. Barttting from Mrs. HurhöldF. H. Stükel 7 p. Aepfel, Wm. Schaper 1 p. Aepfel, D. Rosenwinkel 14 p.5.20. gift vo" Wittwe Hahn 5.00. By?. election tn Shelbyvtlle, Ill, part of 1.00, R. Lüning .50. By ?. Engelbrecht by Mrs. Ehrmann 5.00. ?. KollmorgmSAepfel, A. Graue 2 p. Aepfel, F. L. Krage 8 p. Apples, F. Gehrke 1 p. potatoes.Dankftst-Toll. of St. PaulS Gem., 8.29, of St. Johan "i"-Gem. 6.65, part of Gem. tn Nashville 3.00...? KatthainS Gem. in Hoyleto 5.00. (S. -14.50.) 9 gall. canned beans, 6 gall. canned cucumbers, 1 skirt. From Courtland,HochzeitS-Loll. bet Jacob Hein- 2.06. By?. Fr. T. Hah" Monmouth, Ind. of,

For poor students in St. Louis: By?. Große tn Harlr" by D. Kornhaaß 1.00.Mtnn, from Mrs. L. Bade 4 shirts, 2 pr. stockings. From Cläre" ont, Minn, vo" Toll. sr. Gem. 7.00, of W. Wietfld 1.00, of a wife .50. By?. penalties at From Chicago r By?. Succop for W. Leverenz 12.50 and for F. Otte 12.50 fromAlma Bühring 1 dress, 2 shirts", 1 apron, 1 pair of stockings. From A. Westfahl,Watertown, WiS., Toll. sr. Ge". 26.44. By?. G. Präger in Town Granville, WIS" the Jungfrauenverein, for G. Stark from the Frauen-Brein 15.50; by?. Wundent" Oak Park, Ill, 5 p. coffee, 5 p. thee From?. Great- Ge", at Harlrm, Ill, fromTollecte sr. Ge". 4.00. By Stud. T. Runge at Hadley, Loll. sr. Ge"., 6.15. By I. for M. Große from the Frauen 5.00 uud for L. Schwartz from the JungfrauenMrs. Pöpper 1 quilt, 8. L. White 1 p. potatoes, 1 p. cor". H. Weiß 1 p. rye", D.Miller, Wed. Loll. in NorriS 2.00.

4.00; by?. Bartling for Tb. Aohn: from the Gem. 10.00 and from theKornhaaß 1 p. apples, 1 p. potatoes, 1 p. oats. From?. LrämerS Gem. at Frauenverein 3.00; by? Wagner for C. Huth from the Jungfr.-Verein 15.00. (S.ZannrSville, O., from the sewing veret" 2 quiltS, 16 shirts, 9 aprons, 8 dresses, -78.50.) 8 girls' pantsrn, 7 jackets, 7 nightgowns". From De- PlaineS, Ill, (? DetzerS

To Lollge-HauSbalt in Sprigufeldr?. NuofferS Gem. in Eagle Lake 15.25.Gem.) from the Women's Club 16 dresses, 5 pants, 15 shirts, 12 towels, 1 pr. stockings. From?. WalkerS Gem. in New London, WiS., from the Woman's

For poor students in Springfield: By ?. Wagner in Chicago from the YoungClub 1 dress, 4 petticoats, 4 girls' trousers, 4 shirts, 1 busrn shirt, 5 aprons, 2 People's Society 20.00. F. LührS in Addison 7.50.?. Miracle Ministry inodices, 3 pr. stockings. From?. NuofferS Gem. inEagleLake, Ill, from the Chicago for I. Hoyer 4.00. Through?. Love in Wme Hill, Hochz.-Coll. at H.Woman's Club 6 girls' shirts, 4 towels, 4 pairs of stockings, 3 dresses. From?. "worthy" virgins' association of the Lutheran Bethlehem congregation in St. Brüggemann, for I. Evers 14.65. (S.-46.15.) Gotsch's compound in York Centre, Ill, from Mrs.?. Gotsch 2 shirts, 2 pairs ofLouis, Monday, 10.00. Through Mr. ?. Hahn from sr. Gem. in Staunto", Ill., dte

For poor students at Fort Wavner By?. Hölter in Chicago from the Woman'strousers, H. Goltermann 4 p. apples, 1 pair of trousers, 1 skirt, 1 Pr. Snümpft,Lrnteftst-Loll. 1\* amount of 6.75. By Hr". F. Mackensen in St. Louis, who, after Club for Pappeubek 10.00. Ed. Clocks- 9 p. Apples. From?. Brewer s Gem.,in Trete, Ill, by I. O. Mcter 2completing his theological study" in our Lovcordia Seminary, has devoted

For poor students in Addison: Through?. Wagner in Chicago from thequiltS. From?. StergeS Gem. i" Dundee, Ill., from F. Röhl 2 woolen shawls, 4himself to the GemeIndelehrerderuf, "as - repayment of the money received Young People's Association.Verein 20.00. By Kassirer Roschke in St. LoutSpairs of stockings, Mrs. Nolte 2 dresses. Bon H. Kristel at Wheaton, Ill, 8by him as a student from the ^werthe" Frauea- verei" of Ge". Hm.?. KönigS in 2.60. F. LührS in Addison 10.00. For W. Ernst: by Kasfirer Rademacher in Fortbaskets of grapes. From Lucian White at Fort Dodge, Iowa, 4 pr. stockings.New York Lity received" support", 100.00. C. F. W. Walther. Dodge 3.50 and by?. GrLf in Blue Point, Wedding--Coll. at O. Klitzing, 7.00. From Baltimore, Md, by W". Skimmers 85 think coins, from Mrs.?. Sommer 7 For Paul Sommer: by Kassirer Rademacher 5.75 and by Aas- flrer Birkner inpr. stockings, 1 cap. From Ehr. Hiebenthal in Bensenvkll, Ill, 3 pairs of shoes. New York 9.00. By dens. for G. FÜischmanv 5.00 and for A. Fricke 20.00. By?. Don A. Stange in Elmhurf, Ill., 2 worn skirts.

Lehmann in Lbicago from members sr. Engelbrecht in Lhicago from the Heartfelt" thanks in the name of the poor orphans to all dear donors! I do Women's Association for A. Eichmann 15.00. For Be- wie, Höck and Müller:not need to add the request to "continue to think of us. Winter is here, andreceived: for Stud. Gläß -10.00 from the women's brrein of the municipality of Hm.?. MichelS: furthermore received for Sud. Dör- mann 7.88 collectirt on the wedding of Mr. H. Zafro" in Le- bano", WtS., 8.02 on that of Mr. A. Bliese; for Stud. Schutz- kegel 10.00 by Hm.?. Wolbrecht (proceeds for synodical minutes of the Illinois Synod). ' G.

For?. Brunn in dying r By?. Succop in Chicago by H. Hadder 3.00. John Harmening, orphan father.

To the Widow's Fund: F. LührS in Addison 7.50. By ?. Burfeind in Rich by Ph. Werner .50. Thanksgiving Festival - Coll. by ?. OttmannS Gem. in Bon of the parish In Farnham -3.75. Gem. in Plato and Ash- ford 4.00. Part ColltnSville 21.90. ?. DrögemüllerS Gem. in Arenzville, ReformationSfest- Coll., 6.00. L This last item was erroneously quitted in the last "Lutheran" for Received for the Emigrant Mission i" New York: of the Jubelfest-Toll, the Gem.?. BrmrerS 5.00. Rosette Dorpat 2.i)0. Ehr. ReimuS 1.00. By?. Hölzel .50. Gem. in Haverstraw 3.05. A. Schnökel 2.00. Thr. Hanisch 2.00. M. Scheumann. .50...? I. L. Hahn .50. A. Wegner .55. F. Frllhann 1.50. Laspar Schmidt 2.00. Kassirer Grahl 143 65. Kasfirer Simon 23.34. Kassirer Bartling 38.15. Two grateful emigrants .35.?. Häschen 1.00. By Th. Schorr, ges. on H. Link's wedding, 2.00. L. Stengel .25. Weber 1.00. By?. Wilhelm, part of the missionary feast toll, in Summit congregation, 10.00. By same vo" s. St. Lucas 9et": By?. A Hordorf5.00. Mrs?. Germann of the Women's Club in Little Rock 15.00. Wittwe Dufing 10.00.?. Father Lucas, 1.00. By... Pieper, part of the missionary party. Toll., 5.00. Mrs. Dorr by dte Pilgrim Bookstore 1.00. L. Bruno and son 5.00. Mrs. Kretzmann 1.00. Tasp. Schmidt 1.00. By Th. Schorr, ges. on H. Link's wedding, 2.00. L. Stengel .25. Weber 1.00. By?. Wilhelm, part of the missionary feast toll, in Summit congregation, 10.00. By same vo" s. St. Lucas 9et": By?. A Hordorf5.00. Mrs?. Germann of the Women's Club in Little Rock 15.00. Wittwe Dufing 10.00.?. Father Lucas, 1.00. By... Pieper, part of the missionary party. Toll., 5.00. Mrs. Dorr by dte Pilgrim Bookstore 1.00. L. Bruno and son 5.00. Mrs. Kretzmann 1.00. Tasp. Schmidt 1.00. By Th. Schorr, ges. on H. Link's wedding, 2.00. L. Stengel .25. Weber 1.00. By?. Wilhelm, part of the missionary feast toll, in Summit congregation, 10.00. By same vo" s. St. Lucas 9et": By?. A Hordorf5.00. Mrs?. Germann of the Women's Club in Little Rock 15.00. 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